

LIEUT.-GENERAL HIS EXALTED HIGHNESS, RUSTUM-I-DOWRAN, ARASTU-I-ZAMAN, SIPAH SALAR, ASAF JAH, MUZAFFAR-UL-MULK-WAL-MAMALIK, NIZAM-UL-MULK, NIZAM-UD-DOWLAH, NAWAB SIR MIR OSMAN ALI KHAN BAHADUR, FATEH JUNG, SULTAN-UL-ULOOM, G.C.S.I., G.B.E., FAITHFUL ALLY OF THE BRITISH GOVERNMENT,
Nizam of Hyderabad and Berar.

The Nectar of Grace

'Omar Khayyām's Life and Works

12102

BY

(SWĀMĪ) GOVINDA TĪRTHA

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Author of Guru Karunamrita and Sat Sang Sarita

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Foreword

My interest in Omar Khayyam dates back to the time when, as a young student I had read his famous Rubaiyat and their felicitous renderings into English by Edward Fitzgerald. From a student's admiration and a young man's fancy, I proceeded later, with all the enthusiasm of an admirer and devotee, to collect wherever I could old and new editions of the Rubaiyat and their different translations.

2. *It was a pleasant surprise for me, therefore, when, towards the latter part of my period of work in the Finance Department of His Exalted Highness the Nizam's Government, I found that Mr. V. M. Datar, who was working as Personal Assistant to Sir George Casson Walker when I first came to Hyderabad and also later worked directly under me, was himself not only a scholar of Persian but a great admirer and a keen student of Omar Khayyam. It has been my good fortune since to see the present work develop, despite Mr. Datar's continuous occupation with his official work, and it speaks well both for his perseverance and his devotion to this particular study that he has been able, so soon after his retirement, to complete his book.*

3. *Among other things, Mr. Datar has set a noble example of what Indian culture at its best should include for a Hindu or a Muslim alike, the knowledge and appreciation of each other's language, traditions, literature and art. This has been made possible by the fact that Mr. Datar, who is now Swami Govinda Tirtha, has always been a mystic and has thus been inhabiting a plane where all can meet who believe in the worship of the Divine.*

4. *Mr. Datar has asked me to write this Foreword to his book, both in view of our common admiration of Khayyam and of our long association in work in one Department, and I am doing so gladly as it is always a delectable diversion to turn to Khayyam, and not only to Khayyam the Poet, but to Khayyam the Philosopher, the Mathematician, the Astronomer and the Astrologer as well. This book deals with his life and all the aspects of his work, and Mr. Datar's illuminating commentary is a pleasure to read.*

5. *Omar Khayyam's chief title to fame in the East was as an astronomer and his achievements in that science eclipsed his achievements in poetry in the eyes of his own countrymen. No Eastern poet has, however, acquired so great a fame and popularity in Europe and this*

is not only due to the fact that he found an interpreter in Fitzgerald who was himself no mean poet and who gave to Khayyam a place in English literature, but also because the ostensible ideology, which the English renderings of his quatrains reflected, appealed to the Western mind of that period in England, imbued as it was with the doctrines of Mill, Spencer, Huxley, Tyndale and Darwin.

6. *That appeal was, however, based upon a misinterpretation of the Rubaiyat, for, to attribute to Khayyam the superficial philosophy of a simple hedonist or an ideology no better than that of "eat, drink and be merry for tomorrow we die" would be unjust. To those acquainted with Sufi poetry, with the immortal poems, for example, of Hafiz, references to wine are known to be allegorical. In his own days, Khayyam set his face against cant, hypocrisy and show in religion. His mysticism is that of the philosopher and his intoxication that of Divine love. In a world where life presented so many questions and was shrouded in mystery—"why, not knowing, nor whence..... I know not whither"—his search was for spiritual ecstasy so that he might reach Him who knew the answers, for, "He that toss'd thee down into the field, He knows about it all—He knows—He knows."*

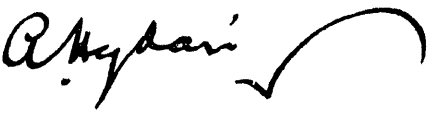
7. *Fitzgerald's renderings are also not faithful translations of Omar Khayyam. What he did was he selected a line here and there largely from Omar Khayyam's but partly also from Hafiz. One great service he did was to give a certain order and sequence to his own quatrains so that the renderings have a unity absent from the original which, according to the traditional method, are arranged in purely alphabetical order.*

8. *The philosophical prose tracts of Omar Khayyam collected in Section xiii and the analogy of the quatrains discovered by Mr. Datar in the poems of Nasir Khusraw (Section xi) and Hakim Sanai (Section xv) and the epigrams of Panchatantra and Bhartrihari (Section xvi) show the plane of Khayyam's thought and form the basis of an æsthetic test of the quatrains. Mr. Datar has rendered signal service to the literature on Khayyam by unearthing some thirty MSS. of the quatrains hitherto unknown and concording the quatrains with all important MSS. and has thus supplied the long-felt want of a fairly complete critical edition of Omar's quatrains. His arrangement of the quatrains under different subjects is of great help in understanding Khayyam's mysticism.*

9. *Mr. Datar has, in his own translation, endeavoured to convey, as far as possible, the mystical sense of the Rubaiyat and the translation from that point of view is, in many ways, interesting.*

10. *Among the results of Mr. Datar's careful study and laborious research is the fresh light he has been able to throw on some points,*

hitherto obscure, like the date of Khayyam's birth and of his death which has been determined now with precision. It is perhaps in the fitness of things that Mr. Datar should resort for this purpose to the methods of astronomy and astrology—for Khayyam the Poet was no mean astrologer and astronomer.



HYDERABAD (DN.),
1st January 1941.

Ovation

To Thee I tender Thine and honour gain,
Tho' humble, happy at Thy feet remain,
O Guide! to Thee I owe my all in plain,
But saying "I and mine" is only vain.
We offer here but really favours call—
Why should then seek a favour which is small?
Give us Thyself in sole Thy Truth in Soul
And except Thee we should have naught at all.

ABBREVIATIONS.

H.=Hijri year.
( )=Christian year.
MS.=Manuscript.
'O.K.='Omar Khayyām.
qn.=Quatrain.
c.=Compilation.
w.=Writing of MS.
d.=Demise of author.
HSL.=Hyderabad State Library.
OUL.=Osmania University Library, Hyderabad.
SMHL.=Sayyid Muẓaffar Ḥussain's Library, Hyderabad.
BM.=British Museum, London.
BN.=Bibliotheque Nationale, Paris.
BER.=Staats Bibliothek, Berlin.
I.=India Office, London.
BD.=Bodlien Library, Oxford.
H.=Hyderabad, Deccan.
P.=Oriental Library, Patna.
RP.=State Library, Rampur.
HG.=Nawab Ṣadr Yar Jung's Library, Habīb Gunj.
S.=Stambul.

I. HISTORY AND NOTICES REGARDING 'OMAR KHAYYĀM.

Āīn-i Akbarī: Abu'l Faḍl d. 1011 H. (1602).

'Arfāt'ul 'Ārifain: Mulla 'Awḥadī: HSL. 209.

[AK] *Ātash Kada'*: Luṭf 'Alī Āzur d. 1195 H. (1765).

Āthār'ul Bilād: Zakīriā Qazwīnī: 674 H. (1275).

Ansāb Sam'ānī: Gibb.

Ansāb: Muḥammad bin Muḥammad bin Nuqṭa' al Hambalī al Baghdādī. d. 629 H. (1233).

Chahār Maqāla': Niẓāmi 'Urūdī: 552 H. (1157).

(*a*) MS. Stambul: 'Ashir Effendī: 285 wr. 835 H. (1431).

(*b*) MS. BMOR. 3507 wr. 1017 H. (1608).

(*c*) MS. BMOR. 2955 wr. 1274 H.

(*d*) MS. Cama Institute, Bombay 1194.

(*e*) MS. Nawāb Sālār Jung's Library, Hyderabad Dn. wr. 1158 H. (1745).

(*f*) Gibb Memorial Series. (1921).

(*g*) Litho. Tehrān 1305 H.

Dabistān-i Madhāhib: Moḥsin Fānī: 1056 H. (1645).

Durr'at'ul Akhbār: Persian translation of *Tatimma' siwān* of Baihaqī. Compiled 730 H. (1330). Karīmī Press, Lahore (1928).

[FT] *Firdaws ut Tawārīkh*: Khusraw Abarqūhī: 808 H. (1405).

Ganj-i Dānish: Ḥakīm Taqī Khān: 1305 H. (1888).

Ḥabīb'us siyar: Khwānd Mīr: 930 H. (1524) : Litho. Bombay 1273) H.

[HI] *Haft 'Iqlīm*: Amīn Muḥammad Rāzī: 1002 H. (1594). MS. SMHL. No. 64. 1299 H.

Hidāyat'ul Aḥbāb: 'Abbās bin Muḥammad Riḍā'al Qumī. Litho. Tehrān. 1349 H.

Indian Ephemiris: Dr. Swāmī Kannu Pillai, Madras, Govt. Printing Press.

Istilāḥat-i Funūn: Muḥammad 'Ālā bin 'Alī Thānwī: Calcutta (1862).

Jāmi'ut Tawārīkh: Rashīd ud Dīn Faḍl ul lah: d. 718 H. (1308). Leyden 1329 H.

Jāmi'ul Ḥikāyāt by Muḥammad 'Awfi. GMS.

Jawāhir-i Asrār: Mullā Āzurī: 840 H. (1436) ; SMHL. MS. No. 49, 50.

Jami' Bahadurshāhī: Calcutta (1834).

Kalamāt'us Sho'arā: Muḥammad Afḍal Sarkhush. HSL. MSS. 51, 54 and 97. 1330 H.

Khazana'-i 'Āmira': Ghulām 'Alī Āzād Bilgramī. d. 1194 H. (1780) Litho. (1900).

Khulāṣat'ul Akhbār: Khwānd Mīr (1494).

Khulāṣat'ul Ash'ār wa Zubdatul Afkār. HSL.

Khurīdat'ul Qaṣr: 'Imād Kātib Ispahānī: 572 H. (1176): *Islamic Culture*, Hyderabad. Oct. 1932.

Literary History of Persia: E. G. Browne, London. (1906-1924).

Lubāb ul Albāb: Muḥammad 'Awfī: 625 H. (1227).

Lubāb ul Ansāb: Abū Muḥammad b. 'Abdullāh Rashshāṭi. d. 466 H. (1073). HSL. MS. 224 Rijāl.

Majālis-i 'Ushshāq: Sulṭān Ḥussain Mirzā, grandson of Amīr Timur. d. 1046 H. (1636). Litho. Nawal Kishore, Lucknow, 1293 H. (1876).

Majmu'al Fuṣaḥā: Riḍā Qulī Khān: 1284 H. (1867), HSL. MSS. 184 and 185.

Maṭla'i Shams: Muḥammad Ḥasan Khān, Tehrān. 1303 H. (1885).

Mir'āt ul Khiyāl: Shēr 'Alī Khān Lodhī. 1102 H. (1691). Bombay Litho. 1324 H.

Mukhtār 'ul Jawāmi': Maḥmūd 'Alī Shustari, Bombay, Litho. 1305 H. (1887).

Nafḥat'ul Uns: Jāmī: 883 H. (1478).

Nāma'i Dānishwarān: SMHL. Tazkirah No. 660.

Natāij-i Afkār: 'Abd ul lah Qawī Gōpa mōyī: 1258 H. (1843).

Nizām'ul Mulk Tūsī: Muḥammad 'Abd ul Razzāq, Cawnpore (1912).

Nuzhat'ul Arwāh: Tārīkh-i Ḥukamā: Shahazurī: d. 590 H. (1193). Ar. MSS. HSL. No. 686 w. 25 Ramadan 773 H. (1332).

„ Persian Translation by Maqṣūd 'Alī Tabrīzī. 1011 H. (1602). HSL. MS. 247 w. 1032 H. (1623).

ON 'OMAR KHAYYĀM ('O. K.):

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„ Critical studies in the Rubaiyāt of 'O. K. KOBENHAVN (1927).

Carvo, Fr. Baron: Rubāiyat of 'O. K. translated from the French of J. B. Nicolas. Bodley Head (1914).

Csillik Bertalan: Les manuscripts Mineurs des Rubaiyāt de 'O. K. Szeged (1933).

„ The principal Manuscripts of the Rubāiyyāt of 'Umar-i Khayyam. Szeged (1934).

Cowell, Edward Byles: Extracts from 'O. K. 30 qns. with introduction by A. G. Potter, London (1936).

Dole, N. H.: English, German and French translations of qns. of 'O. K. comparatively arranged. 2 vols. McMillan, London. 1898.

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Fitzgerald, Edward: (*a*) Four editions with original Prefaces and Notes. McMillan, London. (1899).

(*b*) With commentary: H.M. Batson and Biographical Introduction by Sir E. D. Ross: Methuen, London. (1900).

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„ Ed. Fitzgerald's Rubaiyyāt of 'O. K. Quaritch, London, (1899).

Hussain Dānīsh: Rubāiyyat of 'O. K. with Turkish Translation. Stambul (1922).

Jalāl ud Din Aḥmad Jāfari: Rubai'iyāt Ḥakim 'Omar Khayyām. Allahabad.

Jeodat Bey, 'Abdullāh: Rubāiyāt-i Khayyām with Turkish Translation. Stambul. (1926).

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Maḥfūẓ'ul Ḥaq: New quatrains of 'O. K. *Islāmic Culture*, Hyderabad, July. (1929).

Makhan Lal, Rājā: Urdū translation of qns. of 'O. K. HSL. MS. 502.

Marzabān Rāzī: Qismat Fukahī (New folklore on 'O. K.). Tehrān Sharq, pp. 606-615. 1350 H.

McCarthy, Justin Huntly: The qns. of 'O. K. in English Prose. London, David Nutt. (1898).

Muḥammad 'Iqbāl: Genuine collections of the Rubāiyāt of 'O. K. Report of All-India Oriental Conference, Barōdā. 1935 (pp. 903-914).

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'Omar Chajjām und Seine Vierzeiler. Tūbingen (1935).

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Rosen, Fredrich: The Quatrains of 'Omar-i Khayyām, Persian and English. London, Luzac and Co. (1928).

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Omar Khayyām BSOS. IV. (1927).
Earliest Account of 'Umar Khayyām BSOS. V. (1929).

Rothfeld, Otto: Umar Khayyam and His Age, Taraporewalla, Bombay. (1922).

Rūmī, ʿĀlī: Rabi'ul Marsūm, parodies of 'Omar (See III MSS. of 'Omar Khayyām's Quatrains Az.). (1593).

Sāddiq Hidāyat: Tarānai Khayyām. Tehrān. (1934).

Ṣāfī, Sayyid Ahmed Najafī: Rubaiyat-i 'Omar Khayyām: with Arabic verse translation: Damascus. (1931).

Saʿīd Nafīsi:

(*i*) Ash'ār-i Khayyām: *Tehran Sharq Magazine*, pp. 513-529. Rabi-us-Sāni 1350 H. (1931).

(*ii*) Khuṭba'i Sīnā: Tarjuma-i Khayyām. Tehrān Sharq, pp. 449-462. Rabi-ul-Awwal 1350 H. (1931).

(*iii*) Dō taqrīr Khwaja' Imām 'Omar Khayyām. Tehrān Sharq. p. 642-660. Sha'bān 1350 (1931).

Saklatwalla, J. E.: (*i*) 'Omar Khayyām as a Mystic. (1928).
(*ii*) Soul Gospel of 'O.K., Bombay. (1926).

Sayyid Muḥammad Laiq Ḥussain and *ʿAyādh Pānipati*: Rubaiyat 'Omar Khayyām with life. Delhi. (1924).

Weir, T. H.: 'Omar Khayyām the Poet. London. John Murray. (1926).

[W.] *Whinfield, E. H.*:

(*i*) Quatrains of 'Omar Khayyām, Persian Text and English verse translation. London. Trubner. (1883).

(*ii*) Quatrains of 'Omar Khayyām translated in English. London. Kegan Paul. (1920).

[Ha] *Yār Aḥmad Hussain Tabrīzī*: Tarab Khānā or Dah Faṣl. Gives quatrains of and certain legends about 'Omar Khayyām.

Note.—For other editions of 'Omar Khayyām's quatrains only see the list of MSS. and Editions.

Qābūs Nāmā: c. (1083). 'Unsur'l Mu'ālī Kaykāvūs. Litho. Bombay. (1907).

Raḥat-uṣ Ṣudūr: c. 601 H. (1205) by Muhammad bin 'Alī Rāwandī. HSL. No. 1404.

Riyaḍ'ul 'Ārifaīn: by Ridā Qulī Hidāyat. d. 1218 H. (1803). Tehrān 1305 H. (1887).

Riyāḍ'us Siyāhat: by Zainul 'Abidīn Shērwānī. Tehrān 1319 H. (1901).

[RS] *Riyād'us Sho'arā*: by 'Alī Qulī Dāghastānī Wālā. d. 1161 H. (1748): HSL. MS. 14909.

Rouḍāt'ul Jannāt: by Muḥammad Bāqar bin Zain'ul 'Abidīn. Tehrān, 1307 H. (1890).

Rouḍāt'uṣ Ṣafā: by Ibn Khwānd Shāh. d. 903 H. (1497).

Sarw-i Āzād: by Ghulām 'Alī Ā'zād Bilgrāmī. d. 1194 H. HSL. MS. 16.

Sham'i Anjuman: Nawāb Ṣadiq Ḥussain Khān. Litho. p. 1293 H.

Shams ut Tawārīkh: Ispahān 1331 H.

Sī Faṣl: Naṣīr ud Din Ṭusī: HSL. MS. 77. Nairanjat w. 1167 H.

Shi'arul 'Ajam: Moulānā Shiblī No'mānī. Lucknow. 1335 H.

Tārīkh-i Āl-i Saljūq: Al Bundārī: with Preface by Prof. Houtsma. (1889).

Tarīkh-i Alafī: by Aḥmad Naṣrullah Thathwī. c. 996 H. (1587). HSL. MS. 33.

[TG] *Tārīkh-i Guzīdā*: by Ḥamd-ul-lāh Mustowfī. c. 730 H. (1330). GMS.

[QIFTI] *Tārīkh'ul Hukamā*: by Jamāl ud Dīn Abu'l Ḥasan 'Alī bin Yūsuf Qifti. d. 646 H. (1240). Ed. Prof. Dr. Julius Lippert. Leipzig. (1903).

[JG] *Tārīkh-i Jehān Gushā*: by 'Aṭā Malik Juwaīnī. c. 658 H. (1260).

Tārīkh-i Kāmil: by Ibnul Athīr. c. 628 H. (1231).

Tārīkh-i Mufaṣṣal-i Irān: 'Abbās Iqbāl. Tehrān. (1934).

Tārīkh-i Nigāristān: by Aḥmad b. Muḥammad c. 1276 H. SMHL, 662.

Tārīkh-i Waṣṣāf: by Faḍlullāh bin 'Abdullāh Shīrāzī. d. 728 H. (1328) Litho. Bombay 1269 H.

Tatimma Ṣiwān'ul Hikma': by Ẓaḥīrud Dīn Baihaqī. d. 549 H. (1154). MS. Berlin, 10055. MO. 21. Arabic.
MS. Stambul. Mulla Murād.
MS. Stambul, Bashīr Āghā.

Tadhkira'i Ḥussainī: by Mīr Ḥussain Dōst. c. 1163 H. (1749).

[DOWLAT] *Tadhkira'i Sho'arā*: by Dowlat Shah. c. 892 H. (1487). Bombay. Litho. (1887).

Tadhkira'i Sho'arā: by Muḥammad Taqī. HSL. One vol. (Incomplete).

Toḥfat'ul Ekrām: by 'Alī Shēr Qāni'a. c. 1181 H. (1767).

Waṣāyā (*SP*): by Niẓāmul Mulk Ṭūsī. Bombay, Litho. 1305 H. (1887).

Zīch Ilkhānī: by Naṣīrud Dīn Ṭūsī. d. 672 H. (1273) MS. SMHL.

Zīch Ulūgh Bēgī: by Mullā 'Alī Qōshjī. d. 872 H. (1467). MS. SMHL. MS. OUL.

Zīch Bahādur Shāhī: MS. SMHL.

II. 'OMAR KHAYYĀM'S SCIENTIFIC AND PHILOSOPHICAL WORKS.

1. *Circ.* 460 H. (1067): Tract on the Indian method of finding squareroots and cuberoots. Not found—Mentioned by 'Omar Khayyām in his Algebra.

2. *Circ.* 461 H. (1068): Arabic Tract, (Risāla'i Abi'l Fataḥ 'Umar bin Ibrāhīm Al-Khayyāmi), 5 fols. in reply to a problem. Solution of an algebraic equation by conic sections.
   MS. with 'Abbās Iqbāl Āshtiyānī. Extract published in "Sharq" Tehrān. Rabi. I. 1350 H. August (1931).

3. *Circ.* 462-467 H. (1069-1074): *Arabic Algebra. Maqālat fi'l Jabr wa'l Muqābilā,* dedicated to Qāḍi'al Quḍḍat Abū Ṭāhir.
   (*a*) Univers. Lib. Leyden, *Cod.* 14 II. 25 folios.
   (*b*) BN. Paris, Slane, 2461. Anc. Fonds 1136. wr. 527 H.(1133).
   (*c*) BN. Paris, Slane 2457-7 Anc. Fonds 1104.
   (*d*) India Office, London, 734, fol. 48-56.
   (*e*) With French Translation by Wepke. (1851).
   (*f*) With Eng. Tr. and diagrams by Dawud Kaisar, New York 1931.

4. 470 H. (1077). Arabic Muṣādarāt Kitāb Uqlīdas. Corollaries of Euclid. MS. *Univers. Lib. Leyden.* Cod. 199 VIII. 26 folios. Copied on Sha'ban 615 H. (1218) *from a MS. written by 'Omar Khayyām end of Jamad. I.* 470 *H.* (20 Nov. 1077).

5. *Handbook on Physics*: Mentioned by Baihaqī. Not found.

6. *Circ.* 471 H. (1078): *Zīch Malik Shāhī,* Mentioned by Hajī Khalipha Chalpī. d. 1068 H. and Quṭbud Dīn Shīrāzī. d. 710 H., in his Tohfat'us Shāmia. c. 684 H. (1285).

7. *Lawāzim Amkina'*: On forecasting weather mentioned in Tarīkh Alafī. Not found.

8. 472 H. (1079): Persian Translation of the Sermon by Abu 'Alī Sīna.
   MSS. in Tehrān, Pub. by Sa'īd Nafīsī in "Sharq." Rabi. I. 1350 H. (1931). pp. 452 to 457.

9. 473 H. (1080). Arabic Tract. *Koun wa Takīf.* Creation and Chastening.
   (*a*) Cairo MS. Nūr'ud Dīn Bēg Muṣṭafā. wr. 699 H. (1300). Pub. Sa'ādat Press, Cairo. (1917).
   (*b*) *Nadwī Khayyām.* (1933).

10. *Circ.* 474 H. (1081). Arabic Tract.
Suppl. to *Koun wa Taklīf.*
(*a*) *Cairo.* Nūrud Dīn Muṣṭafa Beg. MS. w. 699 H. (1300). Print. Sa'ādat Press, Cairo. (1917).
(*b*) Ed. Nadwī, Khayyām pp. 385-392.

11. *Circ.* 474 H. (1081) : Arabic Tract. *Al Wajūd I.* The Existence.
(*a*) Cairo, Nūrud Dīn Muṣṭfā Beg MS. w. 699 H. (1300). Pr. Sa'ādat Press, Cairo. (1917).
(*b*) Ed. Nadwī, Khayyām pp. 394-398.

12. *Circ.* 474 H. (1081). Arabic Tract, *Al Wajūd II.* Awṣāf wa Mauṣūfāt.
(*a*) Cairo, Nurud Din Muṣṭafā Beg MS. wr. 699 H. (1300). Printed Sa'ādat Press, Cairo. (1917).
(*b*) Poona, Prof. 'Abdul Qādir MS. w. 1027 H. (1618).
(*c*) Berlin Petermann. 466, MS. w. 888 H. (1483).
(*d*) „ Orient. 2-258-35 MS. wr. 1061 H. (1651).
(*e*) Sharq Tehrān, Sha'bān 1350 H. (1931).
(*f*) Nadwī, Khayyām, pp. 401-411.

13. 488 H. (1095) : Persian, *Kulliāt al Wajūd. Existence.*
(*a*) London, BM. or. 6572.
(*b*) Paris, BN. Supp. Pers. 139 VII.
(*c*) Council Library, Tehrān, MS. 9072, d. 22 Shawwal 1288, printed in Sharq Magazine. Sha'bān 1350 H. pp. 643-649.
(*d*) Nadwī, Khayyām, pp. 414-423.

14. Arabic verses.

15. Persian Qita'.

16. Before 515 H. (1122). Mīzān'ul Ḥikam. Philosopher's Balance.
(*a*) Bombay Univ. Lib. MS. wr. 585-86 H. (1191).
(*b*) Hyderabad State Lib. MS. 125. wr. 1033 H. (1624).
(*c*) Gotha. Herzogl. Lib. 1158 XI.
(*d*) Nadwī, Khayyām, pp. 427-432.
(*e*) Fr. Rosīn. 'Omar Khayyām.

III. MANUSCRIPTS AND EDITIONS OF 'OMAR KHAYYĀM'S QUATRAINS.

D: Diwan, alphabetical; F: Farhang, double alphabetical; S: Selections.

Serial No.	Abr.	Year		No. of qns.
1.	A.	1907	Ed. by Imāmud Dīn Gujrāti, Rōzbāzār Press. *Amritsar.*	D.913.
2.	ALI.	19th Cent.	*'Aligarh.* University library. MS.	D.722.
3.	AZ.		*'Āzamgarh.* Dār'ul Musannafīn MS. Rabī'ul Marsūm by Ālī Rūmī copied from MS. wr. 1002 H. (1593).	S.53.
4.	Ba.	16th Cent.	*Bombay.* Cāmā Oriental Institute MS. Rehatsek vii. 78. (Leaves lost in the middle).	F.561.
5.	Bb.	18th Cent.	„ MS. Shīrāzī Family Library.	D.693.
6.	Bc. (Sak. III)	1880	„ MS. J. E. Saklātwāllā. 1297 H. Prototype of N and Tehrān. Print. of 1857 follows Hf. & Ho.	F.454.
7.	BDa.	1460	[BD.] = Oxford, Bodleian Library. MS. Ousley 140. [Ethé 525] written by Maḥmūd Yarbūdaqī, Ṣafar 865 H. at Shīrāz. Facsimile by Harron Allen. London.	F.158.
8.	BDb.	16th Cent.	„ „ „ MS. or 367 [Ethé 524]. Leaves lost in the middle and at the end.	D.406.
9.	BERa.	1648	[BER.] = Berlin, Staats bibliothek. Petermann Or. II. 56. Fol. 80b—101b. Bound with Qita'āt of Ibn Yamīn. w. 11 Jamādi'ul Ākhir 1058 H. Fragment, ends in the middle of qns. rhyming in d.	D.238.
10.	BERb.	1796	„ „ „ MS. Orient 2-246. Fol. 794b-802b Anthology Gulshana-i-'Ishq written at Āgrāh.	D.196.

Serial No.	Abr.	Year		No. of qns.
11.	BERf.	1487	[BER.]=Berlin, Staats bibliothek. MS. New acquisition Anth: Majmu'ai al Maimūna'. 5th Jamād-al-Ākhir 892 H.	S.383.
12.	BMa.	1570	[BM.]=London, British Museum MS. Or. 5966. Bound with Diwān Āsafī 977 H.	D.269.
13.	BMb.	1624	„ „ „ MS. Or. 331. Fol. 2a.-42a. written at Delhi. 10th Rāmāḍān 1033 H. On the title page wrongly styled Rubā'iyāt Sarmad.	D.546.
14.	BMc.	1668	„ „ „ MS. Or. 5011. Written in 1079 H.	D.400.
15.	BMd.	Middle of 16th Cent.	„ „ „ MS. Or. 10910. 'Omar Khayyām's quatrains in the interspace between odes of Ḥafiẓ.	S.462.
16.	BMf.	1730	„ „ „ MS. Or. 330. Written by Mīr Abul Ḥasan before (1730).	D.423.
17.	BNa.	1497	[BN.]=*Paris,* Bibliotheque Nationale MS. Anciens fonds. 349. Fol. 181b.-210b. d. 30th Rajab 902 H.	S.230.
18.	BNb.	1528	„ „ „ MS. Suppl. 823. Rubā'iyāt-i-Khayyām. Fol. 93b.-113a.	S.349.
18-a.	„	„	„ Rubā'iyāt-i-Tayyib. Fol. 114b.-124a. Written in Jamādi-us-sani 934 H.	S.154. } S.503.
19.	BNc.	1541	„ MS. Suppl. Persan. 826. Written in 947 H.	S.75.
20.	BNd.	1475	„ MS. Suppl. Persan. 1417. Written by Faqruddin Ahmed. 10th Rāmāḍān 879 H. at Shīrāz.	DF.268.
21.	BNc.	16th Cent.	„ MS. Suppl. 1481.	S.37.
22.	BNf.	1448	„ MS. 1777. Anthology written in 852 H. Csillik Berterlan. Minor MSS. Pa.	S.56.
23.	BNg.	1448	„ „ Fol. 326a.-328. (Concordance from Dr. Rempis).	S.47.

Serial No.	Abr.	Year		No. of qns.
24.	BNh.	Middle of 16th Cent.	„ MS. Suppl. 1637. Fol. 1b.-47a.	S.349.
25.	BNi.	1507	[BN.] = *Paris,* Bibliotheque Nationale. MS. Suppl. 1817. Fol. 17b.-18a. Written in 913 H. Csillik Berterlan minor MSS. Pg.	S.28.
26.	BNj.	16th Cent.	„ MS. Suppl 1425. Fol. 171b.-186b. Csillik Berterlan. Minor MSS. Pf.	S.60.
27.	BNk.	1586	„ MS. Anciens fonds 354. Fol. 11a.-25. Written in 994 H.	S.87.
28.	BNl.	1602	„ MS. Suppl.· 1366. Fol. 393a.-401a. Written at Surat by Abu Moḥammad Ibn Falḥ Moḥammad of Patnā in 1011 H.	D.480.
29.	BNn.	1851	„ MS. Suppl. 1458 (Blochet 1212) by Hamdi 1268 H. Csillik Berterlan. Pi.	D.95.
30.	C.	1927	Critical studies in the Rubā'iyāt of 'Umar Khayyām.	S.121.
31.	Cb.	1795	Cambridge MS. add 1055 Fol. 174b.-220b. incomplete 1210 H.	D.801.
32.	CALc.	1896	Bengal Asiatic Society 1548. Concordance through Dr. C. H. Rempis.	D.513.
33.		1933	Csillik Berterlan. Minor MSS. of the Rubā'iyāt of 'Omar Khayyām. Szegad. 1933.	
34.	Ha.	1462	H. = *Hyderabad Dn.* V. M. Dātār MS. Tarāb Khānā by Yār Ahmed Ibn Ḥusain-ar Rashīdi Tabrīzi compiled in 867 H. Seal on Fol. 39b. First owner Bahrām banda-i-Shāh-i-Wilāyat 897 H. Seal of second acquirer illegible. Third acquirer Hasan bin 'Ali al Hussaini; Fourth acquirer Mohammad Hidāyat ullāh Khān 970 H. Fol. 1b-4a., foreword; Fol. 4b-50a, 364 quatrains; Fol. 50b.-55b. tenth Faṣl folklore and 9 qns.	S.373.
35.	Hb.	1550	„ V. M. Dātār. MS. bound with other later MSS. dated 1194 H.	F.699.

Serial No.	Abr.	Year		No. of qns.
36.	Hc.	1786	*Hyderabad Dn.* V. M. Dātār. Scholar's MS. 49 folios main body 384. Margin 29. Before 1200 H.	D.413.
37.	Hd.	19th Cent.	„ V. M. Dātār MS. arranged by subjects	S.575.
38.	He.	Before 1700	„ V. M. Dātār MS. Handwriting 11th century H. from t to r.	D.224.
39.	Hf.	1687	„ V. M. Dātār. MS. by Abul Kasim Shīrāzī. 1st Safar 1099 H. (with qns. of Attār and Abu Said) Prototype of the text by Mon. J. B. Nicholas, Paris.	F.445.
40.	Hg.	Before 1689	„ V. M. Dātār. MS. middle of 11th century Hijri.	F.434.
41.	Hh.	„	„ V. M. Dātār. MS. Worm-eaten leaves t to d.	D.412.
42.	Hi.	„	„ V. M. Dātār. MS. a to d with foreword.	D.140.
43.	Hj.	1500	„ State Library—MS. Dawāwīn 373. Fol. 446 to end by handwriting,—middle of 10th century H.	S.362.
44.	Hk.	1608	„ State Library. MS. Dawāwīn 328. Presented at Āgra. Second owner's date 1017 H. Ends in the middle of d.	D.300.
45.	Hl.	1659	„ State Library. MS. Dawāwīn 167. 5th Moharam 1070 H.	D.96.
46.	Hm.	Before 1670	„ Nawāb Sālār Jung Bahādur's Library. Dawāwīn 1872 MS. written by 'Abdur Rashīd Dailami. d. 1081 H. with foreword.	D.433.
47.	Hn.	1694	„ Nawāb Sālār Jung Bahādur's Library MS. Shin 35. Bears seal of Gazanfar, steward of Ālamgīr 1116 H.	D.460.
48.	Ho.	1880	„ Nawāb Sālār Jung Bahādur's Library. MS. Shin 42. 1297 H.	F.444.
49.	Hp.	1869	„ Madrasa-i-Nizāmiā. MS. written in 1286 H.	D.620.

Serial No.	Abr.	Year		No. of qns.
50.	Hq.	1869	H. *Hyderabad Dn.* By the same hand and included in the above. 1286 H.	D.601.
51.	Hr.	Before 1727	„ V. M. Dātār. MS. bound with a later MS. d. 1140 H. Fol. 1a.-49b. with foreword.	D.482.
52.	Hs.	„	„ V. M. Dātār. continuation of above. Fol. 50a.-70b. 1140 H.	S.207.
53.	Ht.	Before 1618	„ Syed Muzaffar Ḥusain's Library MS. Jung-i-Ārif written by Ḥakim 'Ārif. d. 1028 H.	S.38.
54.	Hu.	Before 1600	„ „ „ MS. Bayāz.	S.35.
53.	Hv.	1757	„ Nawāb Akhtar Yār Jung Bahādur's Library placed at the disposal of V. M. Dātār. Collection of quatrains of mystics, philosophers, kings, vazīrs, amīrs, physicians to kings, contemporaries, old scholars, and others. First owner's seal Mohammad Wasīl 1171 H. compiled after 1106 H. (1695). Fol. 109b.-113b.	D.81.
56.	Hw.	1893	„ Ed. by Moḥammad Fayyāḍuddin Khan Fayyāḍ [Musharraf Jung] Rikāb Khās, Press Hyderabad Dn. 1311 H.	D.1030.
57.	Hx.	1648	MS. 52/112 Dawāwīn, Osmania University Library. Anth. written on 10th Moharam 1508 H. by Moḥammad Jān. Bears seal of Moḥammad Sami' Khānāzād Bādshā Ālamgīr. 1106 H.	S.67.
58.	Hy.	1384	„ V. M. Dātār. MS. Rubā'iyāt 'As Shaik 'Al Imām Ḥujjat'ul Ḥaq 'Umar bin Ibrāhīm al Khayyāmi: first written by Abdu'llah bin 'Ali Al Bāmī [or Bussami] bin Muḥammad in the year 786 H. and finished re-copying from this MS. on 18th Zihijj 1171 H. by Ibn Moḥammad Hussain Moḥammad Rabi' 'At Tabrizi. First owner's seal Rāi Vikālat Rām Āṣaf Jāhī. 1199 H.	D.737.

Serial No.	Abr.	Year		No. of qns.
59.	Hz.	Before 1535	MS. 52/112 Dawāwīn, Right Hon. Nawāb Sir Akbar Hydari Hydar Nawāz Jung Bahādur, *Kt.*, P.C. MS. of Diwān-i Ḥāfiz Khayyām's quatrains in the interspace of odes of Ḥāfiz, with Sāqī Nāmāh compiled by Ahlī Shīrāzī (d. 942 H.). S.288+81.	S.369.
60.	Hza.	Before 1880	„ Osmania University; Nawāb Sarwar Jung Bahādur's Library. MS. of Khayyām's quatrains bound with a Litho. of Jigar Lakht-i-Zamharī. Cawnpore 1297 H.	D.743.
61.	HGa.	1550	Ḥabibgunj (U. P.) Nawāb Ṣadr Yār Jung Bahādur's Library. MS. of Diwān-i Ḥāfiz. Khayyām's quatrains in the interspaces of odes of Ḥāfiz. Middle of 10th cent. H.	S.410.
62.	HGb.	Before 1689	„ „ MS. of 'Omar Khayyām's quatrains written by Muḥammad Qāyam at Shāh Jahānābād. By handwriting before 1100 H. Fragment.	D.389.
63.	Ia.	1812	London. India Office. MS. 2420. Ethé. 906. With foreword.	D.518.
64.	Ib.	„	„ „ „ MS. 2486 Ethé. 907 with foreward.	D.364.
65.	J.	1926	Ed. by 'Abd Allāh Jūdat Bey with Turkish Translation. Printed at Stambul. 1926.	F.576.
66.	Ka, Kb.	1448	Kirmān. MS. Bayāz of Qiwām bin Muḥammad Majandarānī Kirmān. 826 H. Possessed by Gowri Prasād Saksenā. Lucknow. The contents as stated by owner.	S.206.
			(1) *Ẓafar Nāmā;* (2) *Yūsuf Zulaikhā* verse; (3) *Yūsuf Zulaikhā,* prose written on 28 Ramaḍān 826 at Kirman; (4) *Mukhtār Nāmā* of 'Attar. 1140 quatrains, written on Zihejj 826 H.; (5) *Farīd'ul Aḥwāl* by Farid Afkhār; (6) *Qasīdā* by Khwājū Kirmāni; (7) *Qasīdā* by Anwarī Rāst; (8) Two *Qasīdās* by Amīr Mahmūd	

Serial No.	Abr.	Year		No. of qns.
			Yamīn (9) *Qasīdā* by Ibn Saif; (10) *Risala-i Sham'a* by Jalāl'ud Din Khawāfī; (11) *Risālā-i-Qalandaria* by Amir Abu Isḥāq, written on 22 Ṣafar 826 H. (12) Three *Maktūbā* (13) *Rubāiyāt of 'Omar Khayyām* [Ka, main body 126; Kb. margin 80]; (14) *Qasīdā* by Rabi'i Fōshānjī; (15) Qasīdā by 'Ali Hassan' al Bākharzī (16) Qit'ās, 44 verses by Majid'ud Din Hamgar with foreword.	
67.	L.	1924	Ed. by Lucknow Nawal Kishōre Press. Rubā'iyāti 'Omar Khayyām.	D.700.
68.	LE.	1733	London. MS. by Muḥammad Eḥsan al Ḥussaīni, 23 Sha'bān 1145 H. Facsimile in "Life's Echoes" by Col. Brown. London.	D.91.
69.	LN.	1550	Lucknow. Nadwatul 'Ulamā. MS. 642. Nawādir Diwān-i-Ḥafiz. Quatrains written in the interspaces of Odes of Ḥāfīz. Middle of 10th cent. H.	S.423.
70.	MA.	1550	MS. Muzej Aziatsko Leningrad. Fragment 16th century. Concordance of rare qns. obtained from Dr. C. H. Rempis.	D.294.
71.	N.	1867	J. B. Nicholas with French Translation.	F.464.
72.	Pa.	1505	[P] = *Patna.* Islāh Library Desna MS. of Rubāiyāt Malikul Hukamā Shaik 'Omar Khayyām, written on 30 Rajjab 911 H. by Sultān 'Ali al Katib. Ed. in 1933 by Syed Sulaimān Nadvi, Āzamgarh.	D.205.
73.	Pb.	1554	„ Oriental Public Library—Has lacunas.	F.604.
74.	Pc.	1786	Owned by son of Khān Bahādur Khudā Baksh, Nastaliq, richly illuminated. Arranged alphabetically according to the commencement of quatrains.	S.593.

Serial No.	Abr.	Year		No. of qns.
75.	Pf.		MS. compiled by Umrao Singh Shērgil of Majithā. Rearranged selections of 'Omar Khayyām's quatrains (298 and 37).	S.335.
76.	Ra.	Before 1510 A.D.	Ed. by Dr. Fr. Rosen. Berlin. 1928. Quatrains of 'Omar-i-Khayyām with English prose version. Text alleged to bear the date 721 (?).	S.330.
77.	Rb.	1524	„ „ „ On the margin of Fol. 47a.-54a. of Diwān-i-Ḥafiz written in 930 H. by Sultan Moḥammad Nur'ul Kitāb.	D.63.
78.	Rc.	1341	Anth.: Munis'ul Aḥrār by Badr-i-Jājarmi. 741 H.	S.13.
79.	RPa.	1639	RP.=Rāmpur State Library. MS. 285 Lailā-o-Majnūn, composed by Mullā Maktabi Shīrazī on 28th Rāmāḍān 1048 H. On the margin are 'Omar Khayyām's quatrains.	S.349.
80.	RPb.	1584	„ „ „ MS. Anth.: No. 140. Dawāwīn Fol. 328b.-341b. written by Moḥammad Mohsin Heravī at Qandahār on 1 Rabi-al-awwal 992 H.	S.127.
81.	RPc.	1785	MS. with Imtiyāz 'Ali Khān 'Arshi 1200 H.	D.325.
82.	Sa.	1457	[S]=Stambul. Ayasofiā No. 2032. Anth.: Fol. 194b.-206b. 861 H.	S.139.
83.	Sb.	1460	„ „ Nur-i-Osmāniā. MS. 3892. Anth.: Fol. 1-b.-66b. 865 H.	S.318.
84.	Sc.	1485	„ „ University Library. MS. No. 3009. Rida Pāshā. Fol. 55b.-114b. Tabrizi. Text with Prologue and Epilogue d. 890 H.	S.496.
85.	Sd.		„ „ Nūr-i-Osmāniā. MS. 3895. Omits one quatrain which is repeated in Ha.	S.372.
86.	Se.	1472	„ „ Sulaimāniā mosque MS. Collection No. 2882. Fol. 39b.-82a. with foreword. 876 H.	D.336.

Serial No.	Abr.	Year		No. of qns.
87.	Sf.	1512	[S] = Stambul Nūr-i-Osmāniā No. 3894. Fol. 28b.-50b. 918 H.	S.123.
88.	Sg.		„ „ 'Ātif Effendī Library No. 2257 writing in the Middle of 16th century A.D. Fol. 1b.-16b.	S.121.
89.	Si.	1331	„ „ Qārullāh No. 1667. Anth.: Nuzhatul Majālis fi'l Ash'ār. 25 Shawwāl 731 H.	S.31.
90.	T.K.	1350	Tehrān, Majlis Shorā-i-Milī MS. No. 9011. Sharq Magazine. Rabi. II 1350 H. pp. 520-522. Art. by Say'īd Nafīsī. Connected with Ka. above.	S.11.
91.	U.	1514	Uppsala University Library MS. No. 42 bound with Diwān Shāhī. 919 H.	S.256.
92.	W.	1883	Ed. by E. H. Whinfield, London, with English verse translation.	F.500.
93.	Wa.	1451	[W] = Wien. Bibliothek Nationale Anth.: MS. No. 398. [Flugel 645]. Fol. 249a.-252b. 855 H.	S.42.
94.	Wbcd.	1550	„ State Library N.F. 146. [Flugel 507] written 15 Jamādi-al-Ākhir 957 H. by Ibn Piyālā.	D.303. D.185. S.38. } 526
95.	LII.	1878	[2nd edition]. *Lucknow.* Naval Kishore Press. 1295 H.	D.762.
96.		1890	*Bombay* 'Ulawī Press. Ed. by Syed Muḥammad 'Alī Shīrazī. 1308 H. with quatrains of Bābā Tāhir Hur, and Abu Sa'īd and Abd Allāh Ansārī.	D.755.
97.		1906	*Bombay.* Gulzār Ḥussaini Press. Ed. by Muḥammad Rahīm Ardabīlī 1324 H.	D.745.
98.		1922	*Stambul.* Ed. by Ḥussain Danish with Turkish Translation, with a Persian Qita'a and two Arabic Qita'as.	S.396.
99.		1922	*Lahore.* Karimi Press. Ed. by Nasīrud Dīn.	D.766.

Serial No.	Abr.	Year		No. of qns.
100.		1924	*Delhi.* Shāh Jahān Press. Tāj-ul Kalām, with verse translation by Laiq Hussain Amrōhi and biographical sketch by Ayāz Pānipatī.	D.764.
101.		1925	*Allahabad.* Anwār-i-Ahmadī Press. Ed. with prose translation by Jalāl'ud Din Ahmad Ja'afarī.	D.908.
102.		1928	*Bombay.* Gihānī Press. Ed. by Moḥammad Ardaqānī.	D.736.
103.		1931	*Damascus.* Toufīq Press. Ed. by Syed Aḥmed Aṣ Ṣāfī with translation in Arabic verse.	S.351.
104.		1932	*Tehrān.* Bāqarzādā Press. Ed. by Mūsā Khāwar. Includes 3 unknown qns.	F.368.
105.		1933	*Tehrān.* Khiyaban Nāsariā. Ed. "By a contemporary scholar." Same as above.	F.368.
106.		1933	*Tehrān.* Kitābchi Press. Ed. by Sa'ādat Akhwān.	F.412.
107.		1933	Tehrān. Nuzhat. Sharq Press. with preface by Syed Nafīsī.	F.443.
108.		1933	*Allahabād.* Agarwāllā Shanti Press. Ed. by Mahesh Pershād [Drops 2 qns. from number 105 above]	F.366.
109.		1934	*Tehrān.* Roshnai House. Ed. by Sadiq Hidāyāt. Tarāna-i-Khayyām.	S.143.
110.		1935	*Bombay.* Ed. by Mohammad Ismā'īl Jahṛōmi.	D.756.
111.	Rempis.	1936	*Tubingen.* 'Omar Chajjam' und seine Vierzeiler Christian Herrnhold Rempis. German prose and verse translation of 255 verses. With bibliography and lists of manuscripts and editions of 'Omar Khayyāms' quatrains.	S.255.

NOTE.

Manuscripts Ha, Hb, Hc, Hd, He, Hf, Hg, Hh, Hi, Hr, Hs, Hy, in original have been acquired by me through dealers of old Persian manuscripts.

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(*q*) To Mr. J. E. Saklātwāllā of Bombay for having sent Bc in original for my inspection.

(*r*) To the librarians of :—

(1) British Museum, *London.* [BM.]
(2) India office, *London.* [I.]
(3) Bibliotheque Nationale, *Paris.* [BN.]
(4) Staats Bibliothek, *Berlin.* [BER.]
(5) Bodlein Library, *Oxford.* [BD.]
(6) University Library, *Cambridge.*

for photographs of the manuscripts mentioned above.

The remaining manuscripts are found in the editions by Dr. Fr. Rosen (Ra, Rb, Rc) ; Dr. Haron Allen (BODa) ; Dr. Csillik Berterlan (Minor Manuscripts in the Bibliotheque Nationale, Paris) ; Syed Sulaimān Nadwi (Pa) ; and Col. Brown (LE).

IV. WORKS OF OTHER PERSIAN AUTHORS.

1. *Āmulī, Ṭālib*: d. 1036 H. (1626).

   Diwān HSL. MS. Dawāwin 395. w. 1091 H. (1680). No vagrants found.

2. *Ibn-i Yamīn*: HSL. MS. 923. No vagrants found.

3. *Abū Sa'īd Abi'l Khair*: d. 440 H. (1048).

   Rubā'iyyat-i Abū Sa'īd: Ed. K. M. Mitra, P. Lahore (1922). *Vagrants found.*

4. *Athīr-i Akhiskatī*: d. 572 H. (1176).

   Kulliat of Athīr-i Akhiskatī with Diwans of Salmān Sāvajī and Ḥāfiẓ on the margin, MS. SMHL. No. 87. w. 810 H. 650 qns. of Athīr, 35 of Salmān and 21 of Ḥāfiẓ. *No vagrants found.*

5. *Arzaqī*: d. 526 H. (1131), HSL. 943. w. 1279 H. *No vagrants found.*

6. *Isfarangī*: Saifud Din. d. 561. MS. HSL. 839, one line from qn. 1022.

7. *Afḍalud Dīn Afḍal-i Kāshī*: d. 666 H. (1268).

   (*i*) Ruba'yyāt. Ed. Sa'īd Nafīsī. Tehrān (1933). *Vagrants found.*

   (*ii*) Risāla'i al Mufīd'al Mustafīd Tehrān (1933).

   (*iii*) Br. Museum, London, Ad. 7822 MS. (1653).

8. *Anṣārī, 'Abdullāh*: d. 481 H. (1088).

   (*i*) Risālā by 'Abdullāh Anṣārī. HSL. MSS. 408 and 802.

   (*ii*) Manājat. Bombay. 1308 H. (1890).

9. *Anwār, Shāh Qāsim*: d. 837 H. (1433).

   HSL. MS. Dawāwin 1295. Kulliat of Ni'amat'ullāh Walī, Shāh Qāsim Anwār and Ḥāfiẓ, written by Amir Shāhī. d. 854 H. (1450). *Vagrants found.*

10. *Anwarī*: d. 547 H. (1152). Kulliat. Nawalkishore, Cawnpore (1897).

11. *Auḥad Kirmānī*. d. 537 H.? Diwan HSL. MS. 1043. by Islām bin Hussain on 8 Ṣafar 842 H. (1438). 71 qns. all 3 rhymers. *No vagrants found.*

12. *Ahlī Shīrāzī*: d. 924 H. (1535). Kulliat. HSL. 817. w. (16c). contains Sāqī Nāma'.

13. *Baqāī*: d. 948 H. (1541). Diwān written in author's time SMHL. No. 170. No qns. of O.K.

14. *Jām, Shaikh Aḥmad*: d. 536 H. (1141).
Dīwān. Litho. Bombay. (1881).

15. *Jāmī 'Abdur Rahmān*: d. 898 H. (1493).
(*i*) Kulliat MS. SMHL. No. 1 w. 952 H. (1545).
(*ii*) „ MS. HSL. 78, w. 937 H. (1530).
(*iii*) Nawal Kishore Lucknow (1876).
(*iv*) Nawal Kishore Cownpore, 1329 H. (1910).

16. *Ḥāfiẓ*: d. 792 H. (1390).
(*a*) MS. HSL. 374. w. 994 H. (1586).
(*b*) HSL. No. 508 w. 818 H. (1415).
(*c*) HSL. No. 383 w. 1055 H. (1645).
(*d*) SMHL. No. 87. w. 810 H. (1407).
(*e*) Nawab Hydar Nawāz Jung's Library, Hz. (15c.).
(*f*) Nawal Kishōre Press.

17. *Ḥasan Sanjarī*: *Diwān* SMHL. 81. w. 916 H. (1510).

18. *Khāqānī*. d. 582 H. (1186).
Kulliāt
(*a*) SMHL. 55 (16c). 87 qns.
(*b*) HSL. No. 261 w. 1126 H. (1714).
(*c*) SHML. 73 w. 1194 H. (1780).
(*d*) Pub. Nawal Kishore, Lucknow.

19. *Khurqānī*: Abu'l Ḥasan d. 425 H. (1034).
HSL. MS. 927 Taṣawwuf. Risālā' Touba' wa Irādat.

20. *Khusraw, Amir*, d. 725 H. (1325).
(*a*) Kulliāt HSL. 387. (16c).
(*b*) SMHL. 58 (16c.).
(*c*) OUL. 53/164. w. 842 H. (1438). Contains on the margin the Diwans of Amir Ḥasan, Nāṣir Bukhārī, and Ḥasan Ghaznawī.

21. *Dārā Shikōh*.
Ḥasnāt'ul 'Arifain: HSL. 553, 685, 875, Shaṭṭaḥāt. OUL. 52/180.

22. *Dāyā, Najmud Din Rāzī*: d. 654 H. (1256) Mirṣād'ul 'Ibād c. 620 H. (1223). HSL. MS. 20993 Taṣawwuf.

23. *Rūmī, Jalalud Dīn*: d. 672 H. (1273).
Diwān. HSL. No. 379, 380, 381 and 877.

24. *Sarmad*: d. 1070 H. (1660). Rubāiyat Shāh Jahān Press, Delhī, 1347 H.

25. *Saḥābī*: d. 1009 H. (1601). OUL. 52/112. *No vagrants found.*

26. *Sa'dī*: d. 691 H. (1292). Kulliat.
(*a*) HSL. MS. 170 w. 1005 H.
(*b*) HSL. 581. w. 934 H.
(*c*) HSL. 372.
(*d*) OUL. No. 8.

27. *Salmān Sāwāji*: d. 779 H. (1378).
   (*a*) OUL. MS. 51/103. w. 1088 H. (1773).
   (*b*) HSL. MS. 1198 w. 855 H. (1451) No vagrants.
   (*c*) SMHL. MS. 87 wr. 810 H. No vagrants.
   (*d*) Litho. Tehrān.

28. *Sanāī*: d. 546 H. (1151).

   Ḥadīqā. HSL. 1503.

   Kulliat. Litho. Bombay. 1328 H. *No vagrants found.*

29. *Shāhī*: d. 854 H. (1450). HSL. MS. 487. w. 999 H. (1590). MS. 624 (16c.).

30. *Ṣāib*: d. 1080 H. (1670).

31. *Ṣābir, Adīb-i*: d. 546 H. (1151).

   MS. HSL. 936, w. by Shaikh Ḥayāt Sarhandī, in the reign of Shāh-i Jihān. *No vagrants found.*

32. *'Arif*: Qns. written by 'Abdul Majid under orders of author SMHL. 177. No vagrants.

33. *'Irāqī*: d. 688 H. (1289) Lam'āt. HSL. 432.

34. *'Urfī*: d. 999 H. (1582). Diwan Litho., Cawnpore. 1297 H. (1880).

35. *'Āmilī, Bohā'ud Din*: d. 1030 H. (1621).
   Kashkōl: Bombay. 1294 H. (1887).

36. *'Attār, Farīdud Dīn*: d. 627 H. (1230).
   (*a*) Diwān HSL. MS. 807. w. 1005 H. (1596).
   (*b*) Diwan HSL. MS. 503 (16c.).
   (*c*) Mukhtārnāma fragment HSL. MS. 143 (16c.).
   (*d*) *Kulliat-i 'Attār*: Nawal Kihore, Lucknow (1872).

37. *'Imād Faqīh Kirmānī*: d. 773 H. (1371).
   Kulliāt HSL. MS. 580 wr. (16c.). SMHL. MS. 182. (15c.).

38. *'Unsurī*: Diwan. Printed in the time of Shāh Nāṣirud Dīn Qāchār.

39. *Ghazzālī*: Imām Muḥammad d. 505 H. (1111) Kīmiyāyi Sa'ādat, HSL. MS. 903.

40. *Faryābī, Ẓahīrud Dīn*: d. 598 H. (1202).
   Dīwān. HSL. MS. 426. wr. 995 H. (1587).

41. *Fūdūlī*: SMHL. 157 w. 1171 H. (1758) No vagrants.

42. *Fighānī*: d. 925 H. (1519). HSL. MS. 380. w. 950 H. No vagrants. Par. O.K.'s qn. 899. Ai Sōkhtaī.

43. *Kātibī*: HSL. MS. w. 852 H. (1448) No vagrants. Parodies O.K. qn. 52 *Ānta'l.*

   SMHL. MS. 94 (1446). No vagrants found.

44. *Kamāl Isma'īl*: d. 735 H. (1335).

Kulliat HSL. MS. 246. w. 991 H. (1583).

Kulliāt Nawab Hydar Nawāz Jung's Library. w. 1001 H. (1592).

45. *Maghrabī Tabrīzī*: d. 709 H. (1309).

(*a*) HSL. MS. 489.

(*b*) SMHL. MS. 125. 1271 H. (1854).

(*c*) Litho. Bombay. 1305 H.

46. *Nāṣir Khusraw 'Ulawī*: Kulliat, Tehrān 1307 H. Solar.

47. *Ni'amatullah Walī*: HSL. MS. 1295. written by Amīr Shāhi.

48. *Niẓāmī Ganjāwī.*

49. *Anthologies and Bayāḍes.*

Hj. HSL. 373. Muntakhib Dīwānhāi Asātidha' w. before 950 H. (1544).

Hl. HSL. 167. w. 1070 H. (1756).

HSL. 382. d. 982 H. (1574).

Without dates and proper marking of authors HSL. Nos. 812, 949, 950, 327, 330, 406, 407, 408, 411, 412, 413, 471, 414 and 822.

SMHL. No. 56, *Majmu'ai Gharāib.*

Anthology in 31 chapters by Niẓāmī (?) dedicated to Shāh Anūshīrwan.

SMHL. No. 92. Tāj-i Sakhun, selections of poets of Ghaznawi Dynasty.

SMHL. No. 68. Sāqī Nāmas of 57 various poets, collected by Himmat Khān 'Alamgirī.

SMHL. *Maikhāna,* collections of Sāqī Nāmās by Abdun Nabi 1028 H. (1619). P. Lahore (1926).

SMHL. 42, 43. Bayād of Luṭfullāh Khān. d. 1193 H. (1779).

SMHL. 119, Bāyād of Ghulām Moḥiud Din. d. 1146 (1733).

SMHL. 164, Bayād of Khwāja Ḥasan. d. 1215 H.

SMHL. 180. Kashkōl Fakhrī. d. 1034 H. (1625).

SMHL. 89, Safīnā by Shaikh 'Ali Ḥazīn.

50. Bayāḍes without proper marking of authors No. 36, 163, 157, 118, 106, 107, 111, 113.

INTRODUCTION

I.

How this work began:

" *The Lord's beloved ones abide in Him and He is found in their heart. All of one heart, they have imparted to the world, through all ages, the same light and life.*"

Thus remarked my Sri Guru on hearing some quatrains of 'Omar Khayyām, and desired a Marathi translation of all quatrains in 1917. The best edition I then found was *Hw,* printed at Hyderabad in 1311 H. containing 1030 quatrains. I turned in Marathi verse 1016 quatrains (omitting the repetitions). The work was sent to print in 1933 when I added 51 quatrains selected from other editions which had appeared after 1311 H. I named this Marathi translation as " Guru Karunamrita " " *The Nectar of Grace,*" because it was done through His Grace for which 'Omar Khayyām craved in many of his quatrains. Friends then required from me an English version with the Persian quatrains. To meet their demand I dressed the said quatrains in English verse and submitted for perusal to my patron and patron of learning, the Right Honourable Sir Akbar Hydari, Nawab Hydar Nawāz Jung Bahadur, *Kt.,* LL.D., P.C., who considered the work worth publishing and promised to grace it with his foreword.

As I was preparing the work for the press, I unearthed in Hyderabad 26 MSS. of 'Omar Khayyām's quatrains and obtained copies of 10 MSS. elsewhere in India; and photographs of important MSS. in the Libraries of India Office, British Museum, Paris, Berlin and Vienna; I corresponded with Prof. Maḥfūẓ-ul-Haq (Calcutta), Sayyid Sulaimān Nadwī ('Aẓamgarh), Mr. J. E. Saklātwala (Bombay), Mr. A. G. Potter, compiler of *'Omariana* Bibliography (London), and Dr. C. H. Rempis (Tubingen) who was engaged on the same task as myself. To Dr. C. H. Rempis I communicated the particulars of the MSS. I had unearthed and he has brought them to the notice of scholars in his books " 'Omar Chajjam und Seine Vierzeiler " (Tubingen 1935) and " Beitrāje Zur Khayyām Forschung " (Leipzig 1937). I profited considerably by exchange of views with Dr. C. H. Rempis who helped me also in obtaining copies of

'Omar Khayyām's quatrains which he had discovered in Stambul and elsewhere.

The present Persian-English version of 'Omarian quatrains arranged subjectionally and concorded with the important MSS. in India and Europe, is submitted to his lovers in token of affection, by a Hyderabadi, a humble subject of His Exalted Highness Nawab Sir Mir 'Osman Alī Khan Bahadur, G.C.S.I., G.B.E., Nizam of Hyderabad and Berar whose benign reign has uplifted education and created several facilities for oriental research in Hyderabad.

II.

Environments of 'Omar Khayyam.

In pre-Christian centuries, Persia was the transmitter of Science and Philosophy between India and Greece. For centuries before Christ the followers of Zoroaster and Buddha had lived in Khorāsān the province where 'Omar Khayyām was born. After the advent of Christianity, to reconcile it with the religions of Zoroaster and Buddha, Manes came forward. His religion flourished in the Sāsānian period (226-750). The Manicheans took upon themselves the obligations of poverty and celibacy, were ascetic and unworldly, cosmopolitan and quietists. Before the advent of Islām in Persia Nūshīrwān the Just (531-578) invited to his court several Pandits from India, and welcomed seven Neo-Platonists exiled by Emperor Justian.

The Pahlawī was thus enriched by translations from Greek and Sanskrit works on Science and Philosophy. There existed in Persia Ḥakīms, (Wise men), devotees of Science and Philosophy, who abstained from wealth and world; votaries of various schools of thought, each seeker after Truth with his own torch. The sunrise of Islām however awakened Man in Arabia, North Africa and Persia to his supreme duty to realise and serve God, and gather round One Prophet. Islām strove not only for religious but political and social unity. The progress of Islām was however gradual and the old religions and schools of thought remained alive up to recent times (Dabistān-i-Madhāhib). The civilization of Islām became the inheritor of the ancient wisdom of Assyria, Babylonia, Persia, India and Greece (Browne). The study of the Qur'ān and Ḥadīth with the main object to prescribe the rules of conduct produced four schools of Sharī'at, *viz.*, Ḥanafī, Mālikī, Shāfi'ī and Ḥambalī. The search for the basic beliefs of Islām produced the Mu'atazilī school which was powerful in the time of Khalīf Māmūn and his son Khalīf 'al Wāthiq (847). It declined in the time of Khalīf 'al Mutawakkil, yet found adherents in the Dailamī kings till very late. The orthodox reaction against the Mu'atazilī school began in the time of Khalīf 'al Mutawakkil and produced Ash'arī school

from its founder Abu'l Ḥasan Ash'arī d. 324 H. (936), who preferred to rely on tradition than on frail reason. The love for the Fātimāid house produced the Qirmatī and Ism'īlī propaganda in 260 H. (873) which aimed at a political and intellectual upheaval in Islām and succeeded in founding the Fātimāid Kingdom in North Africa in 297 H. (909). Ism'īlī preachers, the Dā'īs, explained Islāmī dogmas philosophically and protected Islām against the attacks of the Khārijī heretics. Their system was esoteric and hierarchical (Dr. Hussain F. Hamdānī, JRAS. 1933). In Persia the *Ikhwān uṣ Ṣafā,* the Pure Brotherhood, by means of systematic tracts and treatises, tried to reconcile Science and Religion, Islām and Philosophy, and found till very late many adherents such as Fārābī, Ibn Sīnā and Nāṣir Khusraw. In philosophical speculations the Ikhwān uṣ Ṣafā were akin to the Isma'īlī Bātinīs to whom Nāṣir Khusraw has shown his fond attachment (see his 'Safarnāma' and Zād'ul Musāfarīn). But remote from castes and creeds, from parties and politics, there exist in all countries and climes, the *mystics* who hate none and love God for His Own Sake—not from hope of a Heaven and fear of a Hell. Such ardent lovers of God were among the early followers of the Prophet. Mysticism is the birthright of humanity. The insecurity of life creates in a waking soul the longing for the Eternal Truth. Before 'Omar Khayyām was born, Persia had produced many Islāmic mystics or Ṣūfīs such as Ibrāhīm Adham (d. 777), Ma'rūf Karkhī (d. 815), Junaid of Baghdād (d. 910), Shiblī of Baghdād (d. 945) and Manṣur Hallāj (d. 922). The Khānwādās of the Ṣūfīs trained the ardent seeker after Truth to cleanse himself and await Lord's grace. At the time of 'Omar's birth Persia was surcharged with the sayings of noteworthy Ḥakīms such as Ibn Sīnā and Nāṣir Khusraw and Ṣūfīs such as Abū Sa'īd and 'Abdulla Anṣārī. Such were his environments.

III.

THE DATE OF 'OMAR KHAYYAM'S BIRTH IN DOUBT.

Several literary men bore the nisbat or household name of " Khayyām;" a traditionist Abū Ṣāleh Khalaf Khayyām of Bukhārā d. 361 H. (972) [Ansāb Sam'ānī. Gibb], another 'Abd Allah Muḥammad Khayyām Māzandarānī d. 410 H. (1019) [Ansāb by Muḥammad Hamdānī Baghdādī] and a third one Mudhahab ud Dīn Muḥammad bin 'Alī al Khayyamī of Irāq d. 642 H. (1244) [Fawāt 'ul Wafiāt of Kātabī d. 764 (1363)]. Thus there were other Khayyāms before and after our hero " who patched the tents of learned lore " and whose full name and address is Ghiyāth ud Dīn Abu'l Fataḥ 'Omar bin Ibrāhīm Khayyām (or Khayyamī) of Nishāpūr.

His titles of distinction are: Ḥakīm, Dastūr, Philsuf (Tatimma Ṣiwān) and Imām-i Khurāsān, Malik ul Ḥukamā, Ḥujjat ul Ḥaqq [Chahār Maqālā]. Yet we find his name and address wrongly given:—His kuniyat Abu'l Fataḥ turned to Abu'l Ḥifṣ [Mīzān'l Hikam HSL. 125], his name twisted to Shahāb ud Din [BERa], his father misnamed Muḥammad [Ha] and his native place transferred to Lōkar [Glios and Dr. Rosen], and to Dahak [Sd].

The date of his birth is involved in doubt. For long the world believed the romantic story found in Waṣāyā of Niẓāmul Mulk and Firdows ut Tawārīkh (1405) that 'Omar Khayyām studied under Imām Muwaffaq (d. 1048) at Nishāpūr with Ḥassan Ṣabbaḥ (d. 1124) and Niẓām ul Mulk Ṭūsī (b. 1018, d. 1092). It was discovered that the Waṣāyā was not compiled before the fifteenth century, and the story is not found in other histories such as Rāḥat uṣ Ṣudūr (1205), Jahan Gushāy (1260), Tārīkh-i Waṣṣāf (1328), Tārīkh-i Guzīdā (1330), nor other biographical notices such as Āthār ul Bilād (1275), Tārīkh-i Ḥukamā of Qiftī (d. 1240), Nuzhat ul Arwāḥ of Shaharzūrī (d. 1193). Prof. Houtsemā in his preface (1889) to al Bandārī's History of Seljuqs suggested that not the great Niẓām ul Mulk Ṭūsī but Anūshīrwān bin Khālid (b. 1066, d. 1139) may have been the schoolmate of Ḥasan Ṣabbāḥ—a suggestion beset with anachronisms. So the question remains as to when 'Omar was born. Sir E. D. Ross suggests 1040 A.D. [Introduction to Fitzgerald's Quatrains. Methuen London 1900] and Sayyid Sulaimān Nadwī 1048 A.D. ['Omar Khayyām p. 60].

IV.

THE DATE OF 'OMAR KHAYYAM'S BIRTH DETERMINED.

We can now find the exact date of 'Omar Khayyām's birth by solving an astronomical problem given in Tatimma' Ṣiwān al Ḥikmat, Biographies of Philosophers of Persia. This book was first noticed by Sir E. D. Ross [BSOS. 1929] and then by Dr. Qāri Kalīm ul lah [Osmānia College Magazine, March and September 1931] and thirdly by Prof. Muḥammad Shafī' [Islamic Culture, October 1932]. One MS. of this is in Berlin, No. 10055 MO 21 Arabic and two in Stambul at Mullā Murād and Bashīr Āghā's libraries. The author of this important book, (from which Shaharzūrī made up his Nuzhat ul Arwaḥ) Ẓahīr ud Din Abu'l Ḥasan Baihaqī (b. May 1106), had been taken by his father to 'Omar Khayyām in 507 H. (1113), studied at Nishāpūr from 1120 to 1122, and was a scholar of great repute [Yāqūt, Mu'ajjamul Udabā, Islamic Culture, Oct. 1930]. Baihaqī gives the time of 'Omar Khayyām's birth in the form of this astronomical problem.

" His ascendant was the Gemini. The Sun and the Mercury were on the degree of the ascendant in the third degree of the Gemini. The Mercury was " Ṣamīmī," and the Jupiter was aspecting (Nāẓar) both from triangulation (Tathlīth).

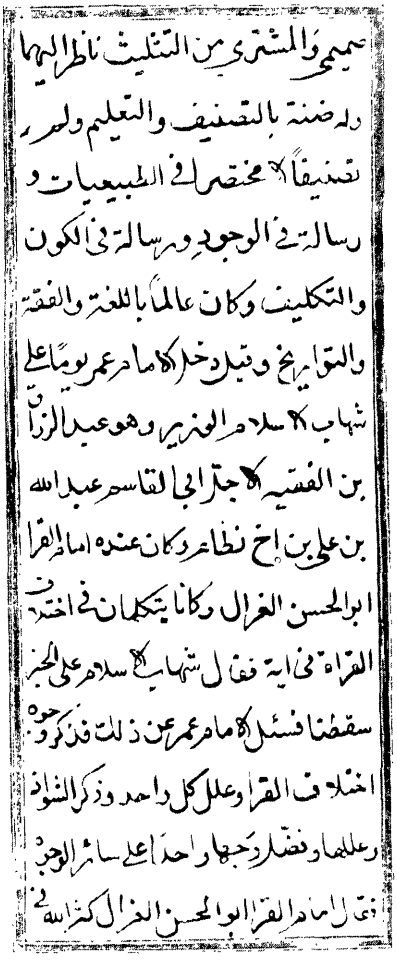
" Ṣamīm," " Tathlīth," and " Nāẓar " are defined as follows:—

" The astronomers call a planet Ṣamīm when the difference in its longitude from that of the Sun is less than 16 minutes, so that this much distance may pass before its centre reaches the centre of the Sun. Taṣmīm is the special aspect of a planet when it is most powerful and auspicious. It shows that the person will find his place in the heart of a King. Both Ṣamīmī positions of Mercury are powerful " [Istilaḥāt-i Funūn, p. 856]. Ṣamīmī is thus tending to be Ṣamīm. " When one planet is in the fifth sign of another planet such position is termed " Tathlīth " because the distance between them is one-third of an arc " [Sī Faṣl, ch. 12]. " The limit for the aspect of an outer planet is between 9 degrees from behind to 9 degrees in front of it." [Sī Faṣl, ch. 27]. The data given

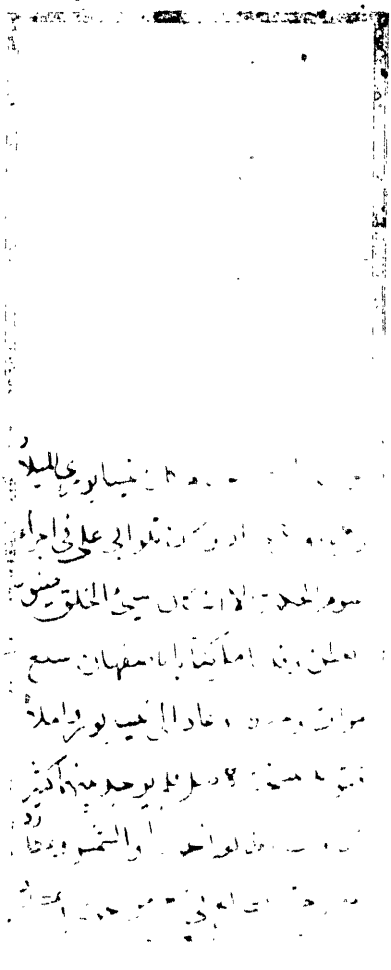
Baihaqi's Notice of 'Omar Khayyam.

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Arabic Fol. 66*b*.



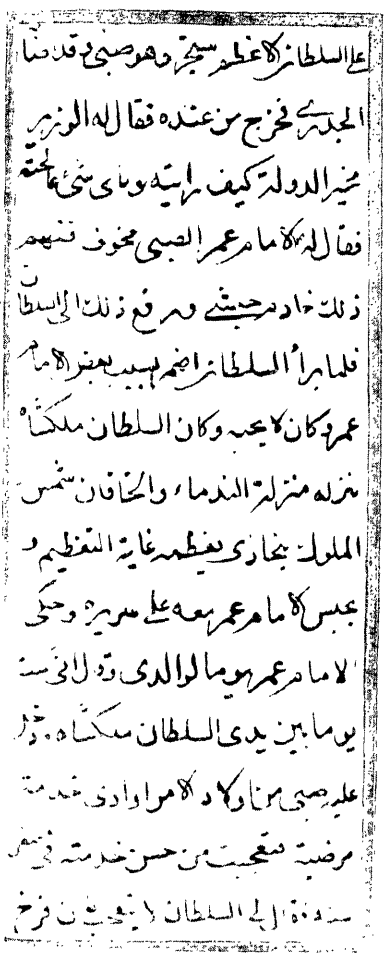
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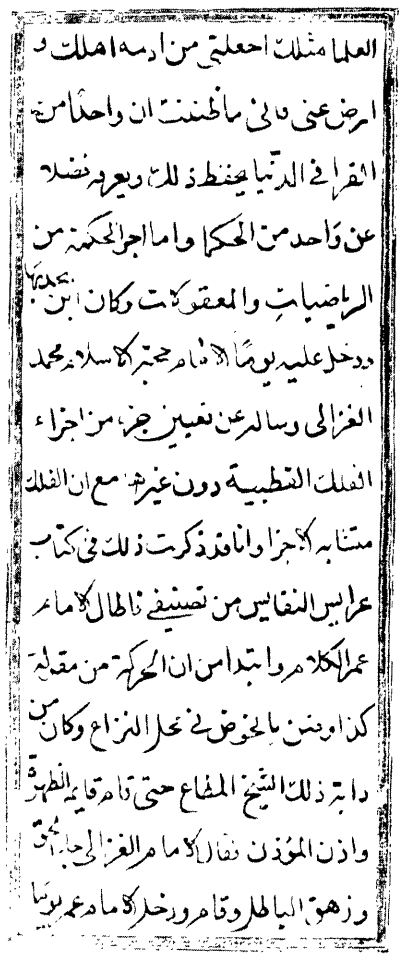


Baihaqi's Notice of 'Omar Khayyam.

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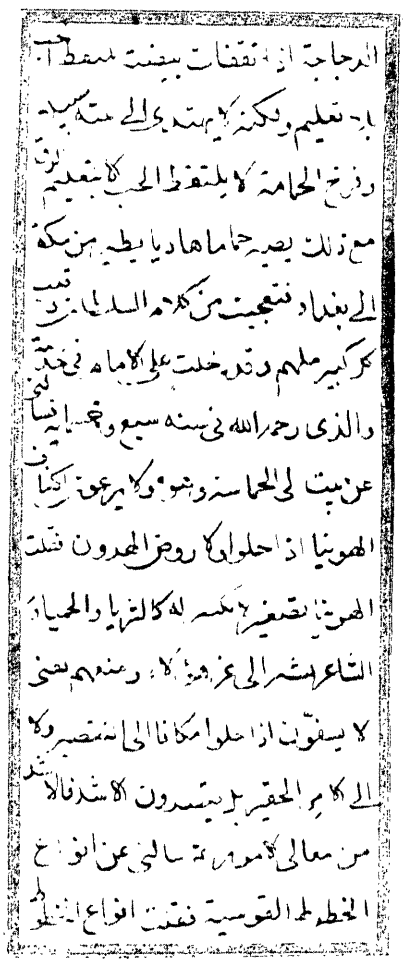




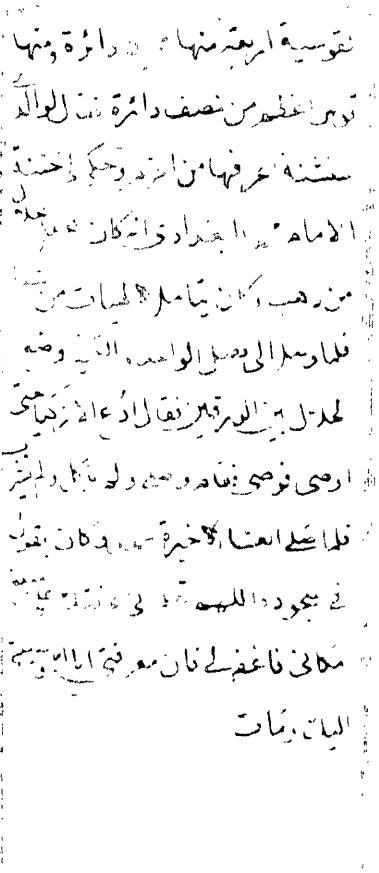
Baihaqi's Notice of 'Omar Khayyam.

Berlin 10055 *M.O.* 21.

Arabic Fol. 68*a*.



Arabic Fol. 68*b*.



by Baihaqī for finding the time and date of 'Omar Khayyām's birth are thus as follows:—

(*a*) He was born at Sunrise.

(*b*) The Geocentric Longitude of the Sun and Mercury was 63° (measured by the Persians from the point of Vernal Equinox 0° Aries).

(*c*) The Geocentric Longitude of Jupiter was 63° ±120°, i.e., 183° or 303° or within 9 degrees of this position.

(*d*) Mercury was tending to be Ṣamīm, i.e., approaching towards the Sun so as to come within 16 minutes of an arc.

First we proceed to find the date and month. The construction of Malik Shāhī observatory was undertaken in 467 H. (1074) under the supervision of 'Omar Khayyām and other astronomers [Ibn Athīr, 467 H.]. The Malik Shāhī or Jalālī year commenced from Friday 10th Ramaḍān 471 H. (15 March 1079) on which date the Sun entered the Vernal Equinox [Sī Faṣl, ch. 6, Zīch Īlkhānī, ch. 5, Istilaḥāt-i-Funūn, p. 59]. The Sun takes 63 days to complete the first 62 degrees [Indian Ephemeris, Vol. I], and was in the third degree of Gemini 63 days after 15th March, i.e., on 18th May. We thus know that 'Omar was born *at Sunrise on 18th May.*

Now to find the year. The Copyist of 'Omar Khayyām's Tract on the Corollaries of Euclid informs thus:—

"At the end of this tract the words in the writing of Shaikhul Imām 'Umar bin Ibrāhīm 'al Khayyāmī were as follows. "Finished copying this compilation in the Dārul Kutub of ( ) on the last day of Jamādi al awwal of the year 470 H. Finished the above Risāla in the handwriting of Mas'ūd bin Muhammad bin 'Alī al Ḥalfarī on 5th Sha'bān 615 H." We know thus that 'Omar Khayyām compiled and copied the above tract on 30th Jamādi al awwal 470 H. (20th November 1077). We know also that the Malik Shāhī observatory was founded in 1074 and the Jalālī year in 1079. We are informed by Baihaqi that he had seen 'Omar Khayyām in 507 H. (1113), *i.e.*, about 40 years after the construction of the observatory. We may safely assume his age in 1074, when the observatory was founded, to be between 20 and 55 years, i.e., he should have been born between 1019 and 1054 A. D. For the Jupiter to be in triangulation we have to examine its position on 18th May during

each of these years and select only those when its longitude is either 183° or 303° or within nine degrees of both these positions.

The Geocentric tropical Longitudes of Jupiter calculated from Tables V-A and V-B of Indian Ephemeris are as follows:—

18th May of year	Jupiter's Long.	18th May of year	Jupiter's Long.	18th May of year	Jupiter's Long.
1019	133.3	1031	136.1	1043	140.9
1020	160.4	1032	164.5	1044	168.3
1021	*189.9	1033	194.5	1045	199.0
1022	222.9	1034	227.7	1046	232.9
1023	258.8	1035	264.0	1047	269.5
1024	*295.9	1036	*301.0	1048	*306.3
1025	331.0	1037	335.7	1049	340.5
1026	3.1	1038	7.5	1050	11.8
1027	32.3	1039	36.2	1051	40.2
1028	59.5	1040	64.3	1052	66.9
1029	85.5	1041	89.1	1053	92.8
1030	111.2	1042	114.9	1054	118.6

It will be seen that only in four years which have been marked with a star (*) viz., 1021, 1024, 1036 and 1048 the Jupiter was in triangulation aspect of the Sun on 18th May. To determine the exact year Mercury should be in the 63rd degree on 18th May. Tropical Longitudes of Mercury on 18th May of these four years as calculated from the above Tables in Indian Ephemeris are as follows:—1021: Long. 82.2°, 1024: Long. 59.1°, 1036: Long. 48.2°, 1048: Long. 62.7°. The only year when Mercury was in the 3rd degree of Gemini on 18th May is 1048. Thus the problem is solved, and we find that 'Omar Khayyām was born *at Sunrise on 18th May* 1048.

V.

Verification of the above solution by direct calculation from Zich-i Ilkhani.

The above solution was obtained from the Tables in Indian Ephemeris, prepared from the beginning of the Kaliyuga (3101 B.C.) to 2000 A.D. by Dr. Swamī Kannu Pillai, on the basis of Ārya Bhatta and Sūrya Siddhānta known to the Persians as Ibn-i Baṭūta' and Sind Hind! I felt it necessary to verify the solution by direct calculation of the positions of the Sun, Mercury and Jupiter according to their motions known to the Persians in those times. The Zīch-i Malik Shāhī by 'Omar Khayyām and Zīch-i Sanjarī by 'Abdul Rahmān Khāzīn being known in name only, the next in time comes Zīch-i Īlkhānī by Naṣīr ud Dīn Ṭūsī (d. 1259). The MS. of this [SML. Hyderabad] contains tables for computing the positions of planets for a hundred years commencing from first noon of the Yezdijardī year 601.

The period from first day of the Yezdijardī era (16th June 632 A.D.) to the epoch of Zīch-i Īlkhānī is thus—2,90,000 days 12h. The period from 16th June 632 A.D. to the Sunrise [4h. 48m. A.M.] of 18th May 1048, the date of 'Omar Khayyām's birth as previously found, is 1,51,915 days 4h. 48m. The difference is 67,085 days 7h. 12m. or 183 Yezdijardī years 290 days and 7h. Calculating backwards from the elements of motions given in the Zīch-i Īlkhānī the positions of the Sun, Mercury and Jupiter are respectively 62° 23′, 62° 46′ and 303° respectively, and the Mercury is in retrograde motion hence Ṣamīmī and Jupiter in exact triangulation as stated by Baihaqī. The calculations are given below:—

Calculation of the positions of the Sun, Mercury and Jupiter from Zīch Ilkhānī on the Sunrise of 18th May 1048, 183 Y. Z. years 290 days and 7 hours before the epoch of the Zīch.

The Sun	Markaz		Auj	
	°	′	°	′
(I) Long. at the Epoch of Zīch Ilkhānī ..	215	36	86	24
(II) Motion in 100 Y. Z. years	334	41	1	26
,, 83 Y. Z. years	338	59	1	11
,, 290 days	285	50	..	1
,, 7 hours	..	17	..	..
Total Motion (II) ..	239	47	2	38
At the time of 'Omar's birth I—II	..	..	..	..
(M) Markaz	335	49	..	..
(A) Auj	..	..	83	46
(E) Add equation on Markaz (M) from (E) tables.	2	48	..	..
Add Auj (A)	83	46	..	..
True position of Sun M+E+A ..	62	23		

Mercury	Markaz		Khâsa'		Auj	
	o	′	o	′	o	′
(I) Position at the Epoch of Zīch ..	88	56	164	50	211	5
(II) Motion in 100 Y. Z. years ..	334	41	357	4	1	26
,, 83 Y. Z. years ..	338	59	159	34	1	11
,, 290 days	285	50	180	58	..	1
,, 7 hours	..	17	..	54	..	..
Total Motion (II) ..	239	47	338	50	2	38
At the time of 'Omar's birth (I)—(II) ..	209	9	186	20	208	27
Add to Markaz and deduct from Khāsa' first equation on Markaz	+5	41	— 5	41	(A) ..	..
(M) Equated Markaz	214	50	..	..		
(K) Equated Khāsa'	..	..	180	39		
(E) Second Equation taken on equated Khāsa' (K)	359	36				
(I) Inequalities on M & K multiplied 50°×—8′	..	— 7				
(A) Auj	208	27				
True position M+E+I+A.	62	46				

Jupiter	o	′	o	′	o	′
(I) Position at the Epoch of Zīch ..	282	43	191	38	177	41
(II) Motion in 100 Y. Z. years ..	152	52	181	49	1	26
,, 83 Y. Z. years ..	357	17	341	42	1	11
,, 290 days	24	6	261	43	..	1
,, 7 hours	..	1	..	16	..	..
Total Motion (II) ..	174	16	35	30	2	38
At the time of ' Omar's birth (I)—(II) ..	108	27	156	8	175	3 (A)
Add to Markaz and deduct from Khāsa' first equation on *Markaz*	+1	38	—1	38		
(M) Equated Markaz	110	5	..	..		
(K) Equated Khāsa'	..	..	154	39		
(I) *Inequalities* for M, 32° for K, 19′ multiplied	..	10				
(E) Second equation on equated Khāsa' (K)	17	42				
(A) Auj	175	3				
True position M+I+E+A ..	303	..				

'OMAR KHAYYAM.

(*From a MS. d.* 915 *H.* (1509) *written by 'Alī al Herawī.*)



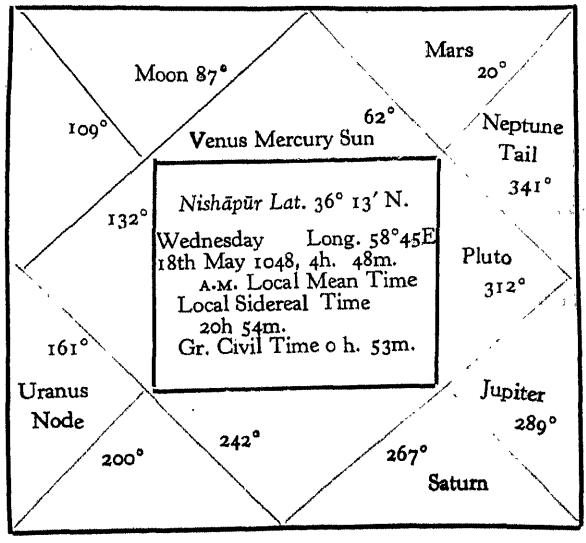
VI.

THE HOROSCOPE OF 'OMAR KHAYYAM ACCORDING TO ELEMENTS OF MOTIONS OF PLANETS NOW KNOWN.

Calculating from the Tables in Zīch-i Īlkhānī, we have found the positions of the Sun, Mercury and Jupiter on the Sunrise of 18th May 1048 at Nishāpūr exactly the same as described by Baihaqī. Since the 11th century there has been great progress in Astronomy. Mr. S. R. Subrahmania Shastry who assisted me in the above calculations and who is well-versed in the ancient as well as modern astronomy re-calculated according to the Modern Elements, the accurate positions of all the planets for Sunrise on 18th May 1048 at Nishāpūr, Lat. 36° 13′ N. Long. 58° 45′. East Greenwich. The positions of the planets, the horoscope he has cast, and the astrological interpretation as he found from the books of Allen Leo and Jātak Pārijāt are given below:—

It will be found that the readings remarkably coincide with the life and character of 'Omar Khayyām.

	True Geocentric				Right ascension		Declination		Geocentric daily motion in minutes	Heliocentric Longitude	
	Longitude		Latitude								
	°	′	°	′	Hrs.	Mins.	°	′		°	′
Sun ..	62	20	..	..	4	0.8	20	44	57	..	..
Moon ..	88	27	—5	3	5	53.2	18	30	733	..	..
Mercury ..	66	25	—2	3	4	20.1	19	29	—32	237	29
Venus ..	65	39	1	4	4	14.2	22	25	—37	241	1
Mars ..	33	37	—0	34	2	6.1	12	15	44	13	45
Jupiter ..	307	1	—0	39	20	38.4	—19	15	0	296	36
Saturn ..	288	27	0	3	19	20.0	—22	14	—2	284	16
Uranus ..	182	55	0	42	12	11.8	—0	31	—1	185	39
Neptune ..	13	23	—1	43	0	51.9	3	44	2	11	54
Pluto ..	313	50	—9	53	21	21.0	—25	58	0	312	23
Node ..	170	15	..	..	..	..	..	..	—3	..	..



Note by Mr. S. R. Subrahmania Shastry.—" The original calculations were first made correct to the second of an arc and finally reduced to a minute. The Heliocentric longitudes, etc., of the eight major planets were calculated from the Newcomb-Hill Tables (Astronomical Papers, Vols. VI and VII). As the Newcomb-Hill Tables do not provide completely to calculate the positions in such a remote period as the 11th century, the secular variations and long period terms were to be specially calculated by the elements given there. The Moon's longitude is according to Brown's elements; and Pluto's according to Nicholson and Mayall, without applying any of the perturbations, as if it was moving in a Keplerian ellipse. (Sd.) *S. R. Subrahmania Shastry.*"

1*st House*:—The ascendant Gemini indicates a kind, humane, intellectual and expressive disposition, and that his life will advance through intellectual and educational attainments [Allen Leo]. The Sun here indicates a dark complexion, good health, strong build, broad chest, strong teeth and strong memory; a nervous, irritable, quick-witted and impulsive nature. He will succeed in all work where other hands are employed, working singly he will leave his work unfinished [Allen Leo]. Mercury here indicates an inventive mind with power of clear thinking and freedom from bias and prejudice, and a fondness for travel and acquisition of knowledge [Allen Leo]. The combination of Sun and Mercury gives strength and vitality to the mind which remains active and powerful to extreme old age [Allen Leo]. The triangulation aspect of Jupiter on the ascendant indicates that he will lead an ascetic life and be honoured by kings [Jātak Pārijāt I-2-34]; with the Sun and Mercury it denotes religious and philosophical studies [Allen Leo].

2*nd House*—is aspected evilly by Saturn, indicates a poor parentage.

3*rd House*—is unoccupied by its Lords and evilly aspected by Mars and Saturn. This indicates that the native had no younger brothers or sisters.

4*th House*:—The Lords Sun and Mercury are in the ascendant. This indicates a long life to his mother [Jātak Pārijāt I-12-62].

5*th House*—occupied and evilly aspected by malefic planets. He will have no children [Jātak Pārijāt XIII-26]. The Head of Dragon here indicates a timid nature and poverty [Jātak Pārijāt VIII-74].

6*th House*:—The Lord of this house is in the 12th house, and the Lord of the ascendant is in the ascendant. He will have enemies but will be victorious over them. [Jātak Pārijāt XIII-81].

7*th House*:—The Lord Jupiter occupies Aquarius, a barren place. Venus is powerless. He will not marry. [Jātak Pārijāt XIV-2].

8*th House*:—The Lord for the first three degrees is Jupiter in Saturn's house, for the rest the Lord is Saturn, who occupies his house and rules it: the Lord of the ascendant occupies his house: he will have a long life. [Jātak Pārijāt XIV-52]. Death will be happy and calm. [Jātak Pārijāt V-73].

9*th House*—occupied by Jupiter. He will be a philosopher, observe the rules of his religion, and be honoured by Kings. [Jātak Pārijāt VIII-87].

10*th House*:—Lord for the first two-thirds is Saturn, for the last third Jupiter. Only Saturn aspects the house. This indicates a secluded life.

11*th House*—is not occupied or aspected by its Lords, but is occupied by Kētu [the Tail of Dragon]. He will be contented and abstain from luxuries [Jātak Pārijāt VIII-96]. Neptune here indicates acquisition of occult and mystic sight.

12*th House*:—Lords Mars and Venus are powerless. He will be devoid of wealth and wife [Jātak Pārijāt VIII-97].

VII.

THE ASTROLOGICAL LIFE-SKETCH OF THE ABOVE HOROSCOPE.

Given the correct horoscope, astrologers forecast the life. I had previous experiences of the astrological forecastings by Pandit Narthar Shastri of Kharsī (Sātārā District), and requested him to forecast the life from the above horoscope. His forecast is given below, the statements capable of verification from historical testimony are marked with a star (*).

1. "On 18th May 1048, Jēshtha Shuddha 3 of Shaka 970, at Sunrise in Nishāpūr (Long. 58° 45′ East Gr.) the Moon just enters the Punarwasū Nakshatra. The nativity commences with the Mahā Dashā of Jupiter which lasts from 18-5-1048 to 24-2-1064. According to the Jupiter's position in the horoscope the native has healthy childhood and acquires knowledge rapidly during this period.*

2. "The next Mahā Dashā is of Saturn from 25-2-1064 to 16-11-82. As Saturn occupies 8th house in the horoscope of nativity and 3rd house at the commencement of this period the native undergoes troubles and exertions during this period. At the very commencement of this period he would lose his father [Jātak Pārijāt XVIII-38] and suffer destitution during the Antar Dashā of Saturn which lasts till 11-2-1067. The next Antar Dashā which is of Mercury commences from 12-2-1067 and lasts till 7-10-1069. Mercury is well placed at the nativity and commencement of this period. In the year 1067 he gets religious instructions,* in 1068 finds a supporter* and writes a mathematical work.* During the Antar Dashā of Kētu (from 8-10-1069 to 10-11-1070) he encounters adversaries, and during the Antar Dashā of Venus (11-11-1070 to 24-12-1073) he has marriage prospects which would be frustrated. Before 24-12-1073 he obtains royal favours.* In the next Antar Dashā of Sun, from 25-12-1073 to 1-12-1074, he undergoes great physical exertion, followed by rise to position and rank during the next Antar Dashā of Moon (2-12-1074 to 23-6-1076). In the Antar Dashā of Mars (24-6-1076 to 27-7-1077) he has rather severe sickness which is followed by a change of ideas and turn in life during the Antar Dashā of Rāhu which lasts from 28-7-1077 to 18-5-1080. During this period he will apply himself to the study of Psychology and Mental and Moral Philosophy, which will continue during

the next Antar Dashā of Jupiter (19-5-1080 to 16-11-1082).

3. "Then comes the third Mahā Dashā of Mercury which lasts from 17-12-1082 to 19-8-1099. Mercury though well placed in the horoscope, occupies 8th house at the commencement of this period. This indicates troubles. During the Antar Dashā of Mercury 17-12-1082 to 1-4-1085 he devotes himself to whole-hearted contemplation of God and turns to Mysticism from Philosophy. He composes poetry during the Antar Dashā of Venus 25-3-1086 to 7-1-1089. The other Antar Dashās ending 3-4-1091 are passed in comparative tranquillity. In the Antar Dashā of Mars (4-4-1091 to 25-3-1092) he is attacked by adversaries. In the Antar Dashā of Rāhu (26-3-1092 to 29-9-1094) he suffers from infamy and slander and incurs royal displeasure and loses his position.* During the next Antar Dashā of Jupiter (30-9-1094 to 23-12-1096) he obtains a new position.* But public slander continues during the Antar Dashā of Saturn (24-12-1096 to 19-8-1099).

4. "The next Mahā Dashā is of Kētu (Descending Node) from 20-8-1099 to 13-7-1106. The Kētu is well placed at birth and occupies the 7th house at the commencement of this period with Rāhu in the ascendant. During the Antar Dashā of Kētu (20-8-1099 to 13-1-1100) there is increase in Mysticism. During the Antar Dashās of Venus, Sun, Moon, Mars and Rāhu (14-1-1100 to 17-7-1103), he will go on long journies from home mostly to holy places.* He will return home during the Antar Dashā of Jupiter (18-7-1103 to 17-6-1104) and retire to solitude as a hermit during the Antar Dashā of Saturn, (18-6-1104 to 21-7-1105) and will continue to remain in seclusion till 13-7-1106.

5. "The next Mahā Dashā commencing from 14-7-1106 is of Venus which is malefic at birth and the beginning of this period. During the Antar Dashās of Venus, Sun, Moon, Mars, Rāhu and Jupiter ending 7-3-1119 he will continue to remain as a mystic recluse. The last Antar Dashā for this horoscope is of Saturn from 8-3-1119 to 20-4-1122. Saturn occupies the 8th house in the horoscope and 2nd house in full opposition to its position at nativity and continues to remain till the end of the period. This period is fatal. At the commencement of this period Jupiter is in the 9th house and protects the native till it crosses the 12th house in the second week of March 1122. The most critical period commences from 7th March 1122 and lasts till 20-4-1122. The native cannot survive 20-4-1122.*"

VIII.

THE LIGHT WHICH 'OMAR KHAYYAM'S WRITINGS THROW ON HIS LIFE.

Unlike others 'Omar Khayyām speaks so little of himself in his writings—and even these are few. It is proposed in this Section to examine what light his few works throw upon his life.

(*a*) The first tract that 'Omar Khayyām wrote now found is in 5 folios, bears the title " Risālà Abi'l Fatah 'Umar bin Ibrāhīm Al Khayyāmī " and is in the possession of 'Abbās Iqbāl Āshtiyānī, Tehrān. Extracts from this have been translated into Persian in Sharq Magazine, Tehrān, Rabi'ul Awwal 1350 H. (August 1931). pp. 480-482. In this small tract 'Omar Khayyām says:—" We know nothing about what the ancient mathematicians said regarding Algebra except from Arabs. Among modern mathematicians, Mahānī (250 H.) was the first to attempt for solutions of three of these fourteen kinds of equations, failed to solve them by means of Conic Sections and declared it impossible to solve them. Abū Ja'far Khāzin (4th century H.) found the solution and wrote a tract hereon. Abū Naṣr bin 'Irāq of Khwārazm in finding the seventh part of a circle, (the problem of Archemedes) framed an algebraic equation and solved it by Conic Sections. The problem which engaged the attention of Abū Sahl Kōhī, Abu'l Wafā Bū Zajānī (d. 376 H.) and Abū Ḥamid Ṣughānī (d. 379 H.) was: To divide ten into two parts so that the sum of their squares plus the quotient of the major part divided by minor part will equal 72. For a long time these learned men were perplexed. The solution is obtained by solving the equation $x=x^2+x^3+a$. Abu'l Jardh solved this, and preserved his tract in the Sāmānian Library." In this tract Khayyām says: " If I find time I shall write a book on the solution of equations."

The above small tract is a prelude to the 'Omar Khayyām's well-known work on Algebra, and was evidently written before he had found a patron or support.

(*b*) *'Omar Khayyām's Algebra.* Four MSS. of this work are known to exist; London India Office No. 734 X, Leyden Cod. 14 II, BN Paris Slane 2461 and Slane 2457-7°.

Of these Slane 2461 is the oldest. Slane gives the date as 626 H., but on close examination I find the colophon reads " Finished this tract at noon Sunday 13 Rabi'ul awwal 527." 13 Rabi'ul awwal falls on Sunday in 527 H. and not in 626 H. The year 527 is written in Arabic *contracted words* which notation was in vogue during the time of Khalīf Ḥarūn ar Rashīd (d. 786) [See Tārīkh-i-Waṣṣāf, Bombay Litho, p. 442 for one year's account of Ḥarūn ar Rashīd's Treasury by his accountant Abu'l Warā 'Umar bin Muṭrif]. This notation (of Arabic *contracted words*) is in vogue even now in Hyderabad Deccan for monetary accounts. On the title page of the MS. BN Slane 2461, the words " Qaddas Allāh Ruḥahū " are used as a prayer for 'Omar Khayyām's departed soul. We have here thus a documentary proof that 'Omar Khayyām had demised sufficiently long before 527 H. (1132) so that the fact was known to an ordinary scribe.

In the preface to this work 'Omar Khayyām says:—

وانى لم ازل كنت شديد الحرص على التحقيق جميع اصنافها وتمميز الممكن من الممتنع فى انواع كل صنف ببراهين لمعرفتى بان الحاجة اليها فى مشكلات المسائل ماسة جداً ولم اتمكن من التجرد لتحصيل هذا الجبر والمواظبة على الفكر فيه لاعتراض ما كان يعوقنى عنه من صروف الزمان فانا قد مينا بانقراص اهل العلم الا عصابة قليلى العدد كثيرى المحن همهم اقتراض غفلات الزمان ليتفرغوا فى اثباتها الى تحقيق واتقان علم واكثر المتشبهين بالحكما فى زماننا هذا يلبسون الحق بالباطل ولا يتجاوزون حدا لتدليس والتدائى بالمعرفة ولا ينفقون القدر الذى يعرفونه من العلوم الا فى اغراض بدينه خسيسة وان شاهدوا انساناً معيناً بطلب الحق وايثار الصدق مجتهداً فى رفض الباطل والزور وترك المراياة والخذاع استحمقوه وسخروا منه والله المستعان على كل حال واليه المفرغ .

ولما من الله تعالى على بالانقطاع الى جناب سيدنا الاجل الاوحد قاضى القضاة الامام السيد ابى طاهر ادام الله علاه وكبت حسدته واعداه بعد الياس من مشاهدة كامل مثله فى محل فضيلة عملية ونظرية وجمع بين الابعاد فى العلوم وثبت فى الاعمال وطلب الخير لكل واحد من ذى جنسه فانشرح بمشاهدته صدرى وارتفع بمصاحبته ذكرى وعظم بالاقتباس من انواره امرى واشتد بالآيه ونعمه ازرى فلم اجد بدا من ان انحو نحو تلافى ما فوتنيه ريب الزمان من تلخيص ما اتحققه من لباب المعانى الحكمية تقربا الى مجلسه الرفيع وابتدات بتعديد هذه الاصناف من المقدمات الجبرية اذ الرياضيات اولى بالتقديم

واعتصمت بحبل التوفيق من الله تعالى راجياً منه ان يوفقنى لا تباع هذا بتحقيق ما انتهى اليه بحثى وبحث من تقدمنى من العلوم التى هى اهم من غيرها مستمسكا بالعروة الوثقى من عصمته انه ولى الاجابة وعليه التكلان فى كل حال اقول بعون الله وحسن توفيقه .

Translation.

"I always desired to investigate the various classes of Algebraic equations and discriminate, by means of proofs classes which admit a solution and which do not, because I found that such equations occur in solving some difficult problems. But, on account of adverse circumstances, I could not pursue the subject. We are in the danger that learned men would all perish. The few that remain have to undergo great hardships. Owing to the negligence of *Ḥikmat* (Science) in these times, the really learned men cannot find the opportunity and means for investigation. On the other hand the pseudo-Ḥakīms of these days would represent the truth as false. They do not rise above deprecating others and self-show. They do not use what little they know except for the requirements of a wretched carcass. On finding a person who devotes his whole life to the acquisition of truth and repudiation of falsehood and hypocrisy, a person who shuns selfishness and cunning, these pseudo-Ḥakīms will only jeer and threaten him. God helps under all circumstances, and everything happens through Him. After I had lost all hopes to find a patron, God Almighty opened an opportunity to me to remain in the constant company of the Honourable our Leader the Great and unique Qāḍī of Qāḍīs Imām Sayyid Abū Ṭāhīr. May God exalt him for ever and efface his enviers and enemies! I had not found any one like him, so perfect in knowledge as well as practice, efficient in learning, courteous, benevolent and ever ready to help his fellow-beings each and all. When I saw him my heart rejoiced. His company made me famous. My position was raised through the light acquired from him. His kindness and gifts strengthened my sinews. Then I had nothing to do but investigate the questions of *Ḥikmat* (Science) from which I was precluded by adverse times, so that I may be admitted to his assembly."

The profuse praise indicates the intensity of distress in which 'Omar was involved before he wrote his Algebra. The Abū Ṭāhīr to whom 'Omar dedicates his first work has been identified by Sayyid Sulaimān Nadwī (Khayyām

pp. 99-103) with 'Abd ur Raḥmān bin Aḥmad 'Alak Abū Ṭāhīr Sāria, born 430 H. (1039) [Subkī], d. 484 (1091) [Ibn Athīr]: He was a learned Shāf'ī Doctor rich and influential in Samarqand—[It is noteworthy that BN. MS. Slane 2461 writes " Fulan " in place of Abū Ṭāhīr. The other MSS. mention the name]. In 482 H. (1089) Abū Ṭāhīr came to Malik Shāh and invited him to the conquest of Samarqand which was being mismanaged by its unpopular ruler Aḥmed Khan. [Ibn Athīr. events of 482 H.].

(*c*) The MS. of *" Muṣādarāt Kitāb Uclīdas "* " Corollaries of Euclid " Leyden Cod. 199 VIII shows as noted above § IV that 'Omar Khayyām had fair-copied this Tract in his own hand at the end of Jamadi'ul awwal 470 (20 November 1077).

(*d*) *Persian translation of Abu 'Alī Sīna's Sermon.*— From an article by Sa'īd Nafisī in " Sharq " Magazine Rabī' ul awwal 1350 H. (1931) (pp. 449-459) it appears that there are two MSS. of this translation, one in the possession of Ḥāj Sayyid Naṣr ullāh Taqwī and the other in the library of Nāṣarī School (Sharq p. 470). The older MS. bears the title " Translation of Sermon by 'Omar bin Ibrāhīm 'an Nīsābūrī al Khayyām. So says the Nādirat ul Falak 'Omar bin Ibrāhīm an Nīsābūrī al Khayyām: Some friends requested me in Iṣfahān in the year 477 to translate the Sermon written by Ash Shaikh al Ḥakīm Abu 'Alī bin Sīnā. Hence I translated what he has said."

This shows that in 472 H. (1079) when 'Omar Khayyām was at the observatory of Iṣfahān his attention was directed to theology. In the previous year he had reformed the Persian calendar, and the new Malik Shāhī era commenced from 10th Ramaḍān 471 H. (15 March 1079). In the subsequent year 473 H. we find him in the region of Metaphysics.

(*e*) *'Omar Khayyām's Tract on " Koun wa Taklīf ".*— This Arabic tract is reproduced in Jawāmi'ul Badāya', Sa'ādat Press, Cairo, 1300 H. from a manuscript dated 699 H. (1300) which was in the possession of Nūr'ud Dīn Bēg Muṣṭafā. It commences as follows:—

" Abu Naṣr bin 'Abd ur Raḥīm'an Nasawī who was a Qāḍī and Imām in the region of Fars addressed a letter in 473 H. (1080) to Ḥujjatul Ḥaqq, the world-known philosopher, and leader of Ḥakīms of East and West, Abu'l Fataḥ 'Omar bin Ibrāhīm al Khayyāmī (may God purify his soul). The letter dealt with a discussion on the Divine Wisdom in the Creation

and Chastening of Man. It contained many verses of which only the following are preserved.

"Prithee O Zephyr grant a boon to me,
Tell greetings to the Sage Al Khayyamī,
And humbly kiss anon the dust of ground,
Thus meek devotees have a solace found.

For, if the Sage would sprinkle nectar pure,
My crumbling bones would get the needed cure.
Why is this World or Man, for aught we know?
And why should man a Chastening undergo?

To this he ('Omar Khayyām) replied in the following Risāla':

"My learned and accomplished brother! (May God extend your life and increase your honour and avert all harm from you and yours!). Your knowledge excels that of our contemporaries and your accomplishments are far enhanced than theirs. For, you know far better than others how difficult the questions of Creation and Chastening are to those who have pondered on them. Each of these questions gets subdivided into several subjects in dealing with which there is a diversity of opinion among the Seers. And you know that both these questions are the final questions in Metaphysics ('Ilm-i 'Ala u Ḥikmat-i Ūlū) and opinions of those that have discoursed on them are conflicting. Such being the case, it is difficult to speak on these subjects. But as you have honoured me by bidding me to discourse on this subject, the only method which I can adopt is to determine the categories and explain them first briefly, as far as I have learnt, because I have no time and cannot discourse at great length. This is because I know full well that you are widely informed and are endowed with an intellect which grasps great subjects in a few words, and reaches from a hint to ideas conveyed in sentences. In both these questions my position is not of a teacher but a disciple, not of one who expounds but of one who gains, so that I may profit from your vast knowledge and quench my thirst from the Sea of knowledge that you are. (May God preserve your learning and may we never be deprived of your honourable protection. And may He ever guide us, for He is the Source of all Goodness and Justice)."

Then follows the discourse proper, translation of which by Prof. 'Abdul Quddūs, Translation Bureau, Hyderabad will be found in § XIII below.

This Arabic tract was followed by other tracts which have been reproduced by Sayyid Sulaiman Nadwī. For translation of the tract named *The Necessity of Contradiction, Free Will and Detrminism* by Prof. M. W. Raḥmān, M.A. see § XIII below.

(*f*) *Persian Tract named "Kulliāt-i Wajūd" or "Rouḍat ul Qulūb."*—We have not so far found any writings of 'Omar Khayyām between the above-mentioned Arabic tracts written in 473 (1080) or soon thereafter and 488 H. (1095). He must have been very busy with his observatory and duties as the Nadīm and Physician of Malik Shāh. After the demise of the wise minister Niẓāmul Mulk and Malik Shāh in 485 H. (1092), 'Omar Khayyām seems to have lost royal support. His next prose compilation is addressed to Fakhrul Mulk son of Niẓāmul Mulk, Sultān Barkiyāruq's Vazīr from 488 H. to 498 (1095 to 1105). This compilation named *Kulliāt-i Wajūd* or *Rouḍat ul Qulūb* may have been written soon after 1095.

There are three manuscripts of this tract (1) BM. London Or 6572, (2) BN. Paris Supp. Pers. 139 VII and (3) Majlis Shūrai Mille Tehrān No. 9072 written Shawwal 1288. Each differs from the others in readings. Sayyid Sulaiman Nadwī has reproduced this tract from the first two manuscripts [Khayyām pp. 414-423] which contain two sections more than the manuscript at Tehrān. This tract commences as follows:—

"Thus sayeth Abu'l Fatah 'Umar bin Ibrāhim Al Khayyām that whereas I have the good fortune to serve the just Fakhrul Mulk, and whereas he has given me a special place near him in his exalted assembly, and whereas this great man always desired a memento from me I have composed this tract. If a philosopher persues it judiciously, he will find this short tract more useful than volumes."

The following is the conclusion:—

"The seekers after cognition of God fall into four groups:

First: The Mutakallamīs who prefer to remain content with traditional belief and such reasons and arguments as are consistent therewith.

Second: Philosophers and Ḥakīms who seek to find God by reasons and arguments and do not rely on any dogmas. But these men find that their reasons and arguments ultimately fail and succumb.

Third: Isma'ilīs and Ta'līmīs who say that the knowledge of God is not correct unless it is acquired through the right source, because there are various phases in the path for the cognition of the Creator, His Being and Attributes where arguments fail and minds are perplexed. Hence it is first necessary to seek the Word from the right source.

Fourth: The Ṣūfīs who seek the knowledge of God not merely by contemplation and meditation, but by purification of the heart and cleansing the faculty of perception from its natural impurities and engrossment with the body. When the human soul is thus purified it becomes capable of reflecting the Divine images. And there is no doubt that this path is the best, because we know that the Lord does not withhold any perfection from human soul. It is the darkness and impurity which is the main obstacle—if there be any. When this veil disappears and the obstructions are removed the real facts will be evident as they are. And our Prophet (may peace be on him) has hinted to the same effect.

'Verily the Lord has bestowed on you His Spirit through all the days of your lives. Hence O men! realise this and evince your gratitude for the bounties He has bestowed on you by praising Him and leading good lives.' "

We see that 'Omar Khayyām preferred the path of Ṣūfīs to those of others, i.e., to purify the heart and cleanse the soul from carnal engrossments and await the grace of Lord.

(*g*) *'Omar Khayyām's poetical writings.*—We have five Quitta's of 'Omar Khayyām's Arabic verses quoted by Shaharzūrī and Qiftī and a Persian Qitta' found in some MSS. besides the quatrains. They do not generally indicate 'Omar's age at the time of their composition. The following quatrains however help us in inferring the age.

After 30th year: 102: *X*, 35, *Bad nāmī*.....

My evil fame has soared above the skies,
My joyless life above its thirty flies;
But if I could, I'd drink a hundred toasts
For life so safe and freed from wedlock ties.

Middle age about 40th year 485: *IX*, 30 *Fardā*.....

For sorrows past, tomorrow I shall weep,
Today, for Him a loving heart I keep;
He beckons me, and days are full of hope,
If now I sow no bliss, when may I reap?

After 50th and before 60th year: 893: *IX*, 131, *Andaza*....

One lives to sixty years, but seldom more,
Thy feet should ply to only mystic's door;
And ere they mould Thy pan to serve as pot,
Lift up His pitcher, serve Him, scrub the floor.

Quatrain 102: X, 35, *Bad nāmī*.....mentioned above indicates that after the age of thirty 'Omar wrote poetry and was not in wedlock. Chapter X of quatrains will show how he satired his contemporaries, lost friends and felt despondent.

IX.

EYE-WITNESSES.

In this Section we examine the notices about 'Omar Khayyām by Abu'l Ḥasan Baihaqī and Niẓāmī Urūḍi who had personally seen him.

(*a*) *Tatimma' Ṣiwān al Ḥikmat* of Baihaqī (see § IV above) contains the following account about 'Omar Khayyām:—

The Dastūr and Philosopher Ḥujjatul Ḥaq (Proof of Truth) 'Omar bin Ibrāhīm al Khayyām.

He was born at Nishāpūr where his ancestors lived, ranks next to 'Abū 'Alī Sīnā (d. Ramaḍān 428 H. May 1037 in various branches of Philosophy, but was discourteous and reserved. Once at Isfahān, he read a book seven times and retained it in memory. On his return to Nishāpūr he dictated it. This copy, on comparison, was not found to differ much from the original. His ascendant was the Gemini. The Sun and Mercury were on the degree of the ascendant in the third degree of the Gemini, Mercury was Ṣamīmī and Jupiter was looking on both from triangulation.

He was sparing in composing books and teaching, wrote no books except a Brief Natural Philosophy, a Tract on Existence and a Tract on Creation and Chastening. He was a great scholar of Arabic, Law and History. They say that once Imām 'Omar came to Shahābul Islām 'Abd ur Razzāq bin Faqīh Abu'l Qāsim 'Abdullah bin 'Alī, the nephew of Niẓām ul Mulk. Abu'l Ḥasan al Ghazzālī (d. 516 H. Yāqūt) the Imām of Qārīs was there. They were discussing the variants in the readings of a certain verse in Qur'ān. Shahāb ul Islām exclaimed, " Stop, here comes one who knows." When the question was referred to 'Omar Khayyām, he stated the various readings and reasons for each. He also stated the spurious readings and their reasons. Then he preferred one reading over all the rest. The Imām of Qārīs exclaimed: " May God increase men like you among the learned! Consider me a kin of your people, and be kind to me. I never imagined that even any professional Qur'ān reciter in the world knew and retained in memory all this! How could then a Ḥakīm known!"

He excelled in various branches of Philosophy such as Mathematics and Sciences found on reason. Imām Ḥujjatul Islām Muḥammad al Ghazzālī [lectured at Niẓāmia School 1107-1111] visited 'Omar Khayyām one day and asked the question " Why a particular part of celestial sphere was determined as the pole when all parts were alike." I have mentioned this question in my book named *'Arāis un Nafāis.* Imām 'Omar then prolonged the conversation and commenced by explaining the categories of motion. He avoided the main issue at discussion, as was usual with that worthy sage, until afternoon. The crier called for Afternoon Prayers. Then said Imām Gazzālī " The truth came and falsehood disappeared "—and rose up. One day Imām 'Omar visited the great Sulṭān Sanjar (b. 1078), when he was yet a child, and came out. The loyal vazīr Mujīr ud Dowla' enquired: " How is he? What have you prescribed for him?" The *Imām* replied the child is in a critical condition. A negro eunuch understood and reported to the Sulṭān. On recovery from his illness, the Sulṭān hated and disliked Imām 'Omar. Sulṭān Malik Shāh treated him as his *Nadīm,* and Khāqān Shams ul Mulk of Bukhārā [ruled on Bukhārā 460 H.-472 H. (1068-1079). Nadwī Khayyām p. 107.] treated him with great respect and seated him by his own side on the throne. Imām 'Omar once told my father thus:—One day I was in the presence of Sulṭān Malik Shāh. A child, the son of an Amir, entered and paid his homage admirably. I was surprised at such an admirable behaviour from so young a child. The Sulṭān said: " This is no wonder. A chicken, as the shell cracks, picks up grain. A young pigeon cannot pick up grain unless taught by being fed with the bill, but becomes a courier, leads the way and flies from Mecca to Baghdād." I was wonder-struck by Sulṭān's remarks. Great men are inspired!

I visited the Imām with my father—May God have mercy on him!—in the year 507 H. (1113). He asked me the meaning of the following verse in Hamāsah' (Baihaqī gives the verse and how he explained). After this 'Omar asked me to enumerate different kinds of arcs. I replied there are four. The circle, the semi-circle, are less than a semi-circle, and the arc greater than a semi-circle. Then he said to my father, " Like father like son."

His *Khutan* (son-in-law or brother-in-law) Imām Muḥammad Baghdādī told me as follows:—" 'Omar Khayyām was picking his teeth with a golden toothpick and

reading *Ash Shafā* (Avicenna's book). When he came to the chapter dealing with "The One and the Many," he placed the toothpick between the leaves and said: 'Invite pious persons so that I may bequeath.' He bequeathed, got up and said his prayers. He took neither food nor water. After his last prayers at night, with his head bent on ground he said: 'O God! Thou knowest I perceive Thee to the utmost of my capacity. Forgive me, because my acquaintance with Thee is my Mediator to Thee,' and he expired.

Note (1).—Baihaqī has stated that Sulṭān Malik Shāh used to treat 'Omar Khayyām like a *Nadīm*. The qualification of a Nadīm stated by Niẓām ul Mulk in his Siyāsat Nāma, (ch. 17) are as follows: "A *Nadīm* should be respectable, learned, well-behaved, lively, reliable in confidential matters, pure in religious observations and belief, acquainted with history and stories, expert at chess and games, connoisseur in Music and Arts." [Niẓāmul Mulk Tūsī p. 276]. All these qualifications were centred in 'Omar Khayyām. Rāḥat uṣ Ṣudūr (cir. 1205) also states: "Nadīm should be a person fit to be a minister. He should be a respectable person, well-behaved and expert in various sciences and arts. He should know history of Kings and poetry [p. 406 Gibb New Series]. The meaning of this word has degenerated in modern times to "boon companion."

Note (2).—Imām Muḥammad Baghdādī was probably under Sulṭān Sanjar. Rashīd ud Dīn Watwāt addressed a letter to him from the camp of Hazār Asp. "Khutan" means any relation from his wife's side. Hence Imām Muḥammad may have been the husband of 'Omar's daugter or sister. Dowlat Shāh first mentions that Shāhpūr Ash'arī (d. 1203) was a descendant of 'Omar Khayyām. Ātashkada' states that Shāhpūr was the son of Umaidī Tehrānī. Ṭarabkhāna' emphatically states 'Omar neither married nor had any sons nor daughters. See below § XI d. story viii.

Tatimma' Ṣiwān contains other references mentioning persons whom 'Omar Khayyām met or saw. Thus Abu'l Ḥasan Ambārī explained Al Mijistī to 'Omar Khayyām [Item 53 T. Ṣ.]. 'Omar Khayyām's pupils were; 'Abdullāh bin Muḥammad Mayānjī author of Zubdatul Haqāiq [Item 67 T. Ṣ.], Muḥammad ul Īlāqī author of several philosophical works [Item 73 T. Ṣ.], 'Alī bin Muḥammad al Ḥajjāzī al Qāinī a physician [Item 83]. Among 'Omar Khayyām's contemporaries Tatimma' Ṣiwān mentions, Moḥammad bin

Aḥmad Ma'mūrī Baihaqī author of Conic Sections; Abū Ḥātim Muẓaffar Isfizarī who constructed a balance for determining a quantity of gold in an alloy [Item 68], and 'Alāud Dowla' Farāmurz bin 'Alī Farāmurz Prince of Yezd whom Baihaqī met in 516 H. (1122). This Prince Baihaqī relates [Item 65] upheld the objections raised by Ḥakīm Abu'l Barkāt a physician of Baghdād [Item 93] expressed in his book Al Mo'tabar in refutation of Abu 'Alī Sīnā. 'Omar Khayyām said Abu'l Barkāt had not the talents to understand Abū 'Alī Sīnā, much less to criticise him. The Prince retorted that objections should be answered by arguments and not by abuse. 'Omar Khayyām then left.

(*b*) *Chahār Maqāla'* of Niẓāmī 'Urūḍi. MSS. of this well-known book are very scarce. From a handwritten copy of Stambūl MS. 285 written in 835 H. (1431) and two MSS. in London BM. 3507 and 2955 dated respectively 1017 H. and 1274 H. Prof. Ed. Browne has published the text and translation. (Gibb Memorial Series). Two more manuscripts have since been found. One by S. S. Nadwī in Bombay Cāmā Institute written about 1194 H. and one by me in Nawāb Salar Jung's library written in 1158 H. According to the personal references in *Chahār Maqāla'* the author of this book was at Samarqand in 504 H. (1110), at Balkh in 506 H. (1112), at Hīrāt in 509 H. (1115), at Nishāpūr and Ṭūs in 510 H. (1116), and again at Nishāpūr in 512 H. He was hiding in Hīrāt after the defeat of Ghūr by Sanjar in 547 H. (1152). *Chahār Maqālā* may have been written between (1152) and (1162), [L. H. P. Browne, p. 358], and relates three stories about 'Omar Khayyām's expert knowledge of Astrology:—

(*i*) When Sulṭān Maḥmūd bin Malik Shāh (1104-1117) wished to quell the rebellious Amīr of Sadaqā [Ibn Athīr 501 H. (1107)], the court astrologers could not augur an auspicious time. A charlatan augured and was rewarded. The Sulṭān returned successful from the battle and desired to punish the court astrologers. These astrologers requested the Sulṭān to ascertain the truth of what they had said by writing to 'Omar Khayyām who was then in Khurāsān.

(*ii*) In the winter of 508 H. (1114) the Sulṭān (Maḥmūd bin Malik Shāh) sent a messenger to Ṣadr ud Dīn Maḥmūd bin Muẓaffar (his vazīr) residing at *Merv* to request 'Omar Khayyām (who was there) to augur a time for hunting so that the weather may be clear. 'Omar Khayyām considered the question for two days, augured the proper time, and seated the Sulṭān (on horseback) at that time and told him

to proceed. The Sulṭān marched for a furlong when a storm appeared. All laughed (at 'Omar Khayyām's augury). The Sulṭān did not wish to return. 'Omar Khayyām assured that the storm will subside soon, and for the next five days the skies will be clear. The Sulṭān went out hunting, and 'Omar Khayyām's augury came true.

(*iii*) The third story is important in fixing the date of 'Omar Khayyām's demise and runs as follows:—

حکایت - در سنه ٥٠٦ ست وخمسمایه بشهر بلخ در کوے برده فروشان در سرای امیر بوسعد خواجه امام عمر خیام وخواجه مظفر اسفرازی نزول کرده بودند و من بدان خدمت پیوسته بمیان مجلس عشرت از حجة الحق عمر شنودم که گفت گور من در موضعی باشد که هر سال بر من دوبار درختان گل افشان کنند مرا این سخن محال بنظر آمد و دانستم که چو او سخن گزاف نمیگوید چون در سنه ٥٣٠ ثلثین نیشابو ر رسیدم و چند (چندان) سال بود که ان بزرگ روی بنقاب تراب کشیده بود وعالم سفلی ازان یتیم مانده او را بر من حق استادی بود آدینه بزیارت او رفتم و یکی را با خود بردم تا خاك او را بمن نماید مرا بگورستان حیره بیرون آورد بردست چپ کشم در پائین دیوار باغی گور اوست ودرختان امرود وزرد آلو ازین باغ سر بیرون کرده و چندان برگ شگوفه بر خاك او ریخته بود که خاکش در زیر گل پنهان شده بود مرا آن حکایت یاد آمد که اندر شهر بلخ ازو شنیده بودم گریه بر من افتاد که در بسیط عالم واقطار ربع مسکون او را هیچ جای نظیر ی نمیدیدم ایزد تبارك وتعالی بر او رحمت کناد بمنه وکرمه

"In the year five hundred and six Khwājā' 'Omar Khayyāmī and Khwāja' Imām Muẓaffar Isfazārī had sojourned at the palace of Amīr bin Sa'd in the street of Slave Traders in Balkh. I was present there. In the course of the entertainment I heard Ḥujjat ul Ḥaq 'Omar say "My grave will be in a place where every spring the northern winds will shower blossoms." I was wonder-struck, but knew that he will not utter false. When in the "thirty" I reached Nīshāpūr it was four [or some or fourteen] years since that great man had concealed his face under the veil of dust, and left the world an orphan. He was my teacher. On Friday I started to visit his grave. I took a person to show me the place. He took me out to the graveyard of Ḥaira'. I turned to the right and

found him burried near the basement of a garden-wall, guava and peach trees protruded from the garden and showered blossoms so profusely on the grave that it was hidden thereunder. I then remembered what he had said in Balkh and began to weep. Nowhere in all the world I had found the like of him."

Death news flies quick, 'Omar Khayyām was a famous person, and Niẓāmī Urūḍī was moving in high circles. One cannot conceive how Niẓāmī Urūḍī remained ignorant of the demise of his famous master for " four or fourteen or some " years! or forgot him for twenty-four years " 506 " to " thirty " ! The indecisive readings show that even the Stambul MS. may have not been properly copied.

Evidently Mr. E. Browne's copyist could not decipher the Stambul MS. and wrote *Chand* (*chand'an*)—on the basis of this Maulanā Qazwīnī fixes the date of 'Omar Khayyām 526 or a few years before 530 H. Sayyid Sulaiman Nadwī prefers to take 526 H. as the date of 'Omar Khayyām's demise ('Omar Khayyām, p. 56).

x.

Other important Notices regarding 'Omar Khayyam.

In this section, I propose to survey some notices about 'Omar Khayyām or his quatrains in the early histories.

(*a*) *Nuzhat ul Arwāḥ* by Shaharzūrī (d. 1193), reproduces, (with slight changes) Tatimma' Ṣiwān of Baihaqī and adds 3 Arabic Qiṭa's, which have been reproduced by Dr. Rosen in the preface to his edition of " Quatrains of 'Omar Khayyām " (No. 1, 2 and 3). The Persian Translation of Nuzhat ul Arwāḥ done by Maqṣūd 'Alī Tabrīzī in 1011 H. (1602) [HSL. MS. 33]. wr. 1032 (1623) quotes two Persian quatrains 506: X. 76 Gōyand ba ḥashr, and 338: I. 30 Az wāqa'atē, instead of the Arabic Qiṭa's.

(*b*) *Qifṭi*: Jamāl ud Dīn Abi'l Ḥasan 'Alī bin Yūsuf al Qifṭī (d. 1240) in his *Tārīkhul Ḥukamā* writes as follows:—

" '*Omar.* Imām of Khurāsān and the most learned man of his age taught Greek Sciences. He maintained that men should attain the universal God by purification of bodily actions and refinement of the human mind. (See Omar's Persian tract, Kulliat al Wajūd). He also exhorted men, in accordance with Greek discipline to observe and obey all civil laws. (cp. Arabic Tract on Koun wa Taklīf). The later ṣūfīs understood some apparent purport of his poems and interpreted it to be in accordance with their own doctrines, and discoursed on them in their open assemblies and inner circles. (See Kulliat al wajūd). But the insinuations of his poems were a biting criticism on Shara', and a jumble of entanglements (See ch. X of 'Omar's quatrains). When his contemporaries slandered him regarding his faith and spread abroad his secret doctrines, he curbed his speech and pen, for fear of loss of life. He made a pilgrimage for his safety but not from ostentation. When he reached Baghdād his old disciples hastened to him with a request that he should discourse on the ancient philosophy. But he closed relations with them as one repentant, and not as a friend. He returned to his native place from pilgrimage. He retired to the praying place and there he spent his nights and days. He kept

his secrets and did not reveal them. He was matchless in Astronomy and Philosophy and was considered famous in these matters."

Qiftī quotes Arabic verses by 'Omar Khayyām.

(*c*) Under the town Nīshāpūr, Zakīria Qazwīnī (1276) writes as follows, in his famous Geography called *Athāru'l Bilād.*

" From this place hails, among the Ḥakīms, 'Omar Khayyām who knew all the branches of Science, specially Mathematics. He was in the time of Sulṭān Malik Shāh Saljūqī. The Sulṭān had entrusted him with a large amount for the purchase of instruments and construction of his observatory. Then the Sulṭān died and the observatory was not constructed. (An inaccurate statement).

" They say that 'Omar had halted at a hostel infested by birds who proved a great nuisance. The people of that place complained to 'Omar. 'Omar placed a clay model of a bird on the roof of the building, and thus freed it from the infesting birds.

" A certain jurist used to take lessons from 'Omar Khayyām in Sciences every morning, and used to slander him in public. 'Omar gathered drummers and trumpeters in his house one morning. When the jurist came to take lessons as usual, he ordered the drummers and trumpeters to beat and blow. When people gathered in the street 'Omar said: " Behold O men of Nīshāpūr! This is your Teacher who comes every day at this time to learn from me and then slanders me when he preaches to you."

(*d*) In *Rāḥat uṣ Ṣudūr* (cir. 1205) Muḥammad bin 'Alī Rāwandī does not mention 'Omar Khayyām. In a chapter on Wine he describes how it came into use, and then says " The kings of Persia have adorned their courts with wine (p. 423 Gibb). The poets have sung in praise of wine and even the cups and other utensils (p. 425 Gibb), and quotes the following quatrain ascribed to 'Omar Khayyām in many MSS.

929: IX. 32. Yak jur'a mayē kuhna' zi mulkē nau bih.

(*e*) *Tārīkh-i Jahān Gushay* (cir. 1260), gives an instance which shows that 'Omar Khayyām's quatrains had attained a publicity (Gibb XVI. I p. 128). " Sayyid 'Izz ud Dīn Nisabā a pious and learned gentleman counted the numbers

of men massacred by Tārtār hordes in 618 H. and found that they exceeded one thousand and three hundred thousands and recited at that time this quatrain of 'Omar Khayyām which fitted the occasion"

125 V. 16. Tarkīb-i piyāla' rā ki dar ham paiwast.

(*f*) *In Jām'i ut Tawārīkh* Rashīd ud Dīn Faḍl ul lah (d. 1318) mentions that Niẓam ul Mulk Ṭūsī was a schoolmate of Ḥasan Ṣabbaḥ and 'Omar Khayyām.

(*g*) *Tārīkh-i Waṣṣāf* by Faḍl ul lah bin Aḥmad Shīrazī (d. 1328), quotes (p. 589) the following quatrain of 'Omar Khayyām.

147: V. 23. Khārē ki ba zeri pāyi har ḥaiwānēst.

(*h*) *Tārīkh-i Guzīda'* by Ḥamd ul Allāh Mustawfī (cir. 1330) states (Gibb. p. 517) that Hasan Ṣabbāh was the chamberlain (Ḥājib) of Alp Arsalān. After that as related by 'Abd ul Malik 'Attāsh he became a Shī'ī. He fostered an enmity with Niẓāmul Mulk on account of the incident regarding the accounts mentioned above (Gibb. p. 429-31). He left the service of Alp Arsalān, went to Ray in 464 H. to Syria in 471 H. to Ālmūt in 483 H. and died on the night of Wednesday 6 Rabius Sānī 518 H. (21 May 1124).

This book notices 'Omar Khayyām as follows (p. 817).

"*Khayyām.* 'Omar bin Ibrahīm ranked foremost in his time in almost all branches of learning especially in Astronomy. He was in the service of Malik Shāh Saljuqī. He has written excellent tracts and fine verses. The following is one of them."

276: V. 22. Har dharra' ki bar rūyi zamīnē būd ast.

XI.

CRITICS AND FOLKLORE.

As Qifṭi states the ṣūfīs interpreted 'Omar Khayyām's poems in accordance with their own doctrines and discoursed on them in their open assemblies and inner circles, but the insinuations of his poems were a biting criticism on Shara'. There was thus a diversity of opinions from the very outset. It is proposed to review in this section some of these opinions and the folklore which originated to explain 'Omar's Cryptic quatrains.

(*a*) Khāqānī (d. 1186) with reverence compares his deceased uncle, of unknown fame, 'Omar bin 'Othmān (d. 1131) to 'Omar Khayyām and the Prophet's Khalifah 'Omar Khaṭṭab (Kulliat-i Khāqānī, Nawal Kishore).

(*b*) Najmud Dīn Rāzī (Dāyā) the author of *Mirṣād ul 'Ibād* (1223) in recommending his book to Sulṭān Kaiqubad, to whom it is dedicated, writes as follows:—

"The reader of this book will be able to walk in the path joyfully, so that what he sees he may put into practice. For the fruit of sight is belief and the fruit of action is knowledge. The poor philosophers, materialists and naturalists—May God confound them!—are deprived of both of these stages and are bewildered and lost. Thus one who is notorious among them for learning, science and cleverness, namely Khayyām, and who may be said to have been imprisoned in the following two quatrains, has evinced his blindness from the depth of confusion."

181: II. 1 Dourē ki,

This cycle wherein thus we come and go
Has neither beginning, nor an end I trow,
And whence we came and where we next repair,
None tells it straight. You tell me yes or no.

153: V. 15. Dārinda',

As Keeper mixt our natures,—all the same—
Why call this bad and that as worse by name?
If good the mixture, why the pot would break?
If bad the form, on whom ye lay the blame?

It seems that philosophical speculations on 'Omar Khayyām's verses were gaining ground in Ṣufī circles and the pious

author wished to denounce them. Here 'Omar Khayyām is called a "Philsuf" as an abuse to denote an adherent of Greek Philosophy. The same charge was apparently brought against him by his enemies to which he replies as follows:—

757: X. 133. Dushman.

They call me Philsuf, foes will so opine,
But Lord! Thou knowest really they malign;
For since I entered this Thy shrine of love,
I know not what I am, but I am Thine!

(*c*) *Ilāhī Nāma'*:—We have another specimen of such criticism in *Ilāhī Nāma'* [ch. 17 p. 893. Kulliat-i Farīd ud Dīn 'Aṭṭār Nawal Kishore Press] cited as folklore:—

"A Seer was of widest fame,
And when he called the Spirits came,
So when he walked besides a tomb
He saw the dead in later doom.
A Sage to test how Seer sees,
Took him where Khayyām slept in peace,
And asked: "O Seer now to-day
What do you find beneath the clay?"
The Seer said: "I find, O Sage!
This man as raw and hemmed in Cage.
He turned to God and faced His Door,
But claimed acquaintance on that score,
Now finds to nought his knowledge came,
His soul is melting out of shame."

After thus relating the unknown clairvoyant's opinion about the *post-mortem* condition of 'Omar Khayyām's soul, 'Attār adds the following moral composed mostly from ideas of 'Omar Khayyām's quatrains:—

Moral.

"That Door is closed to seven spheres,
No claim to know have all the Seers.
No starting point, no end is found,
Effect and cause go round and round,
The Sphere's a ball, thro' nights and days,
To you no head or tail displays.
Who knoweth in this desert land
The way to go, and place to stand?
A hundred times I roamed around
The world, but then no help I found.
Of pain, remorse the world is made,
And Time's a sword with sharpest blade."

According to the last words of 'Omar Khayyām section IX (a) he claimed acquaintance with the Deity. Perhaps this was considered a piece of arrogance in pious circles and hence the folklore!

(*d*) *Folklore in Ṭarabkhāna' or Dah Faṣl.*—We have more instances of folklore for fanciful interpretation of 'Omar's cryptic quatrains in *Dah Faṣl or Ṭarabkhāna'* compiled by Yār Aḥmad Tabrīzī in 867 H. (1462). In nine sections of this booklet (Ha) the compiler proposed to arrange subjectionally 'Omar Khayyām's quatrains (in which attempt he has not succeeded) and the 10th section is devoted to folklore and incidents with the poet's life. The compiler takes no responsibility to attest the correctness of the narratives. It is proposed to examine them here to find the grain of truth behind the legend. The ten stories in the 10th section of Dah Faṣl run thus:

(i) " It is related in Ancient History (?) that Ḥaḍrat Abū Sa'īd Abil Khair was a contemporary of Ḥakīm Khayyām and between them there were discourses. Once upon a time Ḥakīm 'Omar sent the following quatrain by way of objection to Ḥaḍrat Shaikh, who sent his reply to it.

Khayyām's question 153: V. 15 Dārinda'.

As Keeper mixt our natures,—all the same—
Why call this bad and that as worse by name?
If good the mixture, why the pot would break?
If bad the form, on whom ye lay the blame?

Reply by Abū Sa'īd Abil Khair 150: IV. 60. Khayyām

Khayyam! thy body straight as tent it stands,
Thy soul is King, Nirvana he commands;
And Death is Laskar who removes the tent,
When King departs to conquer other lands.

Note:—Khayyām's question is the same to which the author of Mirṣād ul 'Ibād has taken objection. The retort to it is put in Khayyām's own quatrain, 150: IV. 60 which is found vagrant with quatrains ascribed to Rūmī and Afḍal. To put this quatrain as a retort by Abū Sa'id who demised (as generally accepted) in 1048 A.D., *i.e.*, in the year 'Omar was born is mere anachronism.

(ii) *Second story,* Tabrīzī states: " It is heard that the Ḥakīm was very fond of hunting, and went to country-side in the vicinity of Ustarābād as usual with his hound. The

hound pursued a fox, but suddenly a boar came out and vanquished the hound. Ḥakīm said the following quatrain.

607: VII. 82. Afsōs azīn.

Alas! this cur it barked and raised uproar,
In running fast with winds a likeness bore;
But since it longed for chewing beastly bones,
It fared at last we see with tusks of boar."

Note:—The quatrain was found cryptic by the inventor of the fox-hunt not mentioned there. 'Omar compares the impure mind to a dog in the following quatrain No. 269: VII. 81. Nafsat.

Our lust, like house-dog, stands with bristling hair,
It barks, and whines, and snarls, at empty air;
It tricks us like a fox, and dreams as hare,
And tears us like a wolf, and hugs us as bear.

(iii) *Third story,* Tabrīzī proceeds: " Some say that Ḥakīm 'Omar Khayyām believed in Metempsychosis and allege that once the school of Nishāpūr was dilapidated. Persons rebuilding it engaged asses to carry bricks. One of these asses could not climb up the height and did not move an inch in spite of beating. Khayyām recited the following quatrain in the ear of the ass, when it stood up and walked away.

898: X. 128: Ai rafta'

O you who went and now return as stale,
To men you seem a sorry fairy tale;
Your nails have rolled around in single hoof,
Your beard is sweeping ground a shaggy tail.

" The same story continues. When asked why the ass so behaved, 'Omar explained that the soul pertaining to the body (of the ass) belonged to the teacher who lived here, but did not progress, and hence reverted to lower order, some hold that a hell is but a retrogression. Out of shame he did not step higher and progressed on hearing a friend's word."

Note:—The quatrain is addressed to a man who had returned from a long solitude. The inventor of the story takes the quatrain as addressed to an ass and adds to explain " Perdition is stationary " taken from 'Omar Khayyām's Persian tract on Kulliat-i Wajūd. For 'Omar's views see quatrains V. 18 to V. 23.

(iv) *Fourth story,* Tabrīzī goes on: "It has been ascertained that Imām Muḥammad bin Muḥammad Ghazzālī wished to write a book on Philosophy, so that he may ascertain the arguments of philosophy and refute them to the embellishment of the Shara'. In those times Khayyām was the greatest philosopher. When Imām Ghazzālī visited, 'Omar Khayyām refused to teach for want of time. But it was arranged, after all, that every morning when still intoxicated the Ḥakīm may dictate some words and the Imām may write them as he understood. God knows! twelve years passed in this way, and after completing the book of Ḥikmat-i 'Ain the Imām took leave and prepared to depart to Mash'had. Ḥakīm sent (the following) quatrain on the doctrines of philosophers and astronomers, and ordered that a drum should be beaten on the roof of the house where the Imām had halted. When people gathered they announced that Imām Muḥammad is the disciple of the Ḥakīm, but wished only to refute the arguments of philosophers.

Quatrain 422: II. 4. Dar charkh.

What sundry views about this Wheel they keep!
These waders try to gauge the oceans deep;
But when thro' veil of Time they cannot peep,
They cast an horoscope, and then they sleep."

Note:—Imām Muḥammad Gazzālī was at Nishāpūr for some years and has also written a book called Tahāfat'ul Filsafa' in refutation of the Doctrines of Ḥakīms of those times. 'Omar Khayyām was charged of being a "Philsuf" by his contemporaries. The story however seems to be a curious combination of the anecdotes given by Baihaqī [Section ix a.] and Qazwīnī [Section x c.].

(v) *Fifth story,* Tabrīzī states: "It is well known that in those days Sayyid Nāṣir Khusraw had composed his book named *Rōshnāī Nāma'* and sent it to the Ḥakīm for perusal. Ḥakīm excused himself. He was again asked to give some tract or Qasīda' or Ghazal large or small. He excused himself from these three—but sent a few quatrains as Gift, saying that Providence has made me weak in speech. I cannot help. These quatrains have been given in another section which is well-known as *'Mouqūfāt'* and need not be repeated."

Note:—The only MS. of Tabrīzī's compilation marking section namely Sd. gives three quatrains under the title

" Mouqūfāt."

773. XI. 21: Gar dar gīrī.

854. VII. 47: Zīn gumbad.

314. X. 31; Ānhan ki asās-i kār.

The other two MSS. of this compilation which contain the preface and the 10th section namely (Ha) and (Sc) do not mark properly the middle sections. Hence we cannot specify " Mouqūfāt " or Gift quatrains. This much is gathered that some quatrains of 'Omar Khayyām were known in those days as " Mouqūfāt " or Public Gifts and were separated by compilers as an appendix to 'Omar Khayyām's quatrains.

Nāṣir Khusraw (b. 394 H., 1003 A.D.) was forty-five years older than 'Omar Khayyām. The date of the composition of *Rōshnāī Nāma'* is involved in doubt and discussion because the year in the various MSS. of *Rōshnāī Nāma'* is given as 323, 343, 420 and 460 which do not tally with the positions of the Sun and Moon respectively as Pisces and Aries, and the month Shawwal, and day Sunday.

رسیده جرم خور در برج ماهی گرفته در حمل مه پادشاهی

مه شوال از روز نخستین قران افتاده اندر برج شاهین

[Kulliat Nāṣir Khusraw, Tehrān, Preface, pp. 55-59].

In order that the Sun may be in Pisces with Moon in Aries, at least two days had elapsed after their conjunction. The date and day is thus 2nd Shawwal Sunday. I find Sunday 2nd Shawwal 442 H. (17-2-1051) fairly tallies with the description.

Anyhow it is pretty certain that *Rōshnāī Nāma'* was composed long before 'Omar Khayyām was capable of writing any verses thereon. We neglect the details of the story as improbable and search for the grain of truth therein.

Excepting Ismā'ilī doctrines found in Nāṣir Khusraw and mystic trance found in 'Omar Khayyām, we find much in common in both these Ḥakīm poets. Thus both speak in the same strain about the world and wealth, the whirls of the wheel of time, Man's first duty to purify his heart, observance of silence and solitude, avoidance of sleep and sloth, resignation and contentment. Both satire in the same tone hypocrites and blind traditionists. The following verses seleced at random from Nāṣir Khusraw (above-mentioned edition) remind us of 'Omarian quatrains.

1. (*a*) *N. K. Rōshnāī Nāma'*. p. 511.

ور امروز اندرین عالم نه بینی درآن عالم بصد حسرت نشینی

1. (*b*) *O. K.* 990: VII. 6.

تا دیدهٔ دل ز دیده ها نکشائی ۹۹۰ هرگز ندهند دیدهٔ بینائی
امروز ازین شراب جامے درکش منشین تو بر امید پس فردائی

2. (*a*) *N. K.* p. 513.

تراگر دوستے با شد سزاوار خرد را کار خود کن در همه کار

2. (*b*) *O. K.* 429: VII. 9.

در راه خرد بجز خرد را مپسند ۴۲۹ چون هست رفیق نیك بدر امپسند

3. (*a*) *N. K.* p. 513.

سخن کم گوے ونیکو گوے درکار که ازبسیار گفتن مرد شد خوار

3. (*b*) *O. K.* 856: VII. 112.

صیادئهٔ حدیث نخچیر مکُن ۸۵۶ چیزیکه نخواندهٔ تو تقریر مکُن

4. (*a*) *N. K.* p. 515.

مکن عیب کسان تا میتوانی که توا ے دوست عیب خودندانی

4. (*b*) *O. K.* 172: VII. 18.

در وادی عیب خود دویدن هوس ست ۱۷۲ وز عیب کسان نظر بریدن هوس ست
زینسان که من احوال جهان می بینم دامن ز زمانه درکشیدن هوس ست

5. (*a*) *N. K.* p. 528.

چومردان باش وترك خواب وخورکن چوسیا حان یکے درخود سفر کن
توعزلت جوئی دور ازانجمن باش رفیق خویشتن همخویشتن باش

5. (*b*) *O. K.* 651: VII. 26.

ایدل مطلب زدیگران محرم خویش ۶۵۱ خوشباش بهردرد دل مرهم خویش
تنهابنشین وخویشتن خور غم خویش از همدمت آرزو کند همدم خویش

6. (*a*) *N. K.* p. 528.

یکے بیدار شو تا چند خفتی به بین خود را که چیزے بس شکفتی
تفکر کن ببین تاازکجائی درین زندان چنین بهرچرائی

6. (*b*) *O. K.* 651. VII. 26.

گر از پی شهوت و هوا خواهی رفت ۲۳۹ از من خبرت که بے نوا خواهی رفت
بنگر چه کسی واز کجا آمدهٔ می‌دان که چه می کنی کجا خواهی رفت

7. (*a*) *N. K.* p. 529.

منه برجان خود بار زروزن قدم برتارك این هر دوبرزن
بکارے می نیاید خویش و پیوند بریدن بهتر است ازخویش پیوند

7. (*b*) *O. K.* 239: VII. 76.

مردانه در آز خویش و پیوند ببر ۵۹۹ خود را تو ز بند زن وفرزند ببر
هر چیز که هست سدِ راه است ترا با بند چگونه رهروی بند ببر

8. (*a*) *N. K.* p. 531.

رفیقے من درین منزل ندیدم حقیقت دوستے یکدل ندیدم

8. (*b*) *O. K.* 614: X. 142.

بازے بودم پریدم از عالم راز ۶۱۴ بوتاکه پرم دمے نشیبے بفراز
این جا چونیافتم کسی محرم راز زان درکه در آمدم برون رفتم باز

9. (*a*) *N. K.* p. 536.

کجا رفتند آن یاران دمساز بجا نامد ازان یاران خبرباز

9. (*b*) *O. K.* 624: VII. 105.

رفتند و ز رفتگان یکے نامد باز ۶۲۴ تا با تو بگوید از پس پردهٔ راز

10. (*a*) *N. K.* p. 537.

چو خواهد بود پنهان بے گمان بود ندارد خوردن تیمار وغم سود

10. (*b*) *O. K.* 335: VI. 12.

از رفته قلم هیچ دگر گون نشود ۳۳۵ یك ذره از انچه هست افزون نشود
هان تا جگر خویش بغم خون نکنی کز خوردن غم بجز جگر خون نشود

11. (*a*) *N. K.* p. 537.

بکام ما نباشد هیچ کارے که مارا نیست هرگز اختیارے
همان بهتر که دائم شاد باشیم ز هردرد و غمے آزاد باشیم

11. (*b*) *O. K.* 1003: VI. 20.

چوواقفی ای پسر زهر اسرارے ۱۰۰۳ چندین چه بری بیهده هر تیمارے
چون می نرود باختیارت کارے خوشباش بیك نفس که هسی بارے

12. (*a*) *N. K.* p. 537.

چو این آمد نصیب ما چه چاره چه شاید کرد با سیر ستاره

12. (*b*) *O. K.* 303: IX. 35.

آن روزکه توسن فلك زین کردند ۳۰۳ آرایش مشتری وپروین کردند
این بود نصیب ما ز دیوان قضا ماراچه گنه قسمت ما این کردند

We find the same sentiments expressed in the same words.

13. (*a*) Thus *N. K.* p. 56 and 57.

کرد بنا آن که جهان زین چه خواست گر بدل اندیشه کنی زین رواست
این بد چون آمد و این نیك چون عیب در ین کار چه گوی کراست

13. (*b*) *O. K.* 153: V. 15. cited in *Mirṣād ul 'Ibād.*

دارنده چوترکیب طبایع آراست ۱۵۳ ازبهر چه افگندیش اندرکم وکاست
گر نیك آید شکستن از بهر چه بود ور نیك نیامد این صور عیب کراست

14. (*a*) *N. K.* p. 83.

مرا زابتدائے جهان باز گوے که اقرار داریم کش ابتداست

14. (*b*) *O. K.* 181: II. 1. cited in *Mirṣād ul 'Ibād.*

دَوری که در و آمدن ورفتن ماست ۱۸۱ اورانه نهایت و بدایت پیداست
کس می نزند دمی درین معنی راست کین آمدن از کجا ورفتن بکجاست

15. (*a*) *N. K. Rōshnāī Nāma'* p. 537.

هرآن خشتے که ایوان سرایست بدان کان از سرکشور خدایست

15. (*b*) *O. K.* 147: V. 23. Khārē kī.

خاریکه بزیر پای هرحیوانے ست ۱۴۷ زلف صنمی وابروی جانانے ست
هر خشت که بر کنگرهٔ ایوانے ست انگشت وزیری وسر سلطانے ست

On the whole it is most probable that some quatrains of 'Omar Khayyām were inspired by the poems of Nāṣir Khusraw.

(*vi*) *Sixth story*: Tabrīzī proceeds:—

"Another story. It is well known that in Balkh the Ḥakīm had a pitcher for use. The Censor reached there and broke it. The Ḥakīm recited this quatrain openly. An hour later the censor reached a blind pit, fell into it by the decree of God and died.

941: X. 129. Az dūr.

The Vampire came from far, the ugly brute—
With smoke of hell he wore the darkest suit;
No man or dame—but then it broke my heart,
And marred my love—my learning, wits, to boot!"

Note:—A cryptic quatrain explained by inventing a story.

The poet here describes suspicion and hatred.

(*vii*) *Seventh story*: Tabrīzī goes on:

"We hear by tradition that the Ḥakīm went to Bukhārā and after some days visited the tomb of the most learned the author of Jama'uṣ Ṣaḥīḥ (May God bless his soul!). There the Ḥakīm got spiritual ecstasy. For twelve days and nights he was wandering in the forests and repeating the following quatrain. 629: XI. 28.

I did not wear myself to serve Thy feet,
Nor swept with brows the dust to clean Thy street;
Yet from Thy door I go not in despair,
For what is One as two I never greet."

Note:—This is the leading quatrain in some MSS. The author of Jama'uṣ Ṣaḥīḥ, the foremost collection of traditions (Ḥadīth) is Moḥammad Ibn Isma'īl Bukhārī [d. 256 H. (870)] whose tomb, a famous resort of pilgrims, is in Bukhārā [Tadhkiratul Ḥuffāz by Dhahhābī]. As stated by Baihaqī [Para. IX-a] 'Omar Khayyām was once at Bukhārā, and was honoured there by the ruler Khāqān Shamsul Mulk (1068-1079). 'Omar Khayyām acknowledges his indebtedness to this saint of Bukhārā in the following quatrain.

88: V. 9. Īn khak.

The Saint who graced Bukhara and this land,
Has helped me, thus as dust, in Path to stand;
Just bear in mind that as ye tread the Path,
There is some gallant knight's supporting hand.

Many have obtained inspirations at the Tombs of Saints.

(*viii*) Tabrīzī gives the following disjointed details regarding 'Omar Khayyām's life:

(*a*) "Thursday 12 Moharram 555, at Dahak a village of Dehistān in the province of Ustarābād."

(*b*) "The duration of his life 72 solar years."

(*c*) "In the 17th year he had attained proficiency in all branches of philosophy. First he acquired his knowledge from Raīsul Ḥukamā wal Muḥaqqaīn Nāṣirul Millat w'd Din Shaikh Muḥammad Manṣūr (God illumine his soul!) the teacher of Ḥakīm Sanāī who praises him in his Ḥadīqā as follows:—

With light we find the path in gloom,
And from the Moon that light I sought;
"The real Light is," so the Moon replied,
"Bū Muhāmid Muḥammad Manṣūr."

(*d*) "In early youth he ('Omar Khayyām) lived in Balkh, and in later life at Nīshāpūr."

(*e*) "It has been found for certain that he was not inclined to marry and left no issues nor sons. All that remains of him are other well-known philosophical tracts in Arabic and Persian."

(*f*) "Moreover it is well known that certain men were present at his death-bed and requested him to bequeath. He said the following quatrain.

How long with corpus worn this greed ye chase,
And round the world in vain ye run the race
They went, we go, and others follow soon,
But none will meet his object face to face."

912: IV. 21.

Note:—(*a*) The hiatus in the beginning of this story has created confusion in the three copies of Tabrizī compilation, *viz.*, Ha., Sc. and Sd. Persian Tadhkiras usually give the dates of demise of authors. If we add the word *Wafātash* in the beginning of the narrative the whole reads as follows.

"He demised on Thursday 12 Moharram 555 at Dahak a village, etc."

The year 555 is obviously a clerical error according to the subsequent story, and also because 12 Moharram 555 H. is not

on Thursday.

(*b*) The age is 72 (or 74) years in Ha. and has been obviously miscopied in Sc. and Sd.

(*c*) The teacher of 'Omar Khayyām was also the teacher of Ḥakīm Sanaī.

From Shazrāt uz Dhahāb by Hakri we find that Naṣir ud Dīn Abū Ḥāmid Muḥammad bin Manṣūr was a scholar of repute who demised in 497 H. It is thus quite possible that he was 'Omar Khayyām's first teacher.

(*d*) The statement that 'Omar Khayyām was at Balkh in early youth may be correct. We know that he wrote his Algebra when at Samarqand [§ VIII-b] and he was at Bukhārā in the Court of Khāqān Shams ul Mulk [§ IX-a] before he was introduced to Malik Shāh.

(*e*) The statement that 'Omar Khayyām preferred celibacy and had no children is confirmed in some of his quatrains. Thus in qn. No. 102: X. 35 he states that his age has reached above thirty years and is freed from wedlock life;

Quatrains No. 446: X. 42, 552: VII. 79 and 56: VII. 160 are in praise of celibacy. In quatrain 941-a, XII. 42 he states his tree of life has borne no fruit.

(*f*) 'Omar's last words are stated by Baihaqī.

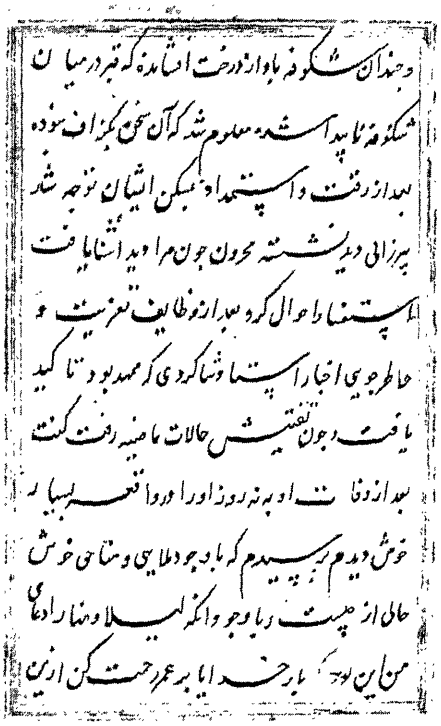
(*ix*) *Ninth story.* Tabrīzī states: "I saw in Sabzawār a manuscript in the handwriting of Niẓāmī Urūḍī with the followning endorsement:—

'In the year 512 I went to Balkh to present my respects to my teacher the source of Philosophy. I requested permission to proceed on pilgrimage to Mecca. In the course of conversation he said:

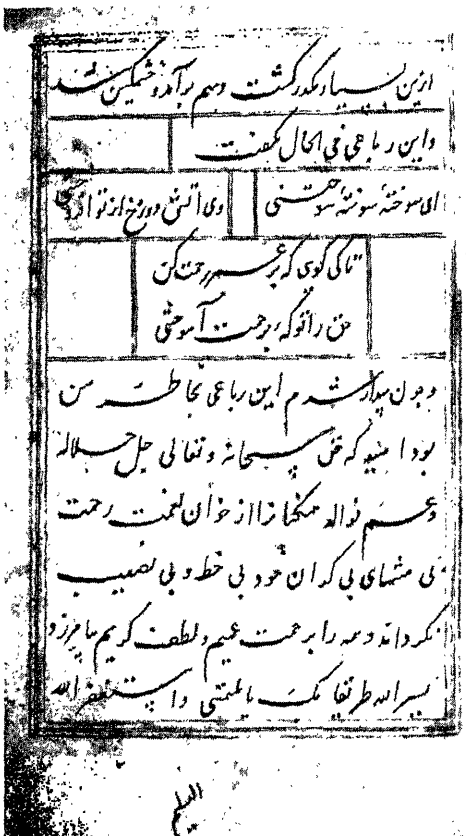
'On return you will find my grave in a place where the northern winds will shower flowers.'

'It took over three years till I could return. My mind was perturbed because I had never heard from that great person any untrue or contradictory words. When I reached Ustarābād I enquired after his welfare. I was informed that only recently he had reached the proximity of the Lord. I proceeded to Nīshāpūr to visit his grave, and saw that he was buried by the side of a Garden. The fruit trees of the garden extended outside, and the wind had showered blossoms so profusely on the grave that it was hidden thereunder.'

Tabrizi's Stories Ha. Fol. 55a.



Tabrizi's Stories Ha. Fol. 55b.



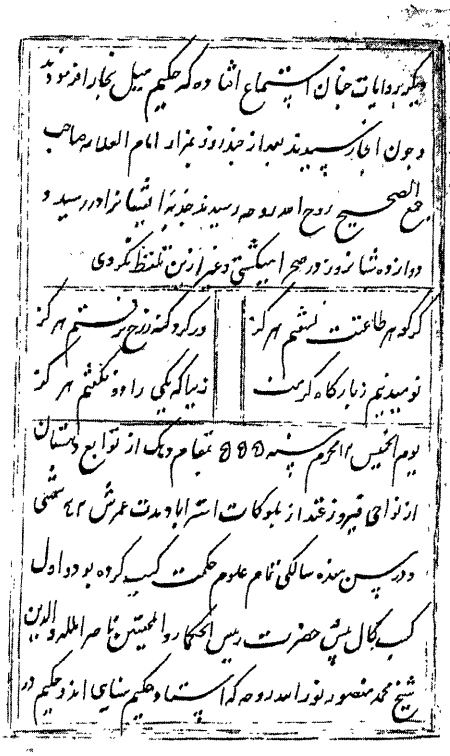
حاجیه تعریف انشان میفرماید

وسیاهی نوزراه طلب | وین چشمه نور را نام طلب
کشم آن نور کیست کنشان آن نور | بوالمحامد محمد منصور

وو اول شباب بیلخ لشکر سپرده و در آواخر عمر در نشابور بوده ی
در تحقیق چنان معلوم شده که هرگز میل تمال نکرده و از ده هیچ
پیشه و فرزندی غیر ازین رباعیات و دیگر تصانیف مشهور حکمت
بعربی و فارسی نمانده و دیگر چنان مشهورست که در حالت نزاع
جماعتی بر بالین او حاضر بودند خواجه معروف صفت التماس وصیت
و تلقین کرده اند این رباعی گفته

چند از پی حرص و آز تن فرسود | ای دوست بیا که عمر ما نیز چو تو
رفتیم و رویم و دیگر آیند و روند | یکدم بمراد خویشتن نابوده

دیگر موضع میدارد که این تقریر در سنه دار نسخه خط نطای عروضی
دیده و در ذیل نسخه مکتوب که در آخر عشر دوم شهر ربیع به
خدمت حضرت استادی حکمت پناهی رسیدم در صحت کعبه
معظمه مکرمه طلبیدم در اثنای سخنان فرمود که بعد از عود قبر را
در موضعی یابی که باد شمال بر وکل افشانی کند از بعد سه
سال که مراجعت دست داد در خاطر خطور میکرد که هر گز
ازان مطرسخنان گزاف دیگر را استماع نمیشاید و چون
بابسترآباد رسیدم استفسار احوال ایشان خبان معلوم شد که
در همین دو لا یحوا ازق پوسته در نشابور بزیارت ایشان
عزیمت نموده شد عاطفه رفت که در کنار رباغی ایشانرا
دفن کرده بودند در خان میوه دار سپیدار از باغ بیرون کرده



دیگر بروایات جان استماع اثنا وده که حکیم میل بخارا فرمود
و چون اخبار رسیدند بعد از چند روز بمزار امام العلامه صاحب
جمع الصحیح روح الله روحه رسیدند جذبه از انجا تراورسید و
دوازده شانه روز در صحرا بیکشتی دیگر از زن تلفظ نکردی

گر کوه هم طاعت نشتم هرگز	ور کرده کنه زرخ نرشتم هرگز
تو میدنیم زبارگاه کرمت	زیرا که کمی راه نگشتم هرگز

یوم الخمیس ۱۱ المحرم سنه ۵۵۵ بمقام دیک از توابع دشتبان
از نواحی فیروزکند از بلوکات استرابا و مدت عمرش ۶۲ شمسی
در پس پنده سالکی تمام علوم حکمت کسب کرده بود و اول
کسب کمال پیش حضرت رئیس الحکما رد المحققین ناصر الملة و الدین
شیخ محمد منصور نور الله روحه کرد استماع حکیم سنایی انذ حکیم در

Note:—The same story is found in *Chahār Maqālā* [§ ix-b iii] which states the year of meeting 506 H. instead of 512 H. and Niẓāmī Urūḍī's return in thirty instead of after three years.

The readings of the MSS. of chahār Maqāla' are evidently incorrect. We know from the MS. of 'Omar Khayyām's Algebra [BN Paris Slane 2461] that in 527 H. when the MS. was copied the numerals were written in contracted Arabic words. It is quite possible that Niẓāmī Urūḍī wrote 512 in this peculiar notation which was misread by later scribes.

On the whole, the version given by Tabrīzī from the MS. he actually saw may be accepted as correct. Niẓāmī Urūḍī met 'Omar Khayyām in the later part of 512 H., and returned after more than three years, i.e., in the early 516 H. to find that his master had demised recently. We may reasonably accept Thursday 12 Moharram 516 H. as the date of 'Omar's demise which Tabrīzī meant to give. The date inscribed on 'Omar's tomb at Nīshāpūr is 516 H.

(*x*) Tabrīzī concludes Niẓāmī Urūḍī's statement.

'With a heavy heart, and helped by others I proceeded to my Master's house, and found the aged person ('Omar's mother) in deep mourning. She recognized me and enquired about my affairs. After the usual ceremonies of condolence and prayers, I related the reminiscences of the conversation between me and my master. While relating the past events she stated thus:

'On the ninth day after his death I saw him (in a dream) in an excellent state, and enquired as to how he happened to be in such a good state in spite of those sports and transgressions. I was ever praying O Lord! be merciful on 'Omar.

'At this time he was annoyed and in wrath said the following quatrain 899: XI. 59.

ای سوختهٔ سوختهٔ سوختهٔ ۸۹۹ وی آتش دوزخ از تو افروختهٔ
تا کی گوئی که بر عمر رحمت کن حق را تو کجا بارحمت آموختهٔ

You glowed and blazed and now to ashes turn,
'Tis you that made a Hell and you that burn.
How long you say "Be kind to 'Omar Lord"
Can you then teach?—Has Master yet to learn?

'When I woke up I remembered this quatrain. So I hope that Almighty Merciful Lord will not debar any of His creatures from His infinite Mercy and endless Bounty.' "

Note:—The above quatrain is the last in the unprefaced and first in the prefaced MSS. of 'Omar's quatrains, and must be considered as old because parodies of it are found since Khāqānī.

Khāqānī:

تا آتش عشق را بر افروختهٔ همچو دل من هزار دل سوختهٔ
این جور و جفا تو از که آموختهٔ کز بهر من آتشین قبا دوختهٔ

'Attār [Mukhtar Nāma,' Lucknow, p. 1039]

ای شمع اگر چه مجلس افروختهٔ اما تن نرم ونازکت سوختهٔ
تو سرزده برد هان گرفتی آتش نفظ اندازی از که آموختهٔ

Amīr Khusraw Dehlavī:—

ای یار مقامر چومه افروختهٔ وادی زدهٔ و بنده را سوختهٔ
ای دست چوسیم رانه د زدی بقمار دزدیدن سیم از که اموختهٔ

Bābā Fighanī (d. 1516).—

من کیستم آتش بدل اندوختهٔ در شعلهٔ عشق آتش افروختهٔ
در مهرد تا چو سنگ آتش ترکم باشد که رسم بصحبت سوختهٔ

Najīb Khān Qazwīnī [R. S.].

دارم صنمے چهره بر افروختهٔ راه و روش عاشقی آموختهٔ
او عاشق دیگرے و من عاشق او ای سوختهٔ سوختهٔ سوختهٔ

It will appear that the older and accepted reading of this quatrain was

ای سوختهٔ سوختهٔ سوختهٔ

But according to the story 'Omar's mother recites it as

ای سوختهٔ سوختهٔ سوختنی

We find in Rūmī a parody of this second form,

شمع است دل مرا بر افروختنی جان ست بهجر دوست اندوختنی
ای بیخبر از ساختن و سوختنی عشق آمدنی بود نه آموختنی

We have seen how a folklore story explains some cryptic quatrain. The following gossip mentioned by Mon. Nicolas in his edition of 'Omar Khayyām's Quatrains, is first recorded in Tadhkira'-i Ḥussainī (1163 H.) :—

" Once 'Omar Khayyām was engaged in a drinking bout. By chance his cup broke. So he said quatrain Ibrīq-i marā (932 : XI. 2.)

How unawares Thou broke my pot, my Lord?
And barred from every bliss my lot, my Lord!
Thou cast my life's desires in earth's decay—
I bite the dust—who plays a sot, my Lord?

For this disrespect, the Lord at once changed the colour of 'Omar's face into jet-black. 'Omar called for a mirror, saw his blackened face and said in repentance, Nā karda' gunāh. (No. 887 : XI. 37).

Is there a sinless man on earth below?
And how can we live here and sinless go?
I sin and fail, but can Thy kindness fail?
I'm evil, could Thy Grace be even so?

At this the deity was moved to forgiveness, and restored the previous colour to 'Omar Khayyām's countenance."

In this age of fiction " Marzabān Rāzī " has invented many more such stories in his humorous article named " Qismast Fukāhī." [Sharq Magazine Jamādi ul awwal, 1350 H., pp. 606-615].

XII.

SUMMARY OF 'OMAR KHAYYAM'S LIFE.

We now summarise the facts found in previous Sections.

Ghiyāth ud Dīn Abu'l Fataḥ 'Omar bin Ibrāhīm was from a family of Khayyām or Khayyamī well known for literary occupations. [§ III]. He was born at Nīshāpūr at Sunrise on Wednesday 18 May 1048 [§§ IV & V]. Endowed by nature with a healthy constitution, quick intelligence and strong memory he attained proficiency in all branches of learning at the age of 17 under a scholar named Rayīs ul Hukamā Abū Ḥāmid Nāṣir ud Dīn Muḥammad bin Manṣūr [d. 497 H. (1104)]. [§ XI d. viii]. His early years while under training were spent at Balkh. [§ XI d. viii]. He lost his father probably at the age of 18 and was in great trouble. [§ VII 2a]. He had to find the means of livelihood which interrupted his studies. [§ VII. 2a and § VIII. a]. Thus he was in search of a patron when he wrote a small tract on the solution of an algebraic problem. [§ VIII. a]. He may have written at this time a tract on the Extension of the Indian Method of extracting square roots and cube roots for extracting the roots of higher order. [Preface to Algebra]. These his early researches brought him to the notice of Qāḍī of Qāḍīs Abū Ṭāhir 'Abd ur Raḥmān bin Aḥmad 'Alak Sāria a rich and influential Shāf'ī Doctor at Samarqand This gentleman patronised and placed 'Omar in a position to continue his researches. [§ VIII. b]. In gratitude 'Omar dedicated his Treatise on the Solution of Algebraic Equations to his first patron, who had brought him out of obscurity and probably introduced him to Khāqān Shamsul Mulk an 'Ailak Khānī Prince who ruled on Bukhārā [1068-1079] as a vassal of Saljuq Kings, and who was allied to Sulṭān Malik Shāh through his queen Turkān Khātūn. This Khāqān Shams ul Mulk used to respect 'Omar Khayyām greatly [§ IX. a] and probably introduced him to Sulṭān Malik Shāh. Like the great Mathematicians and Astronomers in the West [*viz.*, Newton, Lalande, Lagrange, Laplace, Leverier, Newcomb] who came to prominence at an age between 25 and 30 years, 'Omar was at the head of observatory in Ispahān in 1074, at an age of 26 years. He wrote a tract on the corollaries of Euclid and fair-copied it in his own handwriting on the last day of Jamādi-ul-awwal

470 H. (20 November 1077) [§ VIII c]. He is said to have written a treatise on Physics. His Calendar Reform came into effect from Friday 10th Ramaḍān 471 H. (15 March 5079).

He was reckoned in his time as second to Avicenna in Sciences. [§ IX a]. But he combined in himself other qualifications. He was the most informed Qur'ān reader [§ IX a.] and expounder of Hadīth Tradition (Shahrẓūrī), proficient in history and languages [§ IX a], a combined astronomer and astrologer [§ IX b], skilled in mechanics and clay modelling [§ XI c]. These versatile qualifications combined with staunch observance of his faith raised him to the position of a Nadīm and the family physician to Malik Shāh. [§ IX a]. His occupations at the observatory, duties of the Nadīm and Royal Physician kept him secluded from the general public, so his disciples are very few. We know only four of them: Niẓāmī Urūḍī, author of *Chahār Maqālā'*, 'Abd ullāh Mayānjī author of *Ẓubdatul Ḥaqāiq* [§ X a] 1 Ḥakīm Sharfu'z Zamān Muḥammad Īlāqī, and 'Alī bin Muḥammad Ḥajjazī al Qāinī a physician. [§ IX a]. On the whole he preferred to learn than teach.

At the age of thirty he turned his attention to Metaphysics. In 472 H. (1079), when at Ispahān, he translated Avicenna's sermon [§ VIII d], and in 473 H. (1080) and thereafter wrote Arabic tracts in reply to difficult metaphysical questions raised by Abū Naṣr bin 'Abdur Rahīm an Nasawī, [§ 8 e]. At the age of thirty he had developed poetical talents. Thus he says in qn. No. 102: X. 35. Bad nāmiyi man.

My evil fame has soared above the skies,
My joyless life above its thirty flies;
But if I could, I'd drink a hundred toasts
For life so safe and freed from wedlock ties.

His adherence to Avicenna's school of philosophy had created opponents in the Ash'arī school who were gaining ground at the courts. But he satired them freely almost in the same strain as Nāṣir Khusraw.

It is said that he obtained a mystic impulse when he visited the tomb of Khwājā Muḥammad bin Isma'īl of Bukhārā to whom he acknowledges his indebtedness in qn. No. 88. v. 9.

Though safe during the wise ministry of Niẓām ul Mulk, he was not needed by Malik Shāh's queen Turkān Khātūn

and her accomplices in the conspiracy against that minister. 341 : X. 125 Afsōs ki.

Unripes, Alas! can taste the ripest fruit,
To rule the realm now comes the raw recruit,
The Turkish lady's glance, a sport of hearts,
Is won by lackies, slaves who follow suit!

After Malik Shāh's death (1092) 'Omar lost all support at the court. Neither Turkān Khātūn nor Sulṭān Sanjar required him. He was however retained by Fakhr ul Mulk son of Niẓām ul Mulk, the Vazīer of Barkiyaruq (1095-1105), for whom he wrote in Persian a tract on Metaphysics called Kulliat-i Wajūd, or Rauḍat ul Qulūb. In this tract he prefers Ṣūfīs to Mutakallamīns (Traditionists) the Ḥakīms (Philosophers), the Ta'līmīs (Isma'ilīs).

The position he held under Fakhr ul Mulk and his satires against the Traditionists offered a pretext to his enemies to spread scandals about his religious views.

Qn. No. 975 : X. 68 Bā man,

You slander me, in spite of your assaults,
I thank you for I wake, and see my faults;
I admit all my faults, but think awhile,
It seems you store this malice in your vaults!

Qn. No. 441 : X. 132 Dushman ki

My foe, in slander, has a jolly trade,
A fool is he, I call a spade a spade;
In mind his mirror when he scans his face
That carcass knoweth not he sees his shade!

Qn. No. 757 : X. 133. Dushman ba ghalat guft.

They call me Philsuf, foes will so opine,
But Lord! Thou knowest really Thy malign;
For since I entered this Thy shrine of love,
I know not what I am, but I am Thine!

Qn. No. 515 : X. 138 Mārā chi :

What care I if one slanders me to fleece,
No flaw I have he whispers thousand fleas;
I am a mirror, he who looks in me
All good or bad, 'tis all his own he sees.

His own friends had turned against him.

Qn. No. 767: X. 130 Shud da'awa

Friendship, the book proscribed, we should not hold,
" Affection "—" Valour," " Friend " are myths of old;
'Tis meet to keep aloof from all in world,
Adieu from far Miss Pearl and Mister Gold.

He gave up writing and speaking. [§ x. b].

764: X. 141.

I see this world and all her wild affairs;
And find all creatures full of useless cares;
Alas! thro' ev'ry door I try to peep
I find dejection waits for me, and stares.

614: X. 142.

A swan I was, I flew from regions deep,
I sought to soar to summits with a sweep;
But found no mate who could my secrets keep,
So, through the door I entered, out I leap.

101 a: X. 143.

I never advertise the truths in veil,
In spinning longest yarns my flax may fail;
I live in planes where words are never found,
His sacred trust I never could retail.

858: X. 144.

How can I speak when I've no friend to hear?
My moan alone as constant friend is near;
My eyes are never free of flowing tears,
I'll stake my life till He may come and cheer.

He was threatened with being killed.

313: X. 145.

The secrets which my book of love has bred,
Cannot be told for fear of loss of head;
Since none is fit to learn, or cares to know,
'Tis better all my thoughts remain unsaid.

Probably in 1100 A.D. [§ VII.] he went to Hajj [§ x. b].

5: X. 147.

This haggard time has banished me from fold,
On plans and actions now I lost my hold;
And thus enchained, the bailiff Fate perforce
Is driving me from town to town, behold!

After returning from pilgrimage probably in 1103 A.D. [§ VII.] he retired from public life [§ X b.] and remained in seclusion. Qn. No. 730: X. 152.

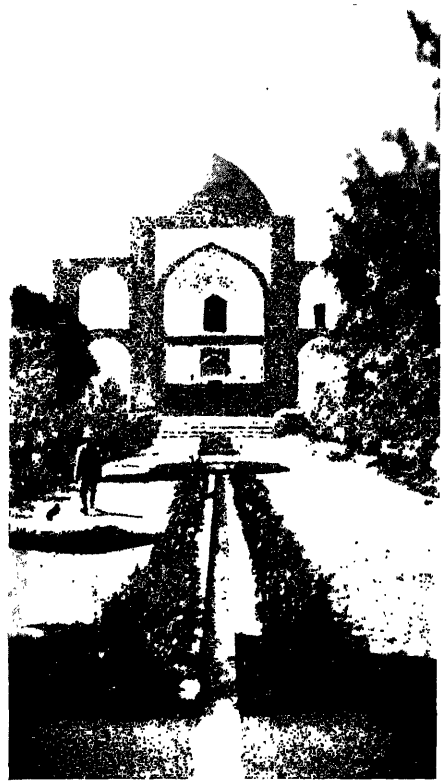
Seclusion is the only friend I find,
To good or bad of folk my eyes are blind;
First I must see how I shall fare at last,
Then think of others, if I'm so inclined.

In 501 H. (1104) and 508 H. (1114) 'Omar was consulted by Sulṭān Maḥmūd bin Malik Shāh on astrological matters. [§ IX b, ii and iii]. In 507 H. (1113) the Baihaqīs (father and son) saw him. [§ IX a]. He foresaw his death and place of grave in 512 H. (1118) when Niẓāmī Urūḍī solicited his blessings before proceeding to Ḥajj. [§ XI d. ix]. He was healthy to the last. On the morning of his last day in life, he was reading Avicenna's book Ashshafā. When he came to the chapter of "the One and the Many" he placed his toothpick between the pages, called for pious persons, bequeathed his property, fasted the whole day. After his last prayers in the night, with head bent on ground his last words were

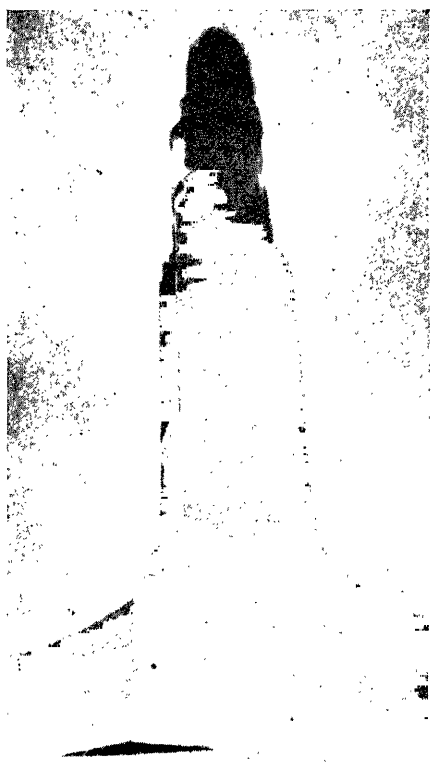
"O Lord Thou knowest I perceive Thee to the utmost of my capacity. Forgive me, because my acquaintance with Thee is my Mediator to Thee."

His tomb is in the yard of Imām Muḥrūq at Nīshāpūr. The year of his demise engraved on his tomb is 516 H. The date and month cited by Tabrīzī is Thursday 12th Moḥarram. As 12th Moḥarram 516 H. falls on Thursday we may accept this as the date of his demise.

THE YARD OF IMAM MAHRUQ.

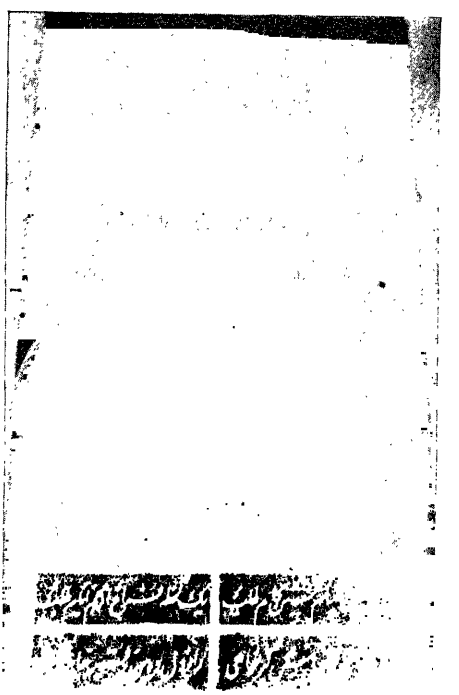


THE TOMB OF 'OMAR KHAYYAM.



EPITAPH ON 'OMAR KHAYYAM'S TOMB.

Note:—*The date of demise is* 516 *H.*



XIII.

'OMAR KHAYYAM'S PHILOSOPHICAL WRITINGS.

We know the inner man from his views about God, the World and Soul, and his own relation between the world and other beings. 'Omar's writings on these subjects, which have been only briefly noticed in Section VIII above, are given here as a help to understand his quatrains better.

(*a*) *'Omar Khayyām's Persian Translation of a Sermon by Abu 'Alī Sīnā on the Subject of Touḥīd.* This translation (Bibliography II, Item 8) was done by 'Omar Khayyām in 472 H. (1079) at the request of some of his friends when he was at Ispahān, and is reproduced here from *Sharq Magazine*, [Tehrān, Rabi'ul Awwal 1350 H. (1931) pp. 452-457].

ترجمة الخطبة لعمر بن ابراهيم النيسا بورى الخيام قال نادرة الفلك عمر بن ابراهيم النيسا بورى الخيام لقد استدعى من جماعة من الاخوان باصفهان فى سنة ٤٧٢ ترجمة الخطبة التى انشاها الشيخ الحكيم ابو على بن سينا فاجبتهم الى ذالك واقول قال

ترجمه عمر خیام

پاکا پادشاها دادار ایزد کامگار خداوندی که آغاز همه چیز ها ازوست وبازگشت وانجام همه چیز ها بدوست وایزدجل جلاله جوهر نیست که بپذیرفتن اضداد متغیر گردد وبباید دانست که نه هر جوهری ضد پذیر باشد چون ملائکه واجرام سماوی بل چون صور که صور جوهرند واضداد پذیرند ولیکن این سخن خطانیست که خواجه می گوید وایزدجل جلاله جوهر نیست که نشاید که وصفی وی را ودیگرچیزها را بود باشتراك ووی زیر هر جنس نبود زیرا که در ذات او تکثر نیست نه باعتبار عقلی که حد ذات او بدو متکثر شود چون حد بیاض بلونیت وکیفیت ونه بترکیب اجزاء چون جسم

بماده وصورت واین اسما ومعانی که بر ایزد اطلاق کنند وبرغیر او چون موجود وواجب اوصافیست لوازم اعتباری که تکثر بدوحاصل نشود چون اکثر اسماء اضافی وسلبی که اگر بسلب ذات متکثر شدی لازم آمدی که هر موجودی را اوصاف بسیار بودی نامتناهی واین محال باشد وعرض نیست که وجود جوهر بیش از وجود عرض باشد وبکمش وصف نکنند که تقدیر پذیر باشد واورا نه اجزا باشد ونه بکیف تا مانند شود ونه بمضاف تاچیزی در وجود با او برابر تواند بود باید دانستن که این مضاف که ایزد را بوی وصف نتوان کردن مضاف حقیقیست زیراکه همه چیز هارا آغاز وانجام ازوست ووی بهمه چیزها اضافه دارد، آن اضافه که بسبب اوتکثر لازم نباشد واین خواجه چنین میگوید که اوازمقولهٔ مضاف نیست نه آنکه برو اضافه نباشد و بکجایش وصف نکنند تا محاط باشدوبزمانیش باز نبندند تا از مدتی بمدتی انتقال کند ونه بهیئت ووضع تا هیئت مختلف بروی درآید وحدودش باشد ونه بحده که چیزی بروی شامل گردد و این مقوله جسدها نزدیك خواص صناعت جامه پوشیدن وسلاح و نعل و خاتم داشتن بود که برکل جوهری یا ببعض ازوی شامل گردد و بحرکت آن جوهری متصل شود و اگر بمقوله حده چیزی خواهند که عامتر ازین باشد وبرآن تکلیف کنند مرآن نباید پذیرفت وبانفعالش وصف نکنند تا فاعل او را تغییر کنند و بفعلش وصف نکنند الا ابداع کردن - باید دانست که مذهب حق آنست که همه ایجادها ازخدایست جل‌جلاله اگر بابداع باشد آن ایجاد یا باحداث وابداع ایجاد کردنی باشد که ابتدای زمانی دارد ولیکن این بزرگ بدآن فعل که آنجا گفته است ابداع خواسته است که فیضان او از ذات باری بود نه ازواسطهٔ حرکت وحرکت وزمان را بدوراه نیست تاکه زمان ازوی بوجود آمده است واز جسمانیات باشد ازفلك الاعلی تامرکز عالم وزمان مقدارحرکت اعلیست وتقدیر کردن آن حرکت بتقدم وتاخر وبردن اجسام سفلی در تغیر کردن وفساد ازجهة حرکات سماویست و دهر چون ظرفیست زمان را ودهر بر جملهٔ زمان محیطست و بسبب دهر نسبت ملائکه کنند بزمان واجزای زمان وزمانیان که ایشان سرمدی اند ومتغیر نشوند، پس از زمان پدید آمده است که حدکنندهٔ اوافلاکست و بیرون فلك هیچ موجود نیست نه خلاو نه ملا، یکی از آنروکه تقدیر و

اجزاء نپذیرد و یکی از آنکه ضد و نظیر ندارد و یکی بذات و نعت و کلمه کامگار نیست که عدم بر وجودوی قوی کند ، دادار یست که قوت را بفعل آرد ، ممکن را واجب گرداند ، قوتش نامتنا هیست از روی احکام و اتفاق وشدت و بعضی از موجودات را نگه دارد بمدتی نامتناهی و بعضی که احتمال بقا نامتناهی نباشد تعدد کند حکمش موجودات را سوی کمال یافتن خویش ، ممکن نبود که چیز های نامتناهی بعدد موجود گرداند بیك بار ، هم چنین ممکن نگردد که جسم بی واسطه از ذات واجب الوجود حاصل گردد زیرا که جسم مرکبست از ماده و صورت و در ذات ایزدجل وعز هیچ تکثر نیست و هیچ متکثر از واحد بوجود نیاید بی واسطه ، اما ملائکه که واجب الوجود گشته اند بوجود ایزد ایشان ممکن الوجودند در حد نفس خویش پس همه متکثر باشند ، زیرا که بحسب اعتبار عقل ایشان را دومی باشد متقابل ولیکن در وجود بسیطند واحدی الذات فایض بابداع از ذات باری عزوجل وجود جواهر روحانی که در زمان و مکان در نیایند صورتهای محضند که با ماده علاقه و مخالطه ندارند و هیچ معنی بقوه در یشان نیست بلکه همه بسیطند و سرمدی و بمطالعهٔ ایزد شریف گشته اند ایزد مثال الوجود در ذات ایشان نهاد تا افعال او ظاهر گشت پس هریکی را بوجوب وجود که از ایزد یافته بود واسطهٔ وجود ملکی گشت و بامکان وجود که از خود داشت واسطهٔ وجود فلکی گشت و افلاك پدیدآمد اجسامی خدای پرست و نورانی که اشکال آن فاضل ترین اشکالست مدور ولون شان نیکوترین الوانست منور و صورت شان بهترین صورست که نه نظیر دارد و باید دانستن که هر جسمی سماوی که او حرکت وضعی کند نوعی دیگرست و از نوع اوجز شخص او نتواند بود و کون و فساد بپذیرد ، بالا ترین افلاك فلك معدل النهارست و فلك البروج که معدل فلك استواست و تعویج و اگر همه فلك بودی و ستاره نبودی اوقات کون و فساد این عالم سفلی مختلف نشدی و اگر همه ستاره بودی و فلك نبودی زیادی روشنی علتهای کون و فساد تباه گردی و اگر فلك البروج از معدل النهار (میل) نداشتی احوال همه عالم یکسان بودی و ترتیب و نظام نبودی ، پاکا خدایا هم چنانکه قوت نامتناهیست وجودت در دادن وجود هیچ باقی نگذارد و ممتنع بود که نامتناهی بیك بار موجود گردد مگر پراگنده ، پس هیولی را ابداع کردی که قوت او را پذیرفتن نامتناهیست همچون قوت تو در دادن

ودانستی که کون وفساد تمام نگردد الا بگرداننده وپراگنده وخداوند انقیادی که بد آن منقاد شود فاعل کون را وعاصی گردد فاعل فساد را ، پس گرمئی پراگنده کننده آفریدی وسردئی گردآرنده و رطوبت انقیاد را ویبوست عصیان را ، پس ازین چهار رکن چهار رکن نخستین بیآفریدی چون آتش وهوا وآب وزمین وگرمترین برجای برترین فرود آوردی از بهر آنکه اگر سرد ترین آنجا بودی گرم گشتی بحرکت فلك وهیچ کائن نماندی که نه تباه شدی از جهة غلبهٔ گرمی بدیگر عناصر بقوت وجایگاه و این سه عنصر بالائی رابی رنگ آفریدی واگر شعاع را راه ندادی تا دریشان بگذشتی بباید دانستن که این سخن مجازیست از بهر آنکه شعاع را انتقال کردن و در چیزی گذشتن نبود ولکن چون جسم در برابر جسم روشنی پذیر باشد که میان ایشان جسمی بی رنگ باشد تا جسم روشنی پذیر مستعد روشنی پذیرفتن شود وایزد تعالی روشنی دروی بیآفریند ولمیت این سخن عقل بشری نتواند دانستن ، بلکه لمیت حقیقی هیچ چیز را نتواند دانستن و زمین را رنگی دادی میان سپیدی وسیاهی تا روشنی پذیر باشد ، چون روشنی گرم گردد گرمئی غریزی که این گرمی سبب وجود صورتهای طبیعیست وپس ازین عناصر بسیار مرکبات بیافریدی از جماد ومعادن ونبات وحیوان ومردم و هریکی را در شرف حدی دادی محدود وغرض در آفرینش این ارکان مردم بود وازفضالهٔ اودیگر چیزها را بیآفریدی تا هیچ چیز از هیچ چیز پذیرنده فایت نشود وهمه موجودات بحق خویش برسند ، بباید دانستن که ایزد عزوعلی را در هیچ چیز غرض نبود که غرض از عجز ونقصان صاحب غرض باشد ، بلکه همه موجودات واجب الوجودند باضافت با وجود ایزد تعالی و هیچ موجود از دیگر اول نیست بوجود بلکه همه بر صفتی اند از نظام واتقان ونیکوئی وتمامی که از آن بهتر نشاید که آن نوع بود ولکن در سلسلهٔ نظام مبدء هر چیز میان او ومیان ایزد تعالی واسطه کمترست شریفترست و در سلسله نظام معادی هر چه که میان او و میان هیولی واسطه بیشترست او شریفترست - پس پدید آمد که همه موجودات در تمامی و نیکوئی در نوع خویش یکی اند وتفاوت در شرف افتاده است ، نه آنکه یکی اولی تر بود بوجود از دیگر ومردم را زبان گویا دادی که اگر پاکیزه گرداند بعلم حق وعمل خیر مانند ملائکه گردد ثواب عظیم یابد وچون مزاج نوع انسان معتدل

بود واضداد نداشت مانند اجرام سماوی گشت در پذیرفتن نفس ناطقه و چون از ماده مفارقت یافت مانند ملائکه گشت در ادراك معقولات و در بساطت تا بقای جاویدی اورالازم آمد ، خداوند ماوآفریدگار ماخداوند وآفریدگارمابادی تا ترا جوئیم وترا پرستیم وازتوخواهیم وتوکل بر توکنیم که آغازهمه چیزها از تست وبازگشتن همه چیزها بتست والحمدلله اولا واخرا

(*b*) *'Omar Khayyām's Arabic Tract called Kown wa Taklif, Creation and Chastening,* (Bibliography II, Item 9).

As noticed in Section VIII above this tract was in reply to questions raised by Qāḍī Imām Abī Naṣr Muḥammad bin 'Abd ur Raḥīm An Nasawī in 473 H. (1080). Translation of the Qāḍī's question and of 'Omar Khayyām's preface to his answer has been given in Section VIII above. The Arabic Tract as published in Jāmi'ul Bidaya' (Sa'adat Press, Cairo 1907) and the translation of 'Omar Khayyām's reply proper, by Mr. 'Abdul Quddūs, Member of the Translation Bureau Hyderabad-Deccan, is given below.

رسالة الكون والتكليف

للحكيم عمر بن ابراهيم الخيامى

بسم الله الرحمن الرحيم

جواب ابى الفتح عمر بن ابراهيم الخيامى

كتاب القاضى الامام أبى نصر محمد بن عبد الرحيم النسوى الى الامام حجة الحق عمر بن ابراهيم الخيامى أعلى الله درجته* الحمد لله ولى الرحمة والانعام والسلام على عباده الذين اصطفى خصوصاً على سيد الانبياء محمد وآله الطاهرين كتب ابو نصر محمد بن عبد الرحيم النسوى وهو الامام القاضى بنواحى فارس سنة ثلاث و سبعين و اربعمائة الى السيد الاجل حجة الحق فيلسوف العالم نصرة الدين سيد حكماء المشرق والمغرب ابى الفتح عمر بن ابراهيم الخيامى قدس الله نفسه رسالة منطوية على المباحثة عن حكمة الله تبارك وتعالى فى خلق

العالم وخصوصاً الانسان وتكليف الناس بالعبادات وضمنها ابياتاً وهى كثيرة لم يحفظ الاهذه الابيات

ان كنت ترعين يا ريح الصبا ذمى
فاقرء السلام على العلامة الحيمى
بوسى لديه تراب الارض خاضعة
خضوع من يجتدى جدوى من الحكم
فهو الحكيم الذى تسقى سحائبه
ماء الحياة رفات الاعظم الرمم
عن حكمة الكون والتكليف يأت بما
تغنى براهينه عن ان يقال لم

فاجابه بهذه الرسالة :

ان علمك أيها الاخ الرئيس الفاضل الاوحد الكامل أطال الله بقاءك و أدام عزك وعلاءك وحرس عن المكاره والغير فناءك أوفر من علوم أترانى وفضلك أغزر من فضلهم ونفسك أزكى من نفوسهم فانت اذاً أعرف منهم بان مسألتى الكون والتكليف من المسائل المعتاصة المتعذر حلها على اكثر الناظرين فيها والباحثين عنها وان كل واحدة منها منقسمه الى عدة أقسام كل قسم منها مفتقر الى عدة ضروب من المقاييس الوعرة المبنيه على أصناف من القضايا المختلف فيها بين أهل النظر وان هاتين المسألتين من أواخر العلم الاعلى والحكمة الاولى وان آراء المتكلمين فيهما متباينة جداً واذا كان الامر كذلك فبالحرى أن يكون الكلام فيهما صعباً جداً الا انك شرفتنى بالمباحثة عنهما والمحاورة فيهما لذا لم أجد بداً من ان أسلك فى تعديد أقسامهما واستيفاء أصنافهما وتبيين جمل براهينهما بحسب ما انتهى اليه بحثى وبحث من تقدمنى من معلمى على سبيل الايجاز والاختصار لضيق الوقت وعدم احتمال البسط والتطويل والاطناب والتفصيل ولمعرفتى بان ذكاءك وحدسك حرس الله مجدك يكتفيان من الكثير بالقليل وبالاشارة عن العبارة ويكون كلامى فيهما كلام المستفيد لا المفيد والمتعلم لا المعلم استرواحاً الى ما يصدر عن جنابك الشريف واغترافاً من بحرك الزاخر ادام الله فضلك ولا أعدمنا ظلك واعتصم بفضل التوفيق من الله تعالى انه ولى كل خير ومفيض كل عدل .

المطالب الحقيقية الذاتية المستعملة فى صناعة الحكمة ثلاثة وهى أمهات المطالب الاخر أحدها مطلب هل هو وهو السؤال عن انيته وثباته كقولنا. هل العقل موجود أم لا . فيكون الجواب بنعم أولا . والثانى مطلب ما هو وهو السؤال عن حقيقة الشيء وماهيته كقولنا ما حقيقة العقل فيكون الجواب عنه إما تحديداً أو ترسيما واما تشريحا اوتبيينا للاسم ولا يكون هذا المطلب حاصراً لجواب المجيب بين طرفى النفى والاثبات بل يكون الجواب الى المجيب يأتى بما يشاء مما يراه حداً لذلك الشيء أو معرفا له والثالث مطلب لم وهو السؤال عن السبب الذى لاجله وجد الشيء ولولاه لما وجد ذلك الشيء كقولنا لم العقل موجود وهذا المطلب أيضاً لا يكون حاصراً لجواب المجيب بين طرفى النقيض بل يفوض اليه الجواب من غير أن يتعرض لشيء من اجزاء جوابه اللهم الا فى السؤال الثانى وبين مطلب ما و مطلب لم مناسبات قد استوفى الكلام عليها فى كتاب البرهان من كتب المنطق وكل واحد من هذه المطالب منقسم الى أقسام شتى لا حاجة الى ذكرها فى مطلوبنا هذا الا ان مطلب ما منقسم بحسب القسمة الاولى الى قسمين لا بد من ذكرهما باختلاف أصحاب الصنعة فيه أحدهما مطلب ما الحقيقى وهو الباحث عن حقيقة الشيء وهذا متأخر عن مطلب هل فى الترتيب لانا مالم نعرف ان الشيء موجود ثابت لم يمكننا أن نتحقق ذاته اذلا يكون للمعدوم ذات حقيقى والثانى مطلب ما الرسمى وهو باحث عن شرح الاسم المطلق على الشيء وهذا متقدم على مطلب هل فى الترتيب . لانا مالم نعرف شرح قول القائل . هل عنقاء مغرب موجود أم لا لم يمكننا أن نحكم عليه بالنفى والاثبات فيجب أن يكون هذا الجواب الشارح للاسم قبل مطلب هل . ولما لم يتفطن الجماعة من المنطقيين لقسمى ما تبلبلوا وتحيروا . فذهب بعضهم الى ان مطلب ما متأخر عن مطلب هل وأراد به القسم الحقيقى . وذهب بعضهم الى انه متقدم وأراد به القسم الشارح . وأما مطلب لم فهو متأخر عن المطلبين الآخرين لانا مالم نعرف حقيقة الشيء وأنيته لم يمكننا أن نعرف السبب الذى لاجله وجد ذلك الشيء وهاهنا مطالب آخرى مثل أى وكيف وكم ومتى وأين وهى عرضية باحثة عن حقيقة الاعراض الطارئة على الشيء واثباتها له فهى اذاً عند التنقير الشافى داخلة تحت المطالب الذاتية الحقيقية ولا حاجة بنا الى ذكرها . وليس يخلو موجود

عن هلية ما اى انية وثبات فان الخالى عن الانية والثبات يكون معدوما وقد فرضناه موجوداً وهذا محال وكذلك ليس يخلو عن ماهية وحقيقة بها يعين ويميز عن غيره اذ الخالى عن التعين والتميز عن غيره يكون معدوما وقد فرضناه موجوداً هذا محال وقد يكون من الموجودات ماهو خال عن اللية وهو الاشياء الواجبة التى لا يمكن أن لا تكون موجودة وان فرضت غير موجودة لزم منه محال والشىء الذى يكون بالحقيقة على هذه الصفة لا يكون له سبب ولمية فيكون اذاً واجب الوجود بذاته وهو الواحد الحى القيوم الذى عنه الوجود لكل موجود . وبجوده وحكمته فاض كل خير وعدل . جل جلاله وتقدست اسماؤه . وهذه مسألة مفروغ عنها فى مطلوبنا هذا وأنت اذا أمعنت النظر فى جميع الموجودات ولمياتها اداك النظر الى أن تتحقق ان لميات جميع الاشياء منتهية الى لميات وعلل وأسباب لالمية لها ولا علل ولا أسباب . برهان ذلك اذا قيل لم $\overline{آب}$ قلنا لانه $\overline{ج}$ واذا قيل لم $\overline{اج}$ قلنا لانه $\overline{د}$ واذا قيل لم $\overline{اد}$ قلنا لانه هوهكذا فلا بد أن ينتهى بنا البحث عن العلل الى علة لا علة لها والا فيلزم منها التسلسل وهومحال أو يلزم منها الدور وهو محال . فقد صح ان جميع علل الموجودات منته الى سبب لا سبب له وقد تبين فى العلم الالهى ان السبب الذى لا سبب له هو واجب الوجود بذاته وهو واحد من جميع جهاته وبرىء من جميع انحاء النقص وجميع الاشياء منته اليه وموجود عنه . فتبين ان سؤال اللم لا يعترض على كل موجود بل على موجودات اذا فرضت غير موجودة لم يلزم منه محال وأما على الموجود الواجب الواحد فلا .

واذ قدمنا هذه المقدمات وتكلمنا فيها على سبيل الاختصار فلنرجع الى الغرض المقصود نحوه وهو الكلام فى الكون والتكليف فنقول ان لفظة الكون تقع على عدة معان باشتراك الاسم فالغينا الخارج عن الغرض ونقول ان الكون المقول فى هذا الموضع هو وجود الاشياء الممكنة الوجود التى ان فرضت غير موجودة لم يلزم منه محال وأما مطلب هل فيه مثل قول القائل الموجودات التى هى على الصفة المذكورة حاصلة أم لا فيكون الجواب عنه بنعم فان طالبنا بالبرهان على حصول هذه الموجودات فان ذلك ظاهر جداً يغنينا الحس والمشاهدات الضرورية والقضايا العقلية عن الاستدلال عليه بشىء آخر غيرها

اذ جميع الموجودات التى قبلنا هو من هذا القبيل لان ابداننا وأحوالنا مسبوقة العدم وأما لمية الكون المطلق وهو فيضان هذه الموجودات منتظماً فى ترتيب هذه السلسلة النازلة من عند المبدإ الاول الحق عزوجل طولا وعرضاً فهى جوده الحق المحض التام الذى يفيض عنه كل ممكن بجود البارى تعالى سبب هذه الموجودات فانطولبنا بالجواب عن لمية جوده قلنا لالمية له لانه واجب وكما ان ذات واجب الوجود لا لمية له فكذلك وجوده وجميع أوصافه لا لمية لها وقد بقيت من هذا القبيل مسئلة هى أهم المسائل وأصعبها فى هذا الباب وهى فى تفاوت الموجودات فى الشرف فاعلم ان هذه مسئلة قد تحير فيها اكثر الناس حتى لا يكاد يوجد عاقل الا ويعتريه فى هذا الباب تحير ولعلى ومعلمى أفضل المتأخرين الشيخ الرئيس أبا على الحسين بن عبد الله بن سينا البخارى أعلى الله درجته قد أمعن النظر فيها وانتهى بنا البحث الى ما قنعت به نفوسنا إما لضعف القانعة بالشيء الركيك الباطن المزخرف الظاهر وإما لقوة الكلام فى نفسه وكونه بحيث يجب أن يقنع به وسنأتى بطرف من ذلك على سبيل الرمز فأقول:

ان البرهان الحقيقى اليقينى قائم على ان هذه الموجودات لم يبدعها الله تعالى معاً بل ابدعها نازلة من عنده فى الترتيب فالمبدع الاول هو العقل المحض وهو اشرف الموجودات لقربه من المبدإ الاول الحق ثم هكذا ابدع الاشرف فالاشرف نازلا الى الاخس فالاخس حتى بلغ فى الابداع الى أخس الموجودات وهو طينة الكائنات الفاسدات ثم ابتداعها الى الاشرف فالاشرف حتى انتهى الى الانسان الذى هو اشرف الموجودات المركبة وآخر الموجودات فى عالم الكون والفساد فالاقرب منه فى المبدعات أشرفها والابعد من الطينة فى المركبات أشرفها وقدر تعالى جده تكوين هذه المركبات فى زمان ما لضرورة عدم اجتماع المتضادات بل المتقابلات فى شيء واحد فى زمان واحد من جهة واحدة معاً فان قال قائل لم خلق المتضادات الممانعة فى الوجود فيكون الجواب عنه ان الامساك من الخير الكثير من جهة لزوم شر قليل اياه شر كثير والحكمة الكلية الحقة والجود الكلى الحق اعطيا جميع الموجودات كما لها الذاتى لها من غير ان يبخس حظ واحد منها الا انها بحسب القرب والبعد متفاوتة فى الشرف وذلك لا للبخل من جهة الحق عزوجل بل لا قتضاء الحكمة السرمدية

ذلك فهذه جمل وان أوردتها على سبيل اقتصاص مذهب قوم من الحكماء فان تحقيق أصولها بالبرهان يهديك سبيل تحقيقها باليقين .

وأما مسئلة التكليف فلعلها اسهل من مسئلة الكون وانى أعرض عليك ما أعرفه فى ذلك مستفيداً فاقول ان لفظة التكليف لا يبعد ان يكون لها معان مختلفة حسب الاصطلاحات والحكماء يريدون بها ما أذكره .

التكليف هو الامر الصادر عن الله تعالى السائق للاشخاص الانسانية الى كمالاتهم المسعدة لهم فى الحياة الاولى والاخرى الرادع اياهم عن الظلم والجور وارتكاب القبائح واكتساب النقائص والانهماك فى متابعة القوى البدنية المانعة اياهم عن اتباع القوة العقلية وأما هلية التكليف فانها مندرجة ضمن لميته لان لمية الاشياء تتضمن هليتها فنقول فى لميته ان الله عز وجل خلق النوع الانسانى بحيث لا يمكن الامكان الاكثرى ان تبقى أشخاصه ويحصل لهم كمالاتهم إلا بالتعاضد والتعاون والترافد لان غذاءهم ولباسهم وكنهم مالم تكن مصنوعة وهكذا اكثر ما يحتاجون اليه من أصناف التعيش لم يمكنهم الاستكمال وليس يمكن لواحد منهم ان يتولى بنفسه جميع مايحتاج اليه من اصناف التعيش فاضطروا الى أن يتولى كل منهم شيئاً من المحتاجين اليه من التعيش فيفرغ صاحبه عند مهم لو تولاه بنفسه لازدحمت على الواحد أشغال كثيرة واذا كان الامر كذلك فبالواجب أن يضطروا الى سنة عادلة يتعادلون بها فيما بينهم وتلك السنة انما تكون من عند واحد منهم يكون أقواهم عقلا واذكاهم نفساً لا يهمه من أمور الدنيا الا الضروريات وما لا بد منه فى الحياة وليس همه فيما يتوخاه للرياسة أو التمكن من أمر شهوانى أو غضبى بل يكون همه ابتغاء مرضاة الله تعالى فيما يأمره به من ايراد السنة العادلة لا يلتفت فيها لفت عصبية وتفضيل بعض على بعض ويمضى حكم الشرع فيهم على سواء فيكون هذا هو الحق الذى يفيض على نفسه من الوحى ومشاهدة الملك مما لا يفيض على غيره ممن هو دونه فى المرتبة ويكون متميزاً باستحقاق الطاعة وذلك التميز انما يكون بآيات ومعجزات تدل على انها من عند ربه عزوجل ثم من المعلوم ان اشخاص الناس متفاوتة فى قبول الخير والشر والرذائل والفضائل وذلك بحسب امزجة ابدانهم وهيئات نفوسهم معاً والاكثر من الناس يرون مالهم على غيرهم حقاً واجباً ويبالغون

فى استيفائهم ذلك ولا يرون ما لغيرهم عليهم ويرى كل واحد منهم نفسه أفضل من نفوس كثير من الناس واحق بالرياسة من غيرها فوجب ان يكون هذا الشارع مؤيداً مظفراً لا يعجز عن امضاء حكم الشريعة فى جمهور الناس بعضهم بالوعظ وبعضهم بالبرهان او الدليل وبعضهم بتأليف القلب والبدن وبعضهم بالتخويفات والانذارات وبعضهم بالزجر العنيف والقتال ولاجل ان وجود مثل هذا النبي لا يتفق ان يكون فى كل زمان وجب ان تبقى السنن المشروعة مدة ما وهى الى الوقت المقدر فيه اضمحلالها ولا يمكن استبقاء الشرائع والسنن العادلة الا بما يذكر الناس دائما صاحب الشرع ففرضت عليهم العبادة المذكورة لصاحب الشرع وللحق عز وجل وكررت عليهم تلك حتى يتحكم التذكير بالتكرير المتواتر .

ثم يحضر من تلقى الاوامر والنواهى الالهية والنبوية بالطاعات ثلاث منافع احداها ارتياض النفس بتعودها الامساك عن الشهوات وزمها عن القوة الغضبية المكدرة للقوة العقلية والثانية تعويدها النظر فى الامور الالهية واحوال المعاد فى الآخرة لتجرها المواظبة على العبادات عن جناب الغرور الى جناب الحق والتفكر فى الملكوت وتحرصها على تحقق وجود الحق الاول أعنى الذى عنه وجود كل موجود جل جلاله وتقدست اسماؤه ولا إله غيره الذى فيضان الموجودات عنه منتظمة فى سلسلة الترتيب التى اقتضتها الحكمة الحقة بالبرهان المبنى على القياس المجردة عن اصناف التمويهات والمغالطات والثالثة تذكيرهم الشارع الحق وما اتى به من الآيات والانذارات ووعده ووعيده الممضى احكام السنة العادلة فيما بينهم فيجرى بينهم التعادل والترافد ويبقى نظام العالم الذى اقتضته حكمة البارى جل وعلا على حاله فهذه هى منافع التكليف ومنافع العبادات ثم زاد لمستعمله الاجر والثواب فى الآخرة فانظر الى حكمة الحى القيوم ثم الى رحمته تلحظ جناباً تبهرك عجائبه هذا هو القدر النزر الذى لاح لى فى الحال فعرضته على مجلسك الرفيع أيها الكامل الاوحد لكى تسد خلله وتصلح فاسده وتعوضنى منه ما أسكن اليه بلقائك الشريف وكلامك اللطيف والله تعالى أعلم بالصواب . والحمد لله أولا وآخراً وباطناً وظاهراً .

« تمت رسالة الخيام »

Translation by Mr. Abdul Quddūs, Member of the Translation Bureau.

[*Note*: For translation of the prefatory portion see Section VIII above].

INTERROGATIVE EXPRESSIONS.

Interrogative Expressions (words of interrogation) are those which deal with the Real Intrinsic nature of a thing and are used in discourses on Philosophy, are three in number. They constitute the source from which other ancillary interrogatory expressions are derived. (1) One of these is 'Hal' (Does a thing exist or not). It is a question about the existence or non-existence of a thing. It deals with its being or affirmation. For example: Does Reason (abstract Soul) exist or not? In answer to this question, categorical affirmation or denial is possible.

(2) Another expression is 'Ma'=What.

It is a question about the nature and reality of a thing.

In answering the question about the nature and reality of a thing we must either specify the genus or species, to which it belongs or describe its properties or characteristics. But the method of limitation by genus and species and description of the properties can only be resorted to when we already know that the thing exists. In case we lack this knowledge we must resort to the explanation or description of the name attached to the thing. In answer to this question, categorical affirmation or denial (yes or no) is not enough; one must describe the characteristics and properties by which it is marked off from the rest.

(3) The third expression is 'Lam'=Why.

It is a question about the cause of the condition antecedent, to which the thing owes its existence. If the cause would not have operated, the thing would not have existed. For example; "Why does Reason exist?" In answering this question affirmation or denial (yes or no) by itself is not enough. We are not concerned here either with the description of the nature and reality of the thing, except perhaps incidentally as necessitated by the circumstances of the case, inasmuch as the description of the nature of a thing falls

into the 'What' (the second interrogative expression). There are logical affinities between the expressions 'what' and 'why' which have been dealt with in '*Kitab-ul-Burhan.*' Each of these expressions assumes a variety of forms, to which we need not advert in connection with discussion on the present topic. But nevertheless it is necessary to mention the two forms of 'What' (according to the first classification) because in this connection authorities differ from each other.

'What' which deals with the nature of the thing assumes two forms (1) What Real (Ma Haqiqat).

(2) What Explanatory (Ma-al Vajah).

The first "What" deals with the reality of a thing. This form of the expression is preceded by and follows the question 'Is it a simple existence?' because unless we know that a thing possesses being, we cannot form any judgment about the nature or reality of its being. The non-existent can never possess reality.

The second kind of "What" deals with the meaning of the name attached to a thing and the use thereof. The expression "What Explanatory (*Ma-al Vajah*)" precedes the question. "Is the thing a simple existence," because unless we know the meaning of the name attached to a thing, how can we enquire about its existence or non-existence? For example, if we do not know the meaning of the name "*'Anqa Maghreb*" how can we say whether the bird exists or not. Hence 'What Explanatory' precedes the question: 'Is the thing a simple existence.' The interrogatory expressions, therefore, must be placed in the following order:

(1) What Explanatory.

(2) The question "Is the thing simple Existence."

(3) What Real that which deals with the reality of the thing.

(4) The question "Is the thing a composite Existence."

The last question deals with the affirmation or position of qualities.

Some persons have not realised the problem thoroughly. Some hold that the interrogatory expression 'what' follows the expression "does a thing exist" (Hal). Here the 'what' referred to is the 'what' explanatory (that which deals with the meaning of the name attached to a thing, and the use thereof).

The expression 'why' is preceded both by the expression 'what' and the expression 'does the thing exist' because unless we know the real nature of a thing and feel sure that it exists the question about the cause or the condition which brought it into being, cannot be entertained.

There are other interrogatory expressions also. For example Ai=Whether, Kaif=How, Kam=How many, Matai=When, Ain=Where. These are however derivatives. By means of these expressions one can ask about the affirmation and reality of the changing conditions which momentarily adhere to a thing, and if we look closely at these derivative expressions, we will find that they form part of and are included in the real intrinsic interrogatory expressions—(which deal with the being and quality of things). We are not here concerned with these derivative expressions. Every existence must furnish the proof of its being, in accordance with the interrogatory expressions. 'Does the thing exist' *"Hal"* because everything which lacks being and the affirmation thereof, is non-existent. If we start with supposition that it exists (in spite of the fact that proof of its being, in accordance with the interrogatory expression 'does a thing exist' is lacking) we are forced to a conclusion which goes against the supposition and is an impossibility. In the same way, every existence must possess reality (in accordance with the interrogatory expression 'what') by means of which it is defined and marked off from the rest, because that which lacks definition and distinction does not exist. If we suppose that it exists (previous to the determination of its whatness) we are faced with an impossibility.

The causal explanation of some existences (the determinations of the conditions which brought them into existence) is impossible. They are necessary existences whose non-existence is an impossibility. If we regard them as non-existent, we are confronted with an impossibility. The existence which is really of such a nature that it does not admit of being causally explained, and resists the attempt at determining the conditions of its being, is a necessary existence—that which exists by itself. It is the One, the Principle of being (*Ḥai*) and the Principle of Sustenance the Sustenance of the Universe). Through His bounties, liberality and wisdom, all things are endowed with being, Goodness and justice and measure (*'Adl*). His Glory (*Ǧalal*) is great and His names are sanctified. This is an accepted fact with us,

and in our theory of metaphysics we have dealt with and solved this problem. If you will examine thoroughly and critically the things which exist, and inquire into the causes which brought them into being, you will come to know that the causes which condition their being lead up to Primal cause, of which there are no causes or conditions. This assertion is supported by the following argument. When we are asked "Why does AB exist?" we say "because AC exist." If we ask again "why does AC exist?" we will reply that "because AD exist," and so on ad infinitum. Hence it is necessary that the causal chain should lead up to a First Cause, which is the final cause of all the causes, and which is not itself conditioned by any cause; otherwise we will be involved in *regress ad infinitum* and a vicious circle and both of them are impossible. In any case, it is a Truth that the causes of all the things which exist, lead up to a Prime Cause, of which there is no cause or condition and it has been posited in Divine Knowledge, that the Cause, of which there is no cause, is Primal Being, which exists by itself. God (Primal Being) is the One, and this oneness is not affected from whichever direction we approach it. He is free from every type of shortcoming. All things exist through Him and lead up to Him. The foregoing discussion has demonstrated that the interrogatory expression 'why' cannot be applied to every existence. It can only apply to an existence the non-existence of which is not impossible. It cannot apply to the One Primal Being (Substance per se) which exists by itself.

Whatever we have briefly discussed so far was in the nature of an introduction to the main subject (the problem of Existence and the chastening of Man) to which we now advert.

It is necessary to make it clear that the word (*kown*) Existence is used in many different senses. We will have nothing to do with those meanings of the word which lie outside the province of our discussion. Let us, therefore, bear in mind that the word " existence " is used here in connection with the possible existence of things, the non-existence of which is not impossible. And in this connection we apply the interrogatory expression *Hal* " Does the thing exist." If for example somebody asks " Does the thing, the qualities of which have been mentioned, exist or not?", it is permissible to answer " Yes." If we are asked to show the reason of the being of these existences, then it is clear that when the axio-

matic and rational proposition (Qaḍaya-e-'Aqliya) and observing the testimony of which is too clear and cogent to admit of cavil, and the senses support our assertion, it is not necessary to adduce any further argument, inasmuch as all the existences and the qualities which inhere in them, obviously and indisputably possess being. It is a result of the fact that our bodies and their changing conditions are preceded by non-existence.

Now we turn to the explanation of Absolute Existence. Existences descend in a regulated and ordered form, gaining in breadth and length (like a pyramid) in the process of declension from the Absolute Existence, (the God, the Great and Powerful). Hence Absolute Existence (God) is Pure Bounty (Joud) Pure Truth. The possible existence of things is derived from their Bounty and Divine Bounty is the condition antecedent of everything which exists. If we are asked to adduce argument about the 'why' of the Divine Bounty, then we can reply that the matter does not admit of the interrogatory expression 'why' having entertained, and that here causal explanation is out of the question. As Divine Existence is absolutely necessary and does not admit of 'why' and 'wherefore,' in the same way, His qualities and His Bounty do not admit of their application. 'Why' cannot reach, even the precincts of His Mightiness. However more difficult problem has cropped up, why do existences differ in the intrinsic worth of their being?

It must be borne in mind that the problem has occasioned anxiety and bewilderment on the part of many persons; and nobody appears to have found a way out of this valley of bewilderment. My learned teacher Shaikh Abu Ali Husain bin Abdullah bin Sina (may God raise his rank) and I, gave our earnest thoughts to this problem and we contented ourselves with the following conclusion:—It is open to you to regard the conclusion with which we contented ourselves either as superficial, shallow and unscholarly or as based on firm grounds of principle, fit to be a source of contentment for questioning souls. I will here briefly touch the problem.

It has been proved by an argument which is binding and brings conviction of this truth, (moreover it is based on observation) that God the Almighty did not instantaneously create all the existences but that He has created them in an ordered and regulated series, which gradually, by stages lead up

to Him. The first emanature or creation is pure Reason. It is the highest and the best, because it is nearer to God. In the same way He created material existences (one against Reason which is spiritual) in a graded series which descends from the highest to the lowest, until it ends in the lowest form of materiality—matter pure and simple, which constitutes the disruptive and the centrifugal element of this Universe of Change. Later on, this change and series of material existences ascends from the lower to the higher. In this series we go up from that which is lower in the grade of being, to that which is higher and possesses a greater measure of being. (The former is called the Arc of Descent and the latter the Arc of Ascent). The last and the highest member of this latter series is Man, who is the highest so far as composite existences are concerned, and the last so far as materiality (which constitutes the disruptive element in this Universe) is concerned. Our conclusion therefore is that from amongst things spiritual or non-material that which is nearest to God is the highest, and from amongst things composite (compound of matter and form) that which is further from materiality, will be the higher, as existent will be purer and higher, exactly in the measure in which it is free from materiality (because it will be nearer to God in the Arc of Ascent Series).

The will of God has operated in such a manner that composite existences have been brought into existence at different times and specified periods, because obviously contraries and contradictories cannot exist at the same time, coming as they do from the same direction, and in the same thing.

If the objection is raised; why are contradictories which exclude each other, created at all? then we will meet the objections by saying that the sacrifice of immense good, for the sake of avoiding something of evil, is in itself an immense evil. We must however bear in mind that Universal Wisdom and Universal Bounty of God have endowed all existences with the perfection which their being required, in such a harmonious manner that no existent is favoured at the expense of the other, so that the perfect qualities of an existent do not detract from the perfect qualities of any other existent. But these existences differ in the intrinsic worth of their being, according to their nearness or distance from God. This, however, does not denote that God is not lavish in the bestowal of worth. On the contrary it means that the things

have been created as a perfect system of graded existences, in accordance with the Eternal Wisdom of God. We have briefly summarised the theory of emanation, and if you study in detail the various schools of philosophy and try to teach the truth, by means of critical scrutiny, you will succeed in finding a way to certain knowledge.

The problem of the religious responsibilities, duties or chastening of man is to a certain extent easier to deal with than the problem of Existence (which we have discussed above). All that I was able to point out in regard to this problem is placed before you for consideration.

It must be borne in mind that the word *Taklif* (responsibility or duty or chastening) conveys different meanings, according to the difference of the context in which it is used. I will however use the word in the sense in which it has been used by Philosophers. *Taklif*, duty or responsibility is a command which emanates from God. These commands lead men towards perfection and spiritual well-being, here and hereafter, (both in the world and the next). They prevent men from servile obedience to bodily pleasures, from injustice and highhandedness, from malpractices and the acquisition of shortcomings which hamper the exercise of the intellectual faculties. The problem however, of the existence, of the religious responsibilities or duties of man, is included in and subordinate to the problem. Why do the religious responsibilities of man exist? In regard to their problem of whyness we have arrived at the following conclusion :—

God the Almighty has so created mankind, that the majority of human beings can neither have, nor attain to, the perfectness in nature, without co-operation and mutual help from each other. As the food they eat, the clothes they wear, and the houses they live in, and every other thing, are all artificial, as they require all these artificialities very often, from time to time, and as an individual (who isolates himself from society) cannot provide himself with all these necessities single-handed in a self-sufficient manner, hence every individual is forced to specialise in some form of labour and to render other persons independent of it. If everybody were to do everything, the series of work will be overwhelming. As society is based on co-operation human being felt the necessity of a body of law, in order to establish the reign of justice and equality. This law, however can only emanate from a person who is spiritually pure and intellectually strong. Such a

person attends only to that which is absolutely necessary for existence. He does not desire to gain a kingdom and to establish a dynasty, moreover he is not interested in subduing passion and rage, merely as such. His sole purpose is to show the right way of life that which God has commanded us to follow; and his sole aim is to gain the grace of God by obedience to His commands. He is impartial and does not regard some persons as superior to the rest. He enforces the commands of Sharī'at equally amongst all. The way which he shows is the way of Truth which God has shown him. This reception of Divine commands is called Divine Inspiration and the observation of the Angelic Kingdom (*Mashahida-i-Malkūt*) which are not vouchsafed to an inferior type of man, as compared with him. This shows that one who is the recipient of Divine Inspiration, and is distinguished by performing miracles, breaches in the continuity of nature and other signs which signify Divine grace and help, must be obeyed implicitly and thoroughly.

The fact that men differ in their capacity for good and evil and the acquisition of virtues and vices, is well known. This difference is due to the physical tone of their bodies and the conditions of their souls. There are many persons who are inclined to regard themselves as superior to, and claim precedence over others. They feel that, in comparison with the rest of mankind, they have a better right to wealth and power. Hence it is necessary that the recipient of Divine Inspiration must not be weak and helpless but on the contrary must receive active co-operation and help in the task of establishing the law of Sharī'at amongst mankind. He will adopt various means for his purpose; he will preach and give advice to some persons; he will argue and reason with others; he will conciliate the bodies and minds of some people; he will depict to others the horrors and dangers which they will meet (by disobedience to his call). He will speak in sorry terms of reprobation to those who fail to respond to his teaching; and he will fight with others. As a prophet of such a type is not to be found at all times hence it is necessary that the rules and regulations of Sharī'at should endure for quite a long time. Owing to lapse of time, the hold of these laws, however, weakens. These rules and regulations cannot endure unless a prophet revitalises their import and significance. Hence God Almighty sends a prophet to repeat and explain the Divine laws, so that by constant repetition the laws may strike root in the minds of people.

There are three advantages to be gained from the acceptance of, and obedience to Divine Commands, and the avoidance of Divine prohibitions. (1) The Nafs, (or the Vicious Self) is atrophied and help in least obedience to God, checks rage, passion and appetite, which weaken the intellectual and spiritual faculties. (2) The Obedience to Divine Commands leads us to think earnestly of the Resurrection of the life hereafter, and the Divine Order (*Umur Allah*) so that we become habituated to offering prayers to God. Moreover it liberates us from the permanent state of self-appreciation and self-importance, and leads us out of the illusion of the self to God (Who brings all existences into being, His job is great and His names are sanctified) and the realisation of this Existence and Divinity. From God alone has emanated the graded series of existence in a regulated and ordered form. This graded series has been regulated according to Divine Wisdom by God. This assertion is supported by arguments which are quite free from fallacies and sophistries. (3) A further benefit which accrues from living up to Divine Commands, is that one is inclined to preach the message which the prophet has delivered (*viz.*, the signs of God; the tortures which those who do not obey the Divine Commands will have to undergo, the promise of an ideal life hereafter for those who carry on the Divine Commands, etc.) owing to which the just commands of the Sharī'at are revitalised in the minds of the people, justice and co-operation prevails amongst them, and the system of the universe, which God Almighty has created in accordance with His Divine Wisdom, receives a fresh lease of endurance.

These are the benefits and advantages which we have discussed briefly to be derived in this world by living up to religious responsibilities and the offering of prayers. In the next world, however, additional reward will be superimposed upon them. If you ponder over the perfect Wisdom of God (as manifested in His creation), you will be simply overwhelmed with wonder.

This is a short description of that which has dawned upon me. I submit it for your consideration, so that you may remedy the defects, and remove that which is injurious therein. In return you will be rewarded by the Vision of God and that Gracious Truth which is a source of consolation to me. God the Almighty knows the best of all. God alone

deserves praise in the first and the last, in the internal and the external.

Here ends the tract of 'Omar Khayyām.

(*c*) *'Omar Khayyām's Arabic Tract on the three questions:—The necessity of Contradiction, Free will and Determinism.* (Bibliography II, Item 10).

The tract on Creation and Chastening was followed by other tracts. Here is 'Omar Khayyām's reply to the three questions raised in the discussion, *viz.*,

The necessity of Contradiction in the World, Free Will and Determinism. [Reproduced from Jāmi'ul Bidāya', Cairo].

الجواب عن ثلاث مسائل

ضرورت تضاد فى العالم والجبر والبقاء

و بعد فان مباحثته ایای عن مسئلة ضرورة التضاد رفعت من ذکری ، وعظمت فی امری واستوجبت لله تعالی خالص شکری ، اذلم یخطر ببالی ان اسال عن امثالها ، خصوصاً علی ذلك النمط ، مرد فا بذلك الشك القوی ، وهوان ضرورة التضاد ان کانت ممکنة الوجود کان لهاعلة ، وتنتهی الی الواجب الوجود بذاته ، وان کانت واجبة الوجود بذاتها کان فی واجب الوجود بذاته کثرة ، وقد قام البرهان علی ان واجب الوجود بذاته واحد من جمیع جهاته ، ثم ان کانت ممکنة کان سببها وموجدها هو الواجب الوجود الواحد ، وقد قطعتم بان الشرور لاتفیض من عنده ، فاقول فی الجواب

ان الاوصاف للموصوفات علی ضربین

ضرب یقال له الذاتی ، وهو الذی لایمکن ان یتصور الموصوف الا ویتصور له ذلك الوصف اولا ، ویلزمه ان یکون للموصوف لالعلة کالحیوانیة للانسان ، ویکون قبل الموصوف بالذات ، اعنی ان یکون علة الموصوف لا معلوله کالحیوان للانسان والناطق له ، وبالجملة جمیع اجزاء الحد للحدود اوصاف ذاتیة وهذه معان مفروغ عنها

وضرب یقال له العرضی ، وهو الذی یکون بخلاف ماتقدم ، من انه یمکن ان یتصور الموصوف ولا یتصور حصول ذلك الوصف له ، ولا یکون ذلك الوصف علة للموصوف ، ولا قبله فی المرتبة والطبع ،

وهذا الضرب ينقسم قسمين ، فانه اما ان يكون لازما غير مفارق البتة ككون الانسان متفكراً اومتعجبا اوضاحكا بالقوة ، واما ان يكون مفارقا بالوهم لا بالوجود ، ككون الغراب اسود ، فان السواد يفارق الغراب فى الوهم لا فى الوجود ، او مفارقا بالوهم والوجود جميعا ، ككون الانسان كاتبا اوفلاحا ، فهذه هى الاقسام الاولية للاوصاف

ثم اللوازم التى تلزم الموجودات لا تخلو من وجهين فى القسمة الاولية العقلية ، فانها اما ان تكون لازمة لها بواسطة وعلة كلزوم الضاحك بالفعل للانسان ، فانه يلزمه بسبب لزوم التعجب له ، ثم ان كان لزوم التعجب بسبب آخر ايضاً ، فذلك السبب الاخر اما ان يكون لازما واما ان يكون مفارقا ، ومحال ان يكون الوصف المفارق سببا لوصف لازم ، فبقى ان يكون ذلك السبب الآخر لازما ايضاً فان كان لزوم ذلك السبب بسبب اخر عاد الكلام جذعا ، فتكون هذه الاسباب اما متسلسلة الى ما لا نهاية له ، والبرهان قائم على استحالته ، واما دائرة اى المسبب سبب لسببه ، وهذا اظهر استحالة واما ان تكون فى السببية منتهية الى سبب لاسبب له ، فيكون ذلك السبب اى الوصف واجب الوجود لذلك الموصوف كالمتفكر للانسان مثلا

واذ تقدم هذا وبان ان بعض الاوصاف واجب الوجود للموصوفات ، فلنرجع الى مطلوبنا ونقول :-

ان الوجود امر اعتبارى ينطلق على معنيين على سبيل التشكيك ، لا على سبيل التواطر الصرف ، ولا على سبيل الاشتراك الصرف ، والفرق بين الاسامى الثلاثة ظاهر فى اوائل المنطق وذانك المعنيان هما الكون فى الاعيان الذى اسم الوجود احق به عند الجمهور ، والثانى الوجود فى النفس كالتصورات الحسية والخيالية والوهمية والعقلية

وهذا المعنى الثانى هو بعينه المعنى الاول ، اذ المعانى المدركة المتصورة من حيث هى مدركة متصورة ، موجودة فى الاعيان ، اذ المدرك عين من الاعيان والموجود فى عين من الاعيان موجود فى الاعيان ، الا ان الشئ الذى هو المدرك المتصور مثاله ورسمه ونقشه ، ربما يكون معدوما فى الاعيان ، كتعقلنا آدم ، فان المعنى المعقول من آدم هو معنى موجود فى النفس وفى الاعيان ، اذ النفس عين من الاعيان ، ولكن آدم الذى هذا المعنى الموجود فى النفس مثاله ، ونقشه

معدوم فى الاعيان - فهذا هوالفرق بين الوجودين ، وتبين ان الفرق بينهما بالاحق والاولى والتقدم والتاخر الذى يسمى بالتشكيك لا بالمعنى الذى سمى الاشتراك

وهذه المسالة وان كانت عميقة جدا ، وتحتاج الى فضل تنقير فانها لا تخفى على فلان (هوالسائل) واذا قيل ان صفة الحيوان موجودة للانسان ، اوكل مثلث فان زواياه الثلاث مساوية للقائمتين ، فانما نعنى بهذا الوجود لا الوجود فى الاعيان ، بل الوجود فى النفس ، وذلك ان التصور العقلى لايمكنه ان يتصور الانسان الاويتصور معه انه حيوان ، اذ حصول معنى الحيوان لمعنى الانسان امرضرورى ، وكذلك الفردية للثلاثة ، لان للثلاثة لايمكن ان تعقل وتتصور الافراد وكل مالايمكن ان يتصور ويعقل الابصفة من الصفات فان تلك الصفة تكون واجبة له ، اى تكون له لابعلة فتكون واجبة الوجودله ، فالفردية واجبة الوجود للثلاثة ، والحيوانية واجبة الوجود للانسان ، وكذالك جميع الاوصاف الذاتية الواجبة الوجود للموصوفات

منها مايكون واجب الوجود للشئ بسبب تقدم وصف آخر واجب الوجود له ، ومنها مايكون واجب الوجود للشئ لا بسبب تقدم وصف آخر له ، وكذلك جميع اللوازم تكون واجبة الوجود للملزوم ، منها ماهو بسبب لازم آخرمتقدم ، ومنها ماهو بلاسبب شئ الاذات الملزوم ، والبرهان ماتدمناه آنفا ، ثم الفردية للثلاثة وان كانت صفة لازمة واجبة الوجود لها لايجب ان تكون فى نفسها موجودة فى الاعيان ، فضلا عن ان تكون واجبة الوجود فى الاعيان او ممكنة الوجود للشئ ، فان الحاصل له شئ ، والموجود الحاصل فى الاعيان شئ آخر ، فان الاوصاف المعدومة فى الاعيان ربما تكون موجودة فى النفس والعقل لموصوفات معدومة فى الاعيان ، ولا يجوزان يقال انها موجودة فى الاعيان كقول من يقول ان الخلاء بعد مفطور ممتد يسعه الاجسام وتخرقه وتتحرك فيه من موضع الى موضع ، فان هذه الاوصاف موجودة فى العقل الخلاء الموجود المتصور فى العقل المعدوم فى الاعيان ، فوجود الاوصاف للموصوفات انما هو بالقصد الاول فى النفس والعقل لا الحصول والكون فى الاعيان ، واذا قيل ان الصفة الفلانية واجبة الوجود لكذا فانما يراد به الوجود فى العقل والنفس لا فى الاعيان ، وكذلك اذا قيل انها ممكنة الوجود فانما يعنى به الوجود فى النفس والعقل ، وقد علمت الفرق بينهما على اى صفة يكون ، فالوجود فى الاعيان هو

غير وجود شئ لشئ غيرية التشكيك على ماحققناه

ثم البرهان قام على ان واجب الوجود فى الاعيان واحد فى جميع جهاته و جميع صفاته ، وهوسبب جميع الموجودات فى الاعيان ، وقد علمت ان الوجود فى النفس هو ايضا وجود فى الاعيان بوجة ما من وجود التشكيك فهو جل جلاله سبب لجميع الاشياء الموجودة

ثم الاعدام وعللها ظاهرة عند فلان (هوالسائل) لااريدان اطول بها الكلام ، فقد بان من هذا انه اذا قيل ان الفردية واجبة الوجود للثلاثة فانمانعنى به انها للثلاثة لا بسبب مسبب ولا بجعل جاعل ، وكذلك جميع الذاتيات واللوازم ، وقد يمكن ان يكون ذاتى سببا لذاتى آخر ، وان يكون لازم ايضا سببا للازم آخر ، الا انه يوشك ان ينتهى الى ذاتى اولازم لاسبب لها ، فيكون ذلك الذاتى سببا بوجه من الوجود ، وان هذا الحكم لا يشلم القضية القائلة بان واجب الوجود بذاته واحد من جميع جهاته ، اذالوجود هناك الكون فى الاعيان و واجب الوجود فى الاعيان واحد كما قد بيناه فى مواضع آخر ، وهذا الوجود هوالحصول للشئ من غير التفات الى وجود فى الاعيان اوفى النفس ، وبالجملة فان جميع الموجودات فى الاعيان ممكنة لاغير ، سوى وجوب الوجود الواحد

وتحليل المسئلة على الوجه الكلى هوان الموجودات الممكنة فاضت من الوجود المقدس على ترتيب ونظام ، ثم من الموجودات ماكان متضادا بالضرورة لا بجعل جاعل ، و اذا وجد ذلك الموجود وجدالتضاد بالضرورة ، و اذا وجدالتضاد بالضرورة وجد العدم بالضرورة ، و اذا وجدالعدم وجدالشر بالضرورة ، و اما من قال ان واجب الوجود اوجدالسواد اوالحرارة حق وجدالتضاد لان (ا) اذا كانت (علة لب وب) علة (لح) فيكون (ا) علة (لح) فانه قال صواباحقا لا مجمجمة فيه ، لكن الكلام فى هذا الموضع ينساق الى غرض وهوان واجب الوجود اوجدالسواد فوجدالتضاد بالضرورة ، فيكون واجب الوجود قداوجد التضاد فى الاعيان بالعرض لا بالذات ، هذا لا شك فيه ، الا انه لم يجعل السواد مضادا للبياض وانما اوجد السواد لا لمضادته للبياض بل لكونه ماهية ممكنة الوجود ، وكل ماهية ممكنة الوجود فان واجب الوجود يوجدها لان نفس الوجود خيرلكن السواد ماهية لايمكن الا ان تكون مضادة لشئ اخر ، فكل من اوجدالسواد لاجل كونه ممكن الوجود فهوالذى

ا وجدالتضاد بالعرض ، ولا يكون الشر منسوبا الى موجدالسواد بوجه من الوجوه ، اذاالقصد الاول (وجل عن القصد) بل العناية السرمدية الحقة توجهت نحوالخير ، الا ان هذا النوع من الخير لا يمكن ان يكون مبرء اخاليا عن الشر والعدم ، فليس الشر منسوبا اليه الا بالعرض ، وليس الكلام ههنا فيما بالعرض بل فيما بالذات ، وانى اوصى كل من اعرفه من الحكماء بتقديس ذلك الجناب عن الظلم والشر ، وههنا من التفصيل والتحصيل مالا تفهمه العبارة ، ولا يقدر المخبر عن اخبار به لقصور البيان عنه ، والحدس المصيب ينال من ذلك الروح ماتقنع به النفس الكاملة وتذوق به اللذة العقلية القصوى

وههنا سوأل اخر ركيك جداً عند معنى النظر فى باب الالهيات ، وهو انه لم اوجد امراً كان يعلم انه يلزمه العدم والشر ، فيكون الجواب عنه ان السواد مثلا فيه ألف خير وشر واحد ، والامساك عن ايراد الف خير لاجل لزوم شر واحد اياه شرعظيم ، على ان النسبة بين خير السواد وشره اعظم من نسبة ألف ألف الى واحد ، واذا كان هذا هكذا فقد بان ان الشرور موجودة فى مخلوقات الله بالعرض لا بالذات ، وبان ان الشر فى الحكمة الاولى قليل جدا لا نسبة له فى الكمية والكيفية الى الخير

واما سؤاله عن اى الفريقين أقرب الى الصواب ، فلعل الجبرى اقرب الى الحق فى بادى الراى وظاهر النظر من غير ان يتلجلج فى هذيانه ويتغلغل فى خرافاته ، فانه حينئذ يبعد عن الحق جدا

واما الكلام الجارى فى البقاء والباقى ، فانه أمر قدشغف به جماعة من الاغبياء ، حيث لم يعقلوا ولم يتفطنوا الحق ، اذالبقاء ليس هوالا اتصاف الموجود بالوجود مدة ما ، فكان الوجود غير ملتفت فيه الى المدة . والبقاء وجود يتضمن معنى المدة ، فالوجود معنى أعم من البقاء فليس الفرق بين الوجود والبقاء الا بالعموم والخصوص ، ثم العجب ان قائل هذا القول اعترف بان الوجود الموجود هما معنى واحد فى الاعيان وان كانا مفترقين فى النفس ، فلما بلغ الى البقاء ضل وأما الكلام الجدلى الملجج اياهم الى ارتكاب المحالات الاوليه فهوهذا ، يسالون هل ههنا شئ موصوف بالبقاء ، فان أجابوا بلا ، قيل لهم اذن ليس ههنا باق ، فما الذى يوجد الموجودات ويستبقيها على زعمكم بالتعاقب والايجاد فى الآنات المتوالية على ان البرهان قام على بطلان الانات المتوالية ، ولكن سلمنا قولكم

مسامحة ، فان اجابوبان هذا الموجد بالتعاقب غير باق يلزمهم أشد المحالات استحالة واقبحها ، واظنهم يتحاشون عن هذا ، وان اجابوان ههنا شيئا باقيا ، سئلواوقيل لهم ان ذلك الباقى يكون باقيا ببقاء زائد على ذاته ، فذالك البقاء لايخلو اما ان يكون باقيا واما أن لا يكونباقيا ، فان كان باقيا كان باقيا ببقاء و ذلك البقاء ببقاء آخر ويتسلسل وهذا محال ، وان لم يكن ذلك البقاء باقيا فكيف يكون الباقى باقيا ، و بقاؤه الذى هو به باق غير باق هذا محال ، اللهم الا ان يرتكبوا فيقولوا الباقى باق ببقاءات متصلة متشافعة فى آنات متوالية ، فحينئذ يطالبون بشرح هذا الكلام ، و يقال لهم مـا معنى هذه البقاءات المتوالية ان كانت معانى بها يكون الباقى باقيا ، فتلك المعانى ينبغى أن تبقى مع الباقى مدة يمكن ان يوصف الباقى فيها بانه باق ، والا فلامعنى للبقاء والباقى ، وان كانت وجودات متشافعة فقد بان ان الوجود والبقاء هما معنى واحد ، وان البقاء ليس هوالا الاستمرار الوجود واتصاف الموجود بالوجود ملتفتا فيه الى المدة ، اذالوجود المطلق يجوز ان يكون فى آن من الزمان ولا يجوزان يكون البقاء الا فى مدة فهذا هوسمت الجدال معهم وقمعهم ، والحق عندى ان لا يلاح من يكون عقله بحيث يخفى عليه هذا القدر من المعقولات. فهذا هوالذى سنح لى فى الحال ، والله اعلم بكل المقال

Translation by Prof. M. W. Rahman, M.A. (Osmania University).

If the necessity of contradiction is contingent being, it must have a cause and this causal series comes to an end with the Necessary Being. If, on the other hand, this necessity is self-existing, then there are other necessary beings besides God; but it is argued that the Necessary Being is One, and not many, in all respects. Now if we accept the first alternative, it follows that the Necessary Being is its cause and the inventor. But it is an established fact that evil cannot emanate from such a Being. The rejoinder to all this reasoning is :—

The attributes of things are of two kinds—the essential and the accidental. The former is an attribute which is essential for a conception of that object, so much so that we cannot conceive that object without first conceiving that attribute. The attribute of animality in man is an example of such an attribute. This attribute always precedes the object

having that attribute, or in other words it is its cause and not its effect, as an animal in relation to a man. In general it can be said that all the constituent parts of a term are essential attributes. The latter kind of attribute is just the opposite of the former. It is quite possible to conceive an object without first conceiving the accidental attributes. This attribute, again is not the cause of the object, and neither does it precede in the order of existence or nature.

The accidental attribute is again divided into two classes. It is inseparable, as man's ability to think or to wonder or to laugh, or it is separable. The separable accidental attributes are either separable in imagination only, as the blackness of a crow, or both in imagination and reality, as man's being a writer or a peasant. These are the primary classes of attribution.

Then the necessary attributes of the existing objects can again be, primarily and intellectually, divided into two classes:—(1 Their necessity is dependent upon the necessity of some other attribute, which is, as it were, its cause, as man's being a laughing animal is dependent on his being a wondering animal. This wonder in its turn depends upon some other attribute. This ultimate attribute is either (*a*) inseparable or (*b*) separable. But a separable attribute cannot be the cause of an inseparable attribute. This means that this ultimate attribute is necessarily inseparable. Now in this casual series the causes succeed each other, continuously ad infinitum, which has been shown to be impossible, or they move in a circle, *i.e.*, the effect is the cause of its own cause. This is also obviously impossible, or again this series ends with a cause which has no cause. Such a cause or the attribute becomes the self-existing attribute for that object, for example, man's ability to think. Thus it is clear that some attributes are self-existing for an object. After this preamble we return to our theme.

Existence or being is a relative term, which can be used to designate two meanings. *'Ala Sabil-ut-tashkik*:—(1) Being in reality. This is existence *par excellence* according to the general opinion. (2) Subjective Existence, *e.g.*, the sensory, the imaginary, the fanciful and the intellectual concepts, which exist in mind alone. Now this second meaning is exactly the same as the first meaning, for the knowledge and conceivable meanings, in so far as they are knowable and conceivable, are found in reality, and the knowing self

is a real thing among other real things and it is clear that an attribute that is found in one of the real things is also found in all the other real things, save that sometimes the example, the scheme and the outlines of a knowable and conceivable thing, does not exist in a real thing, for instance, the conception of man. This is because the meanings of man exist in mind, and also in real things, for the mind is one of the real things. But in so far as man has mental existence his example, scheme or outline does not exist in the real thing. This is the main difference between the two forms of existences. From all this it should be clear that their difference is necessary (*Ahaqq*) and fundamental and the precedence and the succession, which is known as (*Tashkik*) is not in the sense of (*Ishtirak*). This problem is undoubtedly very subtle and deep, but it does not require much of elucidation, as Mr. so and so is not ignorant of it.

It is said that the attribute of animality exists in man, as if the quality of the sum of all the three angles of a triangle being equal to two right angles in a triangle. Here by existence we do not mean existence in reality, but only a mental existence. This is because it is not possible to conceive a man without first conceiving that he is an animal. The meaning animal is necessary for the meaning man. Similarly oneness is necessary for threeness, for the latter cannot be conceived save by the help of oneness. Now if a thing cannot be conceived without conceiving someone out of the many attributes, then this attribute becomes necessary for that thing. In other words, that thing does not possess that attribute on account of some cause. It is self-existing for that thing. Thus oneness is self-existing for threeness, as is animality for man. In general it can be said that the essential attributes are self-existing in relation to the things having those attributes.

Out of these self-existing attributes some are such on account of the precedence of some other attribute which is self-existing for that attribute, and other's self-existence does not depend upon the precedence of some other attribute. All the inseparable and the necessary attributes are self-existing in relation to the objects possessing them in this very sense. Out of this, some are necessary on account of the necessity of some other antecedent, and some are necessary not because of the something else but because of the thing possessing that attribute. All this argument is exactly the same as we have put forward a few lines back.

Now if oneness is a necessary and self-existing attribute of threeness, it cannot, by its very nature, be present in reality, save that it be self-existing in those real things, or be a contingent in an object, for its resultant is one thing and the resulting real thing is another thing. Sometimes the attributes not existing in the real things exist in mind and intellect for the things that have no real existence. So we are not justified in saying that they exist in reality. Someone for example says that the void is a natural and extended dimension, in which the bodies extend, and move from one position to another. Now these attributes of the void exist in the intellect and the void exists in, and is conceived by, the intellect, but is non-existent in reality. The attributes of things exist in the mind and the intellect in the first instance. They are not obtained from outside.

Now about real existence. Whenever it is said that such and such an attribute has a necessary existence in such and such a thing, what is meant is that it exists in the mind and the intellect, and not in reality. Similarly whenever it is said that the existence of such and such an attribute is dependent upon the existence of some other attribute, what is meant is existence in mind and the intellect. We have already explained the difference between the two, whatever the attribute. The real existence is quite different from the existence of a thing for a thing, the difference being from the point of view of *Tashkik*. This has already been explained.

It has been argued that the necessarily existing real thing is one in all respects and attributes, and that it is the cause of the existence of all the real things. It has already been known that existence in mind is the same as existence in reality from the point of view of *Tashkik*. So that the Supreme Being is the cause of all the existing objects. The non-existence and its causes are obvious to Mr. so and so, hence I do not like to dilate upon it.

From all this it should be clear that when it is said that oneness exists necessarily for threeness, what is meant is that it is so not on account of some other cause, and is not due to the act of some other actor. Similar is the case with all other essential and necessary attributes. It is quite possible that an essential and necessary attribute might become the cause of some other essential and necessary attribute, and thus lead to an essential or necessary attribute for which there is no cause

Thus this essential attribute becomes the cause in some sense. This judgment, however, does not negate the proposition that the necessary being is one in all the respects, for here existence means existence in reality and as has already been shown, necessary real thing is one. This existence is extraneous to the thing. It does not depend upon existence in reality or in mind. In general all the things existing in reality are contingent and naught else, except the necessity of the One Being.

After this introduction we take up the analysis of the general problem. The contingent beings have emanated from the Holy Being according to a definite order and arrangement. Out of these beings there are some which are necessarily contradictory. Their contradiction, in other words, is not the result of the action of some actor, so that whenever that being is found, the contradiction is also necessarily found, and wherever the contradiction is formed, non-existence is also necessarily formed. Again whenever non-existence is found, evil is also necessarily found. It is quite correct to say that the Necessary Being created blackness or heat, thereby creating the contradiction, for if A is the cause of B, and B is the cause of C, A is necessarily the cause of C. But here we are led to a particular purpose, *viz.*, the Necessary Being created blackness. This necessarily is creating contradiction. But there is no doubt about the fact that the Necessary Being created this contradiction in the real things not by its own nature but by accident. He did not create blackness as a contradictory to whiteness but as a nature existing contingently. All natures existing contingently are made necessary by the Necessary Being, for existence itself is a good, and not an evil. But blackness is a nature, which is necessarily contradictory to something else. So whoever created blackness on account of its being a contingent existence created the contradiction accidentally. Hence the evil cannot, in any way, be attributed to the creator of blackness, for the primary purpose of the Eternal Being was the creation of the primary and good, but this particular form of species of Good cannot possibly be free from evil and non-existence. It follows from all this that we can attribute Evil to Him only accidentally and it is evident that we are discussing the essentials and not the accidents.

Here another question crops up: Why did He create a thing, which He knew will be necessarily accompanied by non-existence and Evil? The answer is:—Take Blackness for instance, in it there are a thousand good and only one

Evil. To abstain from a thousand good for the sake of a single evil is itself a great evil, for the proportion of the good of blackness to its evil is as one found in the creation of God is accidental and not essential. It is also evident that the evil according to the First Wisdom was very little, and that qualificatively or quantitatively it does not compare with Good.

II

Turn we now to the second question: Out of the two views—the freewill and the determinism—which is nearer truth? Apparently the determinist is on the right path, but in reality he talks nonsense, for sometimes he is very far from the truth.

Some people say that duration (*Baqa*) is an attribute of a thing additional to its other attributes. How far are they correct?

Now duration is naught but the continued existence of a thing for a particular period of time. This means that duration is an existence, which includes length of time, so that existence is more general than duration. Hence we can say that the difference between the two is that of the general and the particular. What strikes one as wonderful is that the thinkers who admit that in relation to reality the existence and the existing thing are one and the same, although they are different as mental concepts, are led astray when dealing with duration. But the following argument of the dialectician always leads him to impossibilities. They are asked: Is there anything here having the attribute of duration? If he says yes there is, our rejoinder is: as if what you say is right it does not endure here, so what is that thing which creates the existing things, and, as you believe perpetuates it through succession and creation in recurring moments in spite of the fact that the existence of the recurring moments has been disproved. Anyhow for the sake of peace we grant it. If on the other hand, they say that this creator through succession does not endure, they are faced with the worst kind of impossibility.

If they reply that there is a thing here which endures, we say that this enduring thing endures on account of a duration which is additional to its own self. Now this duration will either endure, or it will not. If it endures, it will endure on account of the duration, and this duration, again, on account of other duration, and so on. But all this is impos-

sible. If, on the other hand, the duration does not endure, how can the enduring thing endure? This means that the duration, on account of which that thing endures, itself does not endure. This is also impossible.

These dialecticians, in fact, commit the fallacy of asserting that the enduring thing endures on account of the continuous and contiguous durations in recurring moments, and hence they require an explanation, which is quite simple. We ask them: What is the meaning of those recurring durations? If they have any meanings, the enduring thing will endure meanings should adhere. It is necessary that those meanings should adhere to the enduring thing for some time thereby qualifying the enduring thing with this attribute. If it is not so, duration and the enduring thing have no meaning. If they are two bipartite existences, it is clear that existence and duration are one and the same. Duration is nothing but the perpetuation of existence, or the existing thing having the attribute of existence, for a period of time. It is possible for the absolute existence to be in a moment of time, but it is not possible for duration to be except in a period of time.

(*d*) *Arabic Tract "Al Wajud" (Existence) Al Awṣāf wa'l Mowṣūfāt* [Bibliography II, Item 12].

Saiyyed Sulaimān Nadwī has given [Khayyām pp. 401-411] this tract from three MSS. One MS. with Shaikh 'Abd ul Qādar Sarfarāz, Deccan College, Poona, dated 1027 H. (1618) and Berlin MSS. Peterman 466 dated 888 H. (1483) and Orient 2-258-35 written 1061 H. (1651). Below is given this tract as is found on pp. 124 and 125 in MS. No. 9014 Majlis Shūrāi Mīlī Tehrān dated about 10th century H. which has been reproduced by Sa'īd Nafīsī with the corrections suggested by Āqāi Mirzā Mahdī, Prof. of Philosophy, Madrasa'i Nāṣarī, Tehrān [*Sharq Magazine* Sha'bān 1350 H. (1931) pp. 651-660]

رسالة فى الوجود من مؤلفات الشيخ الامام حجة الحق عمر الخيام رحمه الله

بسم الله الرحمن الرحيم

الاوصاف للموصوفات على ضربين ضرب يقال لها الذاتى وضرب يقال لها العرضى ومن الاوصاف العرضيه ما يكون لازما للموصوف ومنها مالا يكون لازماً بل يمكن ان يكون مفارقاً اما بالوهم وبالوجود معاً (١) ثم كل واحد من الذاتى

(١) بالوهم ادبه وبالوجود معا

و العرضى ينقسم الى قسمين قسم يقال لها الاعتبارى و قسم يقال له الوجودى اما القسم (٢) الوجودى العرضى فهو يوصف (٣) الجسم بالاسود اذا كان اسود (٤) فان السواد صفة وجوديه اى هو معنى زايد على ذات الاسود موجود فى الاعيان. و اذا كان السواد صفة وجودية فيكون الاسود وصفا وجوديا و اثبات هذا القسم الوجودى مستغن عن البرهان بظهوره عند العقل بل عند الوهم والحس واما القسم الاعتبارى الوجودى العرضى (٥) كوصف الاثنين بانه نصف الاربعة لانه لوكان الاثنين نصف اربعة امرا زايدا على ذاته لكان للاثنين معانى زايدة على ذاته لانهاية لها بالعدد و البرهان قائم على استحالته واما القسم الاعتبارى الذاتى كوصف السواد بانه لون اذ كونه لونا وصف ذاتى له والبرهان على ان اللونية ليست بصفة زائده على ذات السوادية فى الاعيان هوانها لوكانت صفة زائده فلابد من ان يكون عرضا او السواد عرض (٦) ثم كيف يمكن ان يكون عرضا موضوعا لعرض آخر وان كان موضوع السوادية موضوعا للونية لكانت اللونية صفة فى موضوع السواد غير السواد و لكانت اللونية امرا موجودا فى الاعيان يلزمه من خارج وانه يكون سواد و هذا محال و معنى قولنا الوصف الاعتبارى هو ان العقل اذا عقل معنى مافانه يفصل ذلك المعقول تفصيلا عقليا و يعتبر احواله فان صادف ذلك المعنى غير متكثر كجميع الاعراض الموجودة فى الاعيان وصادف له اوصافا فاعلم ان تلك الاوصاف انما هى له بحسب الاعتبار لا بحسب الوجود فى الاعيان لتحقق ان الشيئ البسيط الموجود فى الاعيان لا يمكن ان يكن فيه كثرة فى اجزائه فى الاعيان ولتحققه ان العرض لا يكون موضوعا لعرض آخر ولتحققه ان موضوع ذلك العرض لا يجوز ان يكون موضوعا لتلك الصفة التى وصف بها ذلك العرض وهذه مقدمات مسلمه عندهم لكن بعضها غير مسلم عند اهل الحكمة ولعل هذه المعانى موضوع عنها فى العلم الاعلى الالهى الكلى و من لم يفطن لهذه الاوصاف الاعتباريه من الباحثين عن هذا الموضوع ضل ضلالا بعيدا كبعض متعسفى المتاخرين الذين جعلوا اللونية والعرضيه و الوجود وهذه (٧) الاحوال احوال ثابتة مما لا يوصف لا بوجود ولا بعدم والشك الذى اوقعهم فى هذا الخطا الفلاح من (٨) اعظم الخطايا لاوليته و اظهرها (٩) هوانه لا واسطة بين السلب و

(٢) اما قسم (٣) فهو وصف (٤) كان اسودا (٥) الاعتبارى العرضى
(٦) عرضا والسواد عرضى ايضا (٧) و امال هذه (٨) الخطا وهو من (٩) الخطايا اظهرها

الا يجاب ظاهره لاحاجة ماالى ذكره و نقضه اوحله لسخافته ولوكانوا يتفطنون الاوصاف الاعتباريه لما وقعوافى هذه الفتنة العظيمه بل قالوا ان اللونية فى الاعيان عمن يوجد (١٠) شيئاً متميزاعن السوادية انماهو وصف عقل يحصل فى النفس عنه تحقق العقل ذات السواد و تصفح احوالها و مشاركتها للبياض فى بعض احوالها وكذلك الوجود والوحدة و فعل (١١) امر الوجود واصعب (١٢) من سائر الاعراض اشكل جماعة من اهل الحق فيه اذ قالوا ان الانسان المعقول مثلا له حقيقة و مهية لاتدخل فى حدها الوجود حتى ان العاقل يمكنه ان تعقل معنى الانسان من غير ان تعقل هوانه موجودا و معدوم فيلزم لا محاله ان يكون الوجود معنى يلزمه من خارج ذاته و قالوا ان الوجود للانسانيه هو المعنى المكتسب له من غيره اذالحيوانية والناطقية له من ذاته لايجعل جاعلا (١٣) ولا بسبب مسبب كان البارى جل جلاله لم يجعل الانسانية جسما مثلابل جعله موجودا ثم ان الانسان اذا وجد لايمكن ان يكون الا جسما قالواواذا كان الامر كذلك فبالواجب ان يكون الوجود معنى زايداً على الانسان من الاعيان كيف زاد وهو المعنى المستفاد من العلة و قبل ان نخوض فى حل هذه الشبهة ناتى برهان ضرورى على ان الوجود معنى اعتبارى نقول ان الوجود فى الموجود لوكان معنى زايداً عليه فى الاعيان لكان موجوداً و قيل ان كل وجود بوجود (١٤) فيكون الوجود موجوداً وكذلك (١٥) وجوده الى مالانهاية له وهو مخ فان قيل ان الوجود معنى لا يوصف بالوجود سلب الاطلاق لاسلب احد الطرفين حتى لا يقال انه موجودا وغير موجود طالبنا هم حينئذ نظرا فى النقض وقلنا بل الوجود موجود فى الاعيان ام غير موجود فى الاعيان فان اجيب بنعم لزمهم المحال بفاحش وان اجيب بلافقد بان ان الوجود غيرموجود فى الاعيان وهذا هو موضع الخلاف فمرحبا بالوفاق ثم نطالبهم ثانيا ونقول بل الوجود وصف معقول لذات الوجود ام لافان اجيب بنعم لزمهم القول بالاعتراف بان الوجود حكم اعتبارى وان اجيب بلاكان الوجود معدوماً فى الاعيان و فى النفس جميعاً و لعل العقلاء يتحاشون عن الامثال (١٦) هذا ومنهم من قال ان صفة الوجود لا يحتاج الى وجود آخر حتى يكون موجوده بل هى موجودة بلاوجود آخر

(١٠) الاعيان لا يوجد (١١) وتعقل (١٢) الوجود لما كان اصعب (١٣) جاعل
(١٤) موجودا وكل موجود موجود وجود (١٥) موجودا بوجود آخر وكذالك
(١٦) عن امثال

الجواب هذا القائل انما يريد ان يدفع التسليم بل وقع (١٧) فى عدة محالات آخر منها ان تقول على هذا الوجود الذى نشير اليه موجود (١٨) ام لا فان اجاب بلا فقد وافقنا وناقض نفسه وان اجاب بنعم وقع التسلسل الى مالانهاية له ولم يدفعه ولزمه المحال وان اجاب بلا قلنا هذا الوجود الذى ذهب اليه شيئى له ذات ما ام لا فان اجاب بلافهو هذيان ومحال وان اجاب بنعم قلنا له قد سلمت ذاتا موجودة بلا فما مالك لا تسلم فى كل موجود وفى كل ذات حتى تستريح عن هذه المناقضات وعن هذه المحالات ثم ان صح كلامك الاول ان (١٩) البياض الموجود يحتاج الى وجود زائد عليه لامحاله فهذا محال ثم منهم من تغافل فى هذه المحالات ويشتغل فى المغالطات الوحشيه وحينئذ نقطع الكلام معه ونشتغل بروحه من (٢٠) وجه آخر وايضاً فان كانت صفة الموجود موجودة بذاتها لا بوجود آخر واقترنت بالماهية بها وصارت الماهية بها موجودة لكان حكم الجزء محمولا على المركب وهذا محال ولو كان الامر كذلك لما صارت الماهية موجودة بل صارت مقترنة بامر وجود حتى لا يكون صفة الجزء محمولة على المركب كما ان البياض بياض لذاته واذا اقترن بالجسم لم يصر المركب بياض بل صار ابيض ولو كان البياض ابيض لذاته لما صار الجسم ابيض بل صار مقترنا بشيئى ابيض على ان العامة تسمون البياض ابيض فيقولون هذا لون ابيض ذلك على (٢١) سبيل التحقيق فان كان الوجود ايضا يقال انه موجود على المجاز لا على التحقيق فحكمه حكم المجازات ولا تنازع فيه واعلم ان هذه مسئلة عامه لجميع العلوم ولا يكاد حقيقة يظهر لمحقق الا قادر ببطلان هذا وقد سمعت واحد منهم يقول ان الوجود موجود ولايحتاج الى وجود آخر كما ان الانسان بالانسانية انسان ثم الانسانية لايحتاج الى انسانية اخرى حتى يكون انسانية وهذا (٢٢) القائل لم يفرق بين الانسانية والانسان لانه لوكانت الانسانية موصوفة بانها انسان لكانت مفتقرة الى انسانية اخرى بل هى موصوفة بانها انسانية فهلا قال فى الوجود مثل هذا ان الوجود غير موصوف بانه موجود حتى يحتاج الى وجود بل هو موصوف [on page 125] بانه وجود لا غير حتى يدفع هذا المحال وهذه المغالطه من افحش المغالطات المقولة فى هذا الباب عصمنا الله من الزور واحب الغلبة واما حل شبهة اهل الحق وهو ان الوجود هو المعنى المستفاد

(١٧) التسليم فوقع (١٨) اليه هو موجود (١٩) الاول فقولك ان
(٢٠) بروحه ومن (٢١) ذلك لا على (٢٢) يكون لها انسانيه ويتسلسل هذا

لا غير (٢٣) واذا كان هو المعنى المستفاد لا غير كيف يمكن ان يكون معنى زايدا فى الاعيان و هو على هذه الصفة و هو ان المستفاد هو الذات (٢٤) لاغير والذات كانت معدومة فوجدت فالذات هى المستفاد وليست تلك الذات امر امفتقرا الى الوجود و نسبة الوجود اذالذات قبل الوجود كانت معدومة وكيف يكون الشئ مفتقرا الى شئ قبل الوجود انما الافتقار الى شيئ من الاشياء هو للموجودات لا للمعدومات بل النفس اذا عقلت تلك الذات واعتبرت احوالها فصلها التفصيل العقلى وصارت اوصافها متنوعة منها ذاتيات وعرضيات (٢٥) وكانها يصادف الوجود فى جميع الاشياء من قبيل العرضيات ولا شك ان الوجود هو معنى زائد على المهية المقوله لا كلام فى هذا بل الكلام فى الموجود فى الاعيان ثم العقل اما تحقق المهية التى يقال لها الانسانيه علم ان الحيوانية والناطقية لها من ذاتها لا بجعل جاعل (٢٦) والوجود لها من غيرها بمعنى ان هذه الذوات لكانت (٢٧) معدومة اما (٢٨) كانت موصوفة بالوجود فلزوم اعتبار صفة الوجود اتاها من حيث تعلقها بغيرها وانى اظن ان جميع العقلاء ليس شانهم ان لا يخفى (٢٩) عليهم هذا القدر من المعقولات فمن وجد نفسه من المقصرين فى هذا المعنى فليعلم انها قد راغب بسبب امر وهمى غلطها فعليه بالرياضة التامه والاستعانة بحسن التوفيق من الله ولى الاجابة وليكن اعتبار الاوصاف وتحقق احوالها اهم الاشياء للباحث عن هذه المواقعة - فصل واجب الوجود على جلاله انما هو ذات لا يمكن ان يتصور الا موجودة يقتضيه الوجود عند العقل لها من ذاتها لا بجعل جاعل ولوكانت صفة الوجود (٣٠) معنى زايدا على ذاته لكانت فى ذاته من حيث هى تلك الذات الواجبة كثرة وقد سبق البرهان على ان واجب الوجود لذاته واجب من جميع جهاته لا كثرة فى وجه من الوجوه و بالجملة فان جميع اوصاف الوجود بذاته اعتبارى ليس فيها وجودى (٣١) ايضا ونقل (٣٢) علمه وجودى ايضا وقيل (٣٣) علمه وجودى اعنى حصول صور المعقولات فى ذاته الا انها (٣٤) كلها ممكنة الوجود ولازمة اياه والكلام

(٢٣) المستفاد من العلة لاغير (٢٤) الصفة هو ان المستفاد من العلة هو الذات
(٢٥) ذاتيات و منها عرضيات (٢٦) جاعل (٢٧) كانت (٢٨) وما
(٢٩) ان يخفى (٣٠) صفة واجب الوجود (٣١) فيها جهة وجودى
(٣٢) ولم نقل (٣٣) وان قيل (٣٤) ذاته موجود قلنا انها

فيه بسيط فى غير هذا الموضع فليطلب من هناك ولما عرفت ان الوجود امر اعتبارى كالوحدة وساير الاعتبارات فقد عرفت العدم واحواله من حيث الاعتبار وكيف يكون العدم وجوديا الا ان العدم معنى معقول وكل معنى معقول موجود فى النفس فماهية العدم اعنى معناه موجود فى النفس ثم الكلام فى ان العدم بل هو معقول بالذات اوبالعرض غير مانحن فيه و الحق انه معقول بالعرض وبعد ان تحققت هذه المعانى فاعلم ان كل موجود ممكن الوجود له مهية عندالعقل تعقلها من غير ان تعرف بها صفة الوجود و تعقل معنى ان صفة الوجود لها عن غيرهاواذا كانت صفة الوجود لها عن غيرها يلزم ان يكون صفة العدم عن ذاتها والصفة التى للشيئ من ذاته قبل إلصفة التى له من غيره قبلته بالطبع فصفة العدم للماهيات الممكنة الوجود قبل صفة الوجود بالطبع و يقول انه لا يمكن ان يكون مهية ممكنة الوجود علة لوجودالبته اللهم الا ان يكون معدا اوواسطة اوشيئا آخر مثل التى هى ممكنة الوجود فان لا ممكن فليكن لا سببا فاعليالوجود ب و معلوم ان ب يكون ممكنة الوجود وكل ممكن الوجود لا يوجد الا و يصير وجوده واجبا فكانت ب صارت واجب الوجود وليست لا فهى (٣٥) من وجه ممكنة الوجود و من وجه آخر واجبة الوجود الا ان امكان الوجود لها من ذاتها والمستفاد هو وجوب الوجود فيكون لا سببا لوجوب وجود ب لا غير لا و لا ممكنة الوجود فيصير ذات ممكنة الوجود سببا فاعليا لوجوب وجود وعلى (٣٦) هذا البرهان مباحث وشكوك منها ان انما صارت سببالوجود ب و جود ب من حيث هى واجبة كما ان النار سبب لاحراق الخشب من حيث هى حارة ثم لا مدخل لساير اوصاف النار فى الاحراق ولا تشاح فى المثال الجواب (٣٧) ان الحرارة هى سبب الاحراق لا ذات النار الا ان الحرارة لا يمكن ان يوجد الا فى موضوع مثل النار فصار الاحراق مضافا الى النار من حيث هى حاملة للسبب الفاعلى لامن حيث هى فاعلة ولو كانت ذات النار هى الفاعله لكان لجميع اوصافها مدخل فى الاحراق خصوصا الاوصاف الذاتيه اوللازمة التى لا ينفك ذات النهارعنها وانما قلنا ان ذات من حيث هى واجبة ب واذ (٣٨) قلنا من حيث هى واجبة كان الموجوبة فى كونه كون لا علة لا نفس العلة نفرق بين الشرط الذى

(٣٥) ليست اواجب الوجود فهى (٣٦) وجود و هذا محال وعلى
(٣٧) المثال والجواب (٣٨) ب لانا اذا

به يكون العلة علة وبين نفس العلة كنفس (٣٩) العلة لوجوب ب هى ذات ل باى شرط كان ثم هذا الشرط اعنى اعتبار وجوب الذى لها من غيرها لا بسبب عنها اعتبار الامكان الذى لها من ذاتها وكيف يمكن سلب الاوصاف اللازمه فذات التى هى ممكنة الوجود بشرط وجوبها علة الوجوب ب فيكون للامكان مدخل فى تتميم الوجوب وافادة الوجود وكيف وهو من تمام العلة الفاعليه وله مدخل فى تتميم ذات ل فكيف فيما يوجبه ل لو (٤٠) كان اعتبار الامكان مسلوبا عن ذات ل عند كونها واجب الوجود لكان يقدح فى البرهان قدحا ظاهرا لا لمن هذا (٤١) الاعتبار لها من ذاتها لا يمكن سلبه بوجه من الوجوه فان قال قائل اويشكك مشكك ان وجوب ل هو علة وجوب ب الا ان وجوب ل لا يمكن ان يوجد الا فى موضوع اذا كان وجوب الوجوب ب ثم ذات ل يلزمها الامكان لا ان يكون الامكان الذى هو لازم موضوع وجوب ل يدخل فى تتميم الوجوب ، فيكون الجواب ان وجوب ل ليس هو شيئاً موجودا فى الاعيان على ما تحققه انما هو امر بحسب اعتبار العقل والامر الاعتبارى الموجود فى النفس المعدوم فى الاعيان كيف يكون سببا لذات موجودة فى الاعيان لاكحرارة ان (٤٢) حرارة النار موجودة فى الاعيان ثم الامر او الحاصل (٤٣) من الحرارة ليس هو امرا وجوديا بل انما هو امر عدمى وسيعرف تفصيل هذا الكلام بعد هذا التفصيل وتفصيل ايضاً فان كان (٤٤) وجوب ل التى يعلق به انه سبب لوجوب ب موجودا فى الاعيان لكان لامكان ذات ل التى موضوعة مدخل فى تتميم الوجوب لان الفاعل المفتقر فى وجوده الى المادة لا يكون له الا لمشاركة الماده ومادة وجوب ل هى ذات ل فيكون لذات ل شركة فى تتميم الوجود ويكون للازمها الذى هو الامكان والعدم ايضاً شركة وهو محال فقد بان ان جميع الذوات والمهيات انما يفيض من ذات المبدأ الاعلى الاول الحق جل جلاله على ترتيب وفى سبيله نظام وهى كلها خيرات لان فيه توجد من الوجود انما النشر الذى هو العدم اولازمه يحصل من ضرورة القضاء ايضاً وعلى ما قد عرفت تفصيله تعالى الله عما يقول الظالمون علوا كبيرا وصلى الله على سيد نا محمد وآله اجمعين -

(٣٩) فنفس (٤٠) اولو (٤١) لان هذا (٤٢) كحرارة النار فان
(٤٣) الامر الحاصل (٤٤) هذا التفصيل فان كان

(*e*) *Persian Tract called Kulliāt-i Wajūd. Universals of Existence.*

This tract [Bibliography II, Item 13], which must have been written by 'Omar in about 488 H. (1095) at the request of Fakhr ul Mulk, son of Niẓām ul Mulk, was discovered by Dr. Arthur Christensen in BN. Paris Suppl. Persian 139 VII. called *Rouḍat ul Qulūb*. The last Section of the tract appears in Dr. Fredrich Rosen's edition (pp. 70-71 of Preface) of the Quatrains of 'Omar-i Khayyām (London Luzac & Co.). Saiyed Sulaiman Nadwī has reproduced the whole tract [Khayyām pp. 414-423] in seven sections from BM. London MS. OR. 6572, (as could be deciphered), except for the last Section which has been compared with the version in the Paris MS. The version from the MS. of the British Museum contains many lacunæ in Sections 2, 3, 4, 5 and 6. A third MS. of this tract exists in Tehrān, [Majlis Shūrāi Milī No. 9072] written on 12 Shawwāl 1288 H., and has been reproduced in *Sharq Magazine,* Tehrān, Sha'bān 1350 H. [pp. 643-650]. This does not contain Sections 5 and 6 and a portion of Section 4 as marked by Mr. Nadwī. The following version has been prepared from the MSS. of Br. Museum and Tehrān. The portion in square brackets is from the Tehrān MS. and supplies the hiātus in the MS. of Br. Museum. The portion in round brackets appears in the MS. of the Br. Museum only. The remaining portion is common to both with very slight difference.

The English translation of the prefatory portion as well as the last section of this tract has been given in Section VIII of this Introduction.

رسالة فی کلیات وجود

چنین گوید ابوالفتح عمر بن ابراهیم الخیام که چون مرا سعادت خدمت صاحب عادل فخر الملك میسر گشت و قربت و اختصاص داد بعالی مجلس خویش - واین بزرگوار بهر وقت از من یادگاری خواستی در علم کلیات - پس این جزوبر مثال رسالتی از بهر درخواست او املا کرده شد تا اهل علم وحکمت انصاف بدهند که این مختصر مفیدتر از مجلدات است ایزد تعالی مقصود حاصل گرداند (بمنه وکرمه آغاز سخن)

[فصل اول]

(۱) بدان که هرچه موجود است بجز ذات باری تعالی یك جنس است وآن جوهرست وجوهر بدوقسم است - جسم است وبسیط - ولفظها که بازای معنی کلیات ست، اول لفظ جوهرست وچون آن را بدو قسم گردانی لفظ جسم است ولفظ بسیط - و موجودات کلی را بیش ازین دو نام (سه نام یعنی جوهر و جسمیت وبسیط) نیست - ازآن جهت که جز ذات باری تعالی موجود همین ست - وکلیات نوعے قسمت پذیر ست و نوعے دیگر قسمت پذیر نیست - آنچه قسمت پذیر ست جسم است وآنچه قسمت پذیر نیست بسیط است وقسمت پذیر وقسمت ناپذیر برتفاوت اند برتبت - آنچه بسیط است از وجه تفاوت رتبت دونوع کلی است، نوعے را عقل گویند ونوعے را نفس و این هر یکے بده رتبت است - آنچه عقل کلی است وجزویات ایشان را نهایت نیست - اول عقل فعال است که معلول اول است بنسبت باواجب الوجود وعلت است جمله موجودات را که زیراویند ومدبر است موجودات کلی را - وعقل دوم مدبر فلك اعظم (اطلس) است وعقل سوم مدبر فلك افلاك است وعقل چهارم مدبر فلك زحل است وعقل پنجم مدبر فلك مشتریست وعقل ششم مدبر فلك مریخ است وعقل هفتم مدبر فلك شمس است وعقل هشتم مدبر فلك زهره است و عقل نهم مدبر فلك عطارد ست و عقل دهم مدبر فلك قمر است - واین هر عقلے را نفسے است بازای او که عقل بے نفس نباشد و نفس بے عقل - و این عقول و نفوس چنانکه مدبر این افلاك اند محرك اند هر یکے مرجرم فلك خویش را - وآنچه نفس است محرك است برسبیل (فاعل وآنچه عقل است محرك است برطریق) معشوقی - ازان جهت که عقل برتبت برتر از نفس است و شریف تر از نفس است بدان سبب بواجب الوجود نزدیك تر است -

(۲) وبباید دانستن که آنچه میگوئم که نفس محرك فلك است بر سبیل فاعلے وعقل محرك نفس است برطریق معشوقے ازآن جهت میگوئم که نفس مشابهت می نماید ومی خواهد که درورسد و ازجهت آن قصد ارادیتے که نفس را با عقل است حرکات در فلك [پدید] می آید وآن حرکات اجزاء فلك را مستوجب عدد می گردانند [وعدد آن باشد] بواجب که کلی بود وعدد کلی

بے نہایتی واجب کند - از بہر آن کہ ہر عددے کہ آن را نہایت بود آن عدد جزوے بود - بدان سبب کہ عدد از دو قسمت بیرون نباشد یا جفت بود یا طاق [اگر جفت بود نہایت او طاق بود اگر طاق بود نہایت او جفت بود وطاق و جفت از جملۂ اجزای عدد است پس سبب درست شد کہ ہیچ کلی را نہایت نباشد و عدد کل لا شك از جملہ کلیات باشد]

اکنون بباید دانستن کہ موجودات کلی کہ آن را دوام ست کہ ایشان معلول واجب الوجودند، اول عقل فعالست ، انگہ نفس کل است آنگہ جسم کل است، وجسم بسہ قسم است: افلاك وامہات وموالید - واین ہر یکے قسمت پذیراند واجزاے ایشان را نہایت نیست در کون وفساد - چنانکہ افلاك وانجم را کہ کون وفساد شان نیست (در اجزا) وزیر او امہات است، اول آتش، آنگہ ہوا، آنگہ آب، انگہ خاك، موالید کہ اول جماد است وآنگہ نبات، آنگہ حیوان است وانسان ہم از جملۂ حیوان است از وجۂ جنیست - اما نوع لیبین (است) [وانسان] از جہت نطق بر حیوان شرف دارد -

وترتیب موجودات چنین است کہ ترتیب حروف ، کہ مخرج ہر حرفے از حرف دیگر است کہ بالاے اوست وہر یکے از دیگر خاستہ است - چنانکہ مثلاً الف کہ مخرج او از ہیچ حرفے نیست ، از بہر آنکہ او علت اول است جملۂ حروفہا را وبرہانش آنست کہ او را ماقبل نیست اما بعدش ہست واگر کسے مارا پرسد کہ اندك ترین عددہا کدام است گوئیم دو است ، از بہر آنکہ یکے عددے نباشد - چہ عدد آن بود کہ او را ماقبل و ما بعد بود - چنانکہ مثلاً گویند یکے در یکے جز یکے نباشد ، ویکے در دو جز د و نباشد ، ویکے در سہ ہمچنیں - اما دو در دو چہار باشد [وبرہانش آنست کہ ما قبل دو یکے باشد و مابعدش سہ وسہ و یکے چہار باشد] وجملہ عدد ہا را چنیں است - پس واجب الوجود یکے است نہ از روے عدد کہ گفتیم کہ یکے نہ عدد است از بہر آنکہ او را ماقبل نیست و علت نخستین [تا] یکے واجب کند - و معلول او عقل است و معلول عقل نفس است و معلول نفس فلك است و معلول فلك آمہات است و معلول امہات موالید است و اینہا ہر یکے با زیر خویش علت اند - آنچہ معلول چیزے است لا بد علت چیزے دیگر است واین قاعدہ را سلسلۃ الترتیب گویند - ومردم را مردمی آنگہ درست شود کہ سلسلہ الترتیب بشناسد وبداند کہ این جملہ ارباب متوسط اند چون افلاك و

آمهات و موالید و علت و معلول وجود او اند (نه از جنس او از) جل جلاله.
اکنون چون ما شریف ترین چیزے در آخر عقل و نفس یافتیم معلوم شد که
ابتدا همان باشد و مردم چون ابتدا و انتها بدانست باید که نزدیك او درست
شود که نوع (عقل و نفس او را جنس نفس و عقل یکیست) [نوع اول عقل
کل و نفس کل است] این دیگر ارباب متوسط اند و از او بیگانه و او
ایشان را بیگانه، پس باید که آهنگ او بجنس خودش باشد تا از هم گوهران
خود دور نماند، زیرا که عذاب مقیم باشد. و معلوم است که جسم را بالبسیط
هیچ مناسبت نیست. و حقیقت ذات مردم بسیط است قسمت نمے پذیرد
[وجسم قسمت پذیر است] و حد جسم آنست که اورا طول و عرض و عمق
است و اعراض دیگر چون خط و سطح بدو قائم می شود و حد بسیط آنست که
[اورا طول و عرض وغیره نیست و] مدرك اشیا است و صورت علم را
قابل است و او نه نقطه است و نه خط و نه جسم و نه از جملهٔ اعراض دیگر چون
کیت و کیفیت و اضافت و این و متی و وضع و ملك و ان یفعل و ان ینفعل. ازین
هیچ چیز نیست. اما جوهر بیست بذات خویش قائم، و برهان آن که (او
جوهر است آنست که) صورت علم بدو قایم است و علم عرض است و عرض
بعرض قایم نباشد [الا بجوهر و درست است که نه جوهر ے جسمانی است
از آنکه جسم قسمت پذیر بود و او قسمت شناس است نه قسمت پذیر. که
قسمت شناس قسمت پذیر نبود پس] این جوهر را از صفت اجسام [مهذب
باید داشت] و بدین صفت مقصود تقرب است که [او را با] اجسام باشد.
چه این تقرب نمے باید که وے را بود [الا با جنس خویش] که آنگه سبب
هلاك وے باشد [والله اعلم]

[فصل دوم]

(۳) بدان که عقل با دراك معقولات به نفس خویش [مشتغل
است] و نفس را بحقیقت ادراك معقولات بعقل [حاجت است و سرفرازی]
و بزرگی از جمله لزومات نفس است. [بدین سبب] پیوسته با عقل مشابهت
می نماید و برهان آنست که هیچ نفس [بر هیچ عقل] بوقت ادراك البته حسد
[نبرد که نفس استعداد] خویش را از عقل زیادت شمرد بوقت ادراك لیکن
ادراك [او از جمله تخییلی] بود و هیچ حقیقی نباشد. و این مشابهت [نمودن
نفس با عقل غریزت است] و آثار او در محسوسات پدید می آید [پس چون
نفس که از جسم] شریف تر است بے رعونت نیست به هیچ حال [جسم]

از رعونت [خالی نباشد] - که ترکیب جسم از ماده و صورت است - و [اورا کیفیت است و کیفیت] او در کلیات نفس می دهد و در جزویات [علت جسمانی می دهد] معلول خویش را و اینکه در جزویات [می گوئیم] و بشرحش حاجت است - چنان که نفس کلی نفس می دهد [جزوی را] فلك اسطقص می دهد موالید را و انسان را که جزو است کل موالید را - کیفیت در ترکیب [او هم نفس] می دهد و هم فلك و هم اسطقص و هم موالید [پس رعونت این بیشتر از آن دیگر چیز ها باشد]

(۴) بدان که قدما در جزویات خوض نکرده اند از بهر آنکه جزویات آیند و روند، ناپائدار باشند اجتهاد بکلیات کرده اند از بهر آنکه کلیات همیشه بر جا باشند و علمی که بر ایشان (دلالت کند) پائدار بود و هر که کلیات معلوم کند جزویاتش بضرورت معلوم شود -

اکنون بدان که کلیات پنج قسم است جنس و نوع و فصل و خاصه و عرض - و این هر قسمی به نفس خویش کلی است - چنانکه مثلاً جنس لفظی است مفرد کلی که در زیر او کثرت کلی افتد - چنانکه جسم و جوهر که هر یك به نفس خویش کلی اند و [در] زیر [هر] یکی کثرت افتد - چنانکه مثلاً جوهر لفظی باشد که بر جمله معلومات غیر باری تعالی دلالت کند و جوهر نیز بدو قسم است نامی و غیر نامی - نامی نیز بدو قسم است حیوان و غیر حیوان و حیوان نیز بدو قسم است ناطق و غیر ناطق - اکنون اینجا گاه جنسی می توان یافت که بالای آن نوع نوعی دیگر نیست و آن حیوان ناطق است - و آن دیگر انواع متوسط اند و انواع متوسط هر ایك نسبت با بالای خویش نوع اند [و نسبت با زیر خویش جنس اند] و بدان جای که نوع اند جزوی اند مر کل خویش را پس از ایشان هر یکی هم کل اند و هم جزو - چنانکه مثلاً جوهر که جنس است مر نوع خویش را [نوع او حیوان و غیر حیوان بود و حیوان که جنس است مر نوع خویش را نوع او] ناطق و غیر ناطق است - اکنون بدان که جوهر کلی باشد [که هر] جنسی که موجود است همه جزو او باشد و فصل کلی باشد که بقوت او جنس را از جنس و نوع را از نوع جدا توان کرد [چنانکه مثلاً حیوان لفظی مجمل است و انواع او ناطق است و غیر ناطق - غیر ناطق و ناطق فصل انسان باشد که به منطق وی را از دیگر حیوان جدا توان کرد] و دیگر چیز ها هم برین قیاس -

وخاصه عرضے باشد که وی را نه بوهم ونه عقل از جوهر خویش جدا توان کردن - چنانکه مثلاً تری از آب که اگر تری از آب جدا کنی نه آب بود - وگرمی از آتش وخشکی از خاك ولطافت از هوا وانچه بدین ماند -

وعرض عام به نه قسم است کیت وکیفیت واضافت واین ومتی ووضع (وملك) وان یفعل وان ینفعل واین جمله اعراض اند - کیت چندی باشد وکیفیت چگونگی باشد واضافت نسبت - (کارے به کارے باشد - واین کجائی باشد ومتی کئی باشد وضع نهادگی وملك اورای باشد وان یفعل کردگی باشد وان ینفعل کنندگی باشد) .....

(ه) (بدان که کارها که ازمردم برون آید ازدو چیز برون نیست وهر دوعرض است اماحال باشد اما ملکه حال آن باشدکه در مردے از تغیرے یا ازسرشهوتے یاازسردعوی حرکاتے وسکناتے پیدا آیدواین ازدوبرون نیست یا پسندیده یا ناپسندیده - چنانکه مثلاً خشم وحقد که هردوناپسندیده باشند - یاشفقت ومحبت که هردو پسندیده باشند - وهرچه دررسیدوزودبرشدآن راحال خوانند - وهرچه دیرتر بماند آن را ملکه خوانند - چنانکه بخواند ودیرتر که فراموش کند تا صفات پسندیده یا ناپسندیده که با مردم ماند - ولیکن چون معدوم شد آن ممکن بود هم عرض باشد بشرف مردم هیچ تعلق ندارد.....)
(دراثبات صانع عظمت کبریاؤه بباید دانست که هرچه مردم درآن اندیشه توان برد ازسه بیرون نیست یا واجب باشد یا ممکن یا ممتنع - اما واجب چیزے باشدکه نشایدکه نه باشد وشاید که باشدوممکن آن باشدکه وجوداوشاید که باشدوشاید که نباشد وچون ممکن را اثبات کردی بضرورت ممتنع لازم شود - از بهرآنکه چون بگفتن چیزے هست بتوهم خلق که وجود او ممتنع است - پس این چه که بوجود او بهمه طریقها واجب است باری عز اسمه باشد - وانچه وجود او ممکن باشد هرچه موجود است بجز ذات باری تعالی وآنچه ممتنع است وجود ممکن نباشد والله اعلم -)

(٦) (بدانکه موجودات بر دو قسم است - یکے واجب الوجود است - وآن باری تعالی است ودیگر ممکن الوجود است وآن دونوع است یکے جوهر وآن هرآن موجودے که از موضوع مستغنی بود - ودوم عرض وآن هرآن موجودے بود که از موضوع مستغنی نباشد - وجوهر

بدو قسم است یکے جسم و دیگر غیر جسم و اجسام در جسمیت برابر اند و متساوی - و آثار اجسام مختلف است بعضے سرد است بعضے گرم و بعضے نبات است و بعضے معدن است - و روا نبود که مقتضی آن آثار مختلف جسمیت مشترك بود که بری است از اثبات صور و قوی در جسم - تا بسبب اختلاف در آن آثار پیدا شود - و حکما بعضے از ان صور را خاصیت نام نهاده اند ....هیچ گونه عجب ندارد -) (چه همچنانکه سنگ مقناطیس آهن می رباید - و آتش را قوتیست که از یك شعله از و ے صد هزار چندان که پیدامی شود و در آن آتش هیچ نقصان پیدا نیاید - و اگر نه آن استے که آتش دیده باشد و بسبب کثرت دیدن آن غربت و تعجب زائل گشته است و اگر نه جرم آتش از همه غریب تر و عجیب تر است - و همچنان که مردم از آتش آن فعل عجب ندارد و داند که در آتش قوتیست که موجب احتراق و تسخین است همچنان باید که تصور کند که در جسم مقناطیس قوتیست که فعل او آهن ربودن است - و هر آن کس که این معنی بحقیقت تصور کند از بسیار اشکالات خلاص یابد)

[فصل سوم]

(۷) بدان که کسانے که طالبان شناخت خداوند سبحانه و تعالی اند چهار گروهند - اول متکلمان اند که ایشان بجدل و حجتهاے اقناعی راضی شده اند و بدان قدر پسند کردند در معرفت خداوند تعالی (باری عز اسمه) - دوم فلاسفه و حکما اند که ایشان بادله عقلی صرف در قوانین منطقی طلب شناخت کردند و هیچگونه به ادله اقتناعی قناعت نکردند - لیکن ایشان نیز بشرایط منطق وفا نتواستند بردن از آن عاجز آمدند - سوم اسماعیلیان اند و تعلیمیان که ایشان گفتند که طریق معرفت (جز اخبار خبر صادق نیست چه در ادله معرفت) صانع و ذات و صفات و ے اشکالات بسیار است و ادله متعارض و عقول دران متحیر و عاجز - پس اولی تر آن باشد که از قول صادق طلبند - چهارم اهل تصوف اند که ایشان به فکر و اندیشه طلب معرفت نکردند بلکه بتصفیهٔ باطن و تهذیب اخلاق نفس ناطقه را از کدورت طبیعت و هیأت بدنی منزه کردند - چو آن جوهر صاف گشت و در مقابله ملکوت افتاد صورتهاے آن بحقیقت ظاهر شود - بے شك و شبهتے - و این طریقه ازهمه بهتر است چه معلوم بنده است که هیچ کمال

بهتر از حضرت خداوند نیست وآن جایگاه منع وحجاب نیست بکس ،
هر انچه آدمی را (نبود) از جهت کدورت طبیعت باشد - چه اگرحجب زائل
شود وحائل ومانع دورگردد حقایق چیز ها چنانکه باشد ظاهر ومعلوم می شود
وسید کائنات(علیه افضل الصلواة والتحیه) بدین اشارت کرده است وگفته
ان لربکم فی ایام دهرکم نفحات الا فتعرفوها -

تمت الرسالة بحمدوحسن توفیقه

[*First Section*] (1). Know that whatever exists, save the Godhood, is one Genus (*Jins*), and that is an Essence (*Jowhar*). Essence is of two kinds: Body (*Jism*) and Spirit (*Basit*). Of the words which stand for the "Universal," the first word is Essence and when you differentiate it into two, one word is the Body and the other the Spirit. The Universal Existences have no other names than these three, namely, the Essence, the Body and the Spirit, because save Godhood Existence is this much only. One kind of the universal is separable and the other inseparable. The separable is the Body and the inseparable the Spirit. The separable and the inseparable are antagonistic in status. The Spirit (*Basīt*) in view of the difference in gradation is of two universal kinds one is called Intellect (*'Aql*) and the other Mind (*Nafs*). Each of these have ten stata. The Cosmic Mind has no limit as to its individual parts. The first is the Creator's Intellect, which is the first effect of the Necessary Existence and the primary cause of Existences thereunder, and ordainer of Cosmic Existences. The Second Intellect is the ordainer of the Highest Sphere, the third of Sphere of Spheres, the fourth of Saturn's Sphere, the fifth of Jupiter's Sphere, the sixth of the Sphere of Mars, the seventh of Sun's Sphere, the eighth of the Sphere of Venus, the ninth of Mercury's Sphere and the tenth of Moon's Sphere. Each of these Intellects has also its Mind, because there cannot be an Intellect without a Mind, nor a Mind without an Intellect. These Intellects and Minds which are the ordainers of the Spheres each move the celestial orbs pertaining to their sphere. The Mind acts as a Lover and the Intellect as the Beloved. Because the Intellect is higher in status and nobler than the Mind, and hence nearer to the necessary existence.

(2). It must be understood, we say, that the Mind moves Ether like a Lover and Intelligence moves the Mind as a Beloved, because the Mind simulates and tries to pene-

trate into Intellect, and as a result of the Mind's endeavours to fulfil its longings for the Intellect, motions in Ether are evinced. These motions impart numbers to parts of Ether. Number is a Universal, the complete number is Infinite as a Universal; because a finite number is only a part, since it may be either odd or even, if odd, it is exceeded by even and even by odd, odd and even are parts of the number. Hence it rightly follows that no Universal has a limit and the Whole Number (Infinite) is doubtless among the Universals.

Now be it known that Universal existences which are perpetual, being the effects of the Necessary Existence are first the Creative Intellect, then the Cosmic Mind and then the Cosmic Body. The Body is of three kinds: Ether, Elements and Creations. Each of these admit subdivision and their parts come into being and cease to be without an end. The Ether and Stars have no creation or destruction as regards the parts. Thereunder come the Elements, Fire, Air, Water, Earth and then the Creations, *viz.*, the Mineral, the Vegetable and the Animal. Among the Genus of Animal is Man, but he is the final kind and being rational, superior to other animals.

The sequence of Beings is like the sequence of the letters of the Alphabet, each letter being derived from the one previous to it. Alif is not derived from any other letter and is the first cause of all letters of the alphabet, because it has no precedent but has a subsequent. Hence if any one asks us the question as to what the least number is, we shall reply " Two," since " One " is no number; because a number must have a precedent and a subsequent. Thus they say one into one is one, one into two is two, one into three is three, and so on. But two into two is four because one preceeds two and three succeeds it, three and one make four. The same is the case with all numbers. Hence Necessary Existence is one *not as a Number* because one is no number, as it has no precedent; but the Necessary Existence is One as being the Primal Cause. The effect thereof is the Intellect, and effect of Intellect the Mind, the effect of Mind the Ether, the effects of Ether the Elements, the effect of Elements the creatures, and each of these are the causes of what comes as an effect under them. That which is an effect is undoubtedly the cause of another. This is called a causal chain. A man is rightly a man if he understands the causal chain and knows that the above-mentioned are only medial entities, and because the Ether, the Elements and creations are the causes and effects of his existence, but not of his Genus, as he hails from Lord Almighty!

Now that we have found the noblest thing in Intellect and Mind in the end, we know that the beginning also was the same. The man who knows the beginning and the end understands rightly that his individual Intellect and Mind are of the same Genus as the cosmic Intellect and cosmic Mind and these other entities are alien from him, and he an alien to them. Hence he should endeavour to attain his Genus, so that he may not remain far apart from his kindred souls; because perdition is a static condition. We know that a Body has no relation to the Spirit (Basīt); and the Man's Self is in reality a Spirit; incapable of subdivision and the Body is capable of subdivision. Body is thus defined: it has length, breadth and thickness and other incidences, such as lines and surfaces which can be laid thereon. The Spirit (Basīt) is thus defined: it has no dimensions such as length, breadth, etc.; it understands all things, and is capable of recording impressions of knowledge; it is neither a point, nor a line, nor a body, nor has any other incidences, such as the why, the how, the whose, the where the when, shape, qualities, activity or passivity. On the other hand, Man's soul is an Essence, self-existing. The proof of the fact that Man's soul is an Essence is this: it records the impressions of knowledge. Now, knowledge is incidental and an incidental cannot stand on an incidental but on its Essence. Really the Man's soul is not a bodily Essence, because body is divisible and the soul understands the divisibility, and is not divisible; what is divisible cannot understand the divisibility. Hence this Essence (Man's self) should be kept pure from the qualities of the bodies. By qualities is meant the consequence of proximity which it has with the bodies—a proximity which it should not have lest it lead to its distruction. (God knows!).

[*Second Section*] (3). Know that the Intellect ('Aql) is busy with its Mind (Nafs) in understanding the objects and the Mind needs the Intellect for knowing reality of the objects. The benefit and advantage is attached to the Mind. Hence the Mind always resembles the Intellect. The proof of this is that no Mind ever envies the Intellect at the time of understanding, because the Mind counts its ability more than that of the Intellect at the time of understanding. But its ability to understand is only discursive and by no means definite. This semblance of the Mind with the Intellect is in its very nature, the effects of it become evident in the feelings (Mahsusat). Hence the Mind, which is higher than the body, is not without egotism, and whatever be the condition of the

body, it is not free from egotism. Body is composed of Matter and Form, and has conditions. Its condition is given by the Mind in the Universals, and in the individuals by the bodily cause to its effect. And what we say here about the details requires explanation. Thus the Cosmic Mind imparts mind to the individual, Ether imparts Elements to the creation and to Man who is a part of the creation. Conditions in Man's constitution are given by the Mind, the Ether, the Elements and creations. Hence the egotism of Man is greater than of those other things.

(4). Know that the ancients have not pondered on the individuals because the individuals come and go and are transitory. The ancients have dealt with the Universals because the Universals remain, and knowledge founded on them is durable. Whoever knows the Universals will necessarily understand the individuals.

Know now the Universals are of five kinds; *Genus* (*Jins*), *Species* (*Nou'*), *Kind* (*Faṣl*) *Special quality* (*Khāṣa*), *Incidence* (*'Arḍ*). Each of these is a universal by itself. Thus *Genus* is a universal comprising many universals. Thus Body and Essence (Jowhar) are each itself universal comprising many individuals. Essence (Jowhar) is a word implying all knowable objects, save Godhood. Essence is of two kinds, with a name and nameless. That which has a name is of two kinds, animate and inanimate. The animate is of two kinds, the rational and irrational. Now the Genus is found, i.e., the rational animal, because to its species there is no other superior. The other species are intermediate. The intermediate species are only kinds to the species above them and Genus to the kinds below them. When they are "kinds," they are parts of their universal. Hence each of them is a whole as well as a part. Thus, Essence is a Genus to its species and its species are Animate and Inanimate, the Animate is a Genus to its specie and its species are Rational and Irrational. Now Essence is a Universal, so that every Genus that exists is its part. The "*Kind*" is a universal which has the power of separating a Genus from Genus and Species from Species. Thus, Animal is a word comprising Rational and Irrational. Rational and Irrational are the kinds by which Man is distinguished, because it is rationality which can distinguish a Man from other animals. Similarly for other things.

Special Quality is an incidence which cannot be separated from its Essence either by imagination or by reason; for

example wetness from water, heat from fire, dryness from earth, fineness from air and so on.

The *Incidences* ('Arḍ) are generally of nine kinds, Quality, Quantity, Relation, Place, Time, Position, Propriety, Activity, and Passivity.

(5). The actions which emanate from Man are of two kinds: the Present (Ḥal), and the Habitual (Malika'). The present action (Ḥal) means the movement or repose produced in a man as result of a change or emotion or desire. These are of two kinds: agreeable and disagreeable; for example, anger and malice are both disagreeable; affection and love are both agreeable. Whatever comes and soon disappears is present action (Ḥal), whatever remains for a longer time is habitual (Malika'). Thus one reads a book and remembers it for a long time. These agreeable and disagreeable qualities remain in Man. But when they disappear, they become also incidental and have no relation to the nobility of Man.....

We should know that whatever one can think of, is one of the three kinds: Necessary, Possible and Impossible. The necessary thing is one that cannot but exist. The Possible is that which may or may not exist..... "Non-existent" is merely a word in the imagination of folk. Whatever exists necessarily is, the Lord: His name be praised! Whatever has a possible existence are all beings (excepting the Lord). The Impossible cannot exist at all!

(6). Know that Existences are of two kinds: the necessary and that is Lord Almighty, and other possible existences, i.e., the Essence which is free from all incidents and the Incidental which is never free from incidents. The Essence is of two kinds. Body and non-Body. Some bodies are homogeneous in formation. Their effects are different, some are hot, some cold, some vegetable, some mineral. The effects of heterogeneous bodies are mixed.....

Philosophers call these effects as Properties. Thus a magnet attracts iron, and fire has the power of producing hundred thousand sparks from a single spark without diminution in the fire. Fire is visible and consequently has lost its wonder, otherwise the atom of fire is the most wonderful of all. Anyhow, a man does not think fire wonderful and knows that fire has the power of ignition and heat, similarly, he should think that in the Body of the Magnet there is a power which

acts in attracting iron. Whoever knows this, will solve many cases.

[*Third Section*] (7).

Translation of this portion has already been given in Section viii of this Introduction (p. XLVII).

(*f*) *'Omar Khayyām's Arabic verses.*

We have only five Qita's by 'Omar which are quoted by Qiftī and Shahrzurī.

(١)

تدين لى الدنيا بل السبعة العلى ... بل الافق الاعلى إذا جاش خاطرى

أصوم عن الفحشاء جهراً و خفية ... عفافاً و افطارى بتقديس فاطرى

و كم عصبة ضلت عن الحق فاهتدت ... بطرق الهدى من فيض المتقاطر

فان صراطى المستقيم معابر ... ضبن على وادى العمى كالقناطر

(١)

I traverse through the world to even seven spheres,
I reach the Plane Supreme thus when my heart expands.
I fast from acts unchaste, refrain from evil thoughts,
And end my fast in peace on purest holy fare.
Many are lost in World, some few are saved by Faith,
Who in the Path are guided by ever helping Grace.
So by this Royal Road I march to reach my Goal,
I pass over this Bridge through Darkest Wilderness.

(٢)

اذا قنعت نفسى بميسور بلغة ... يحصلها بالكد كفى و ساعدى

أ منت تصاريف الحوادث كلها ... فكن يا زمانى موعدى او مواعدى

رمى اتخذت الشعر بين منازلى ... و فوق مناط الفرقدين مصاعدى

اليس قضى الافلاك فى دورها بان ... تعيد الى نحس جميع المساعد

فيا نفس صبراً فى مقيلك انما ... نخزّ ذراها بانقضاض القوائد

متى ما دنت دنياك كانت مصيبة ... فواعجباً من ذالقريب المباعد

اذا كان محصول الحيوة منية ... فسيان حالا كل ساعٍ وقاعد

(2)

With mind contented, plenty comes in train,
To acquire which my hands I have to strain.

In peace I watch this ever whirling wheel,
What matters Times may bring me loss or gain?

Not East or West in centre firm I stand,
A guiding star in top of all remain,

His finger moveth all the skies and stars,
From Zenith down to Nadir they are lain.

So keep Thy balance, firmly stand, O soul!
If pillar slips this roof will crash in plain.

Why should ye pine for world and fall in woe?
From nearest bliss why wander wide in vain?

If by desires ye gain the gist of life,
Then race or rest: ye choose between the twain.

(٣)

زجيت دهراً طويلاً فى التماس أخٍ يرعى ودادى اذا ذوخلة خانا

فكم آلفت وكم آخيت غير أخٍ وكم تبدلت بالإخوان إخوانا

وقلت للنفس لمّا عز مطلبها بالله لا تألفى ما عشت إنسانا

(3)

For long I sought in world, perchance a friend to meet;
I treated them so kindly but they are wont to cheat;

So many friends I made but they have turned my foes,
For kith and kin of world—each other they would eat.

So when my mind is eager for friends I tell it so:
By God! so long thou be to none thou go to greet!

(۴)

سبقت العالمين الى المعالى بصائب فكرة و علّو همّه
فلاح بحكتى نورالهدى فى ليال للضلالة مدلهمه
يريد الجاحدون ليطفئوها ويأبى الله الا ان يتمّه

(4)

I soar above both Worlds to Highest Realm
With lofty courage and with sober thought.
The Guiding Light of Wisdom dawns in me,
The Darkness and Delusion are dispelled.
The foe may try to intercept the Light,
But Lord maintains it by His Grace Divine.

(۵)

العقل يعجب فى تصرفه ممّن على الايام يتّكل
فنوالها كالريح منقلب ونعيمها كالظّل منتقل

(5)

The Wise remaineth occupied with Him,
And stays sedate in peace thro' all the days.
Desires for him are only rolling winds,
And joys are phantoms moving further far.

(*g*) *Qita' of 'Omar Khayyām on World and Life.*

The following Qita' found ascribed to 'Omar in various anthologies summarises 'Omar's views on World and Life.

دوش باعقل در سخن بودم كشف شد بردلم مثالے چند
گفتم ای مايهٔ همه دانش دارم الحق بتو سوالے چند
كيست اين زندگانی دنيا گفت خوابيست يا خيالے چند
گفتم ازوے چه حاصل است بگو گفت درد سرو و بالے چند
گفتم اين نفس كے شود رامم گفت چون يافت گوشمالے چند
گفتم اين بحث اهل دنيا چيست گفت بيهوده قيل و قالے چند
گفتم اهل ستم چه طايفه اند گفت گرگ وسگ و شغالے چند
گفتم اهل دول درون چه فن اند گفت در بند جمع مالے چند
گفتمش چيست كتخدائی گفت هفتهٔ عيش و غصه سالے چند
گفتم او را مثال دنيا چيست گفت زالے كشيده خالے چند
گفتمش چيست گفتهٔ خيام گفت پندليست حسب حالے چند

Qitaʿ of ʿOmar Khayyâm on World and Life.

A talk I had with Wisdom once,
And learnt some dainty metaphors.
I said "Thou store of all we know—
I ask some questions—tell me terse."

Ques. What is the life we live in world?
Ans. A dream or phantom, fancy worse!
Ques. Then what we gain or gather here?
Ans. A Plague or Sores with none to nurse!
Ques. So when this nag of lust is tamed?
Ans. When curbed by whip and constant spurs!
Ques. And what of doctrines discussed here?
Ans. Some empty jargons they rehearse!
Ques. And what you think of Tyrants here?
Ans. As wolves or hounds Death—compassors!
Ques. And how are wealthy here engaged?
Ans. The greedy storing rot in purse!
Ques. Does wedlock bring them bliss of life?
Ans. A week of joy and rest a curse!
Ques. But what you think of world so fine?
Ans. A hag in rouge and fashion firs!
Ques. So what is all now ʿOmar said?
Ans. Precepts as meet some cases Sirs!

XIV.

THE QUATRAIN, THE TARĀNA', DO-BAITI AND KHAṢI.

The practice of expressing tender feelings, mystic experiences and philosophical ideas in a quatrain, a stanza of four lines, is as old as the Vedas where a series of connected quatrains form a Sūkta.

A collection of a hundred quatrains is called in Sanskrit a Ṣataka, such as the famous Nīti, Vairagya and Sringār Ṣatakas of Bhatrihari [First Century B.C.]. The Arabic Verse, the "*bait*" or "tent", which primarily consisted of two parts like the flaps of a tent, has also quatrains. The following two from 'Alī Murtuḍā, the first Saint-Poet of Islām, the main fount of Islāmic Ṣūfism, unveil his Expansive heart.

انی ابن نفسی وکنیتی ادبی من عجم کنت او من العرب
ان الفتی ان یقول ها نا ذا لیس الفتی ان یقول کان ابی

I'm born of Soul, in Culture chose a name,
What matters Merv or Mecca whence I came;
For he is brave who says: "Lo! here I stand"
Not he who prates about his father's fame!

لقد صار قلبی قابل کل صورت فمرعاً لغزلان و دیراً لرهبان
ادین بدین الحب انی توجّه رکایب ارسلت دینی و ایمانی

My heart embraces all creation great and small,
'Tis pasture for the deer and Mystic Temple Hall;
I chose the path of Love, and even as I glance,
Men welcome this my creed and follow at my call!

Though at first free, as in Sanskrit, from restriction to any particular metre, the Persian quatrain was confined about a century before 'Omar, to the Hejaz metre and called *Tarāna'*, a Song. Each line of the *Tarāna'* commences and ends with a spondee, has twenty "*Mātrās*" and falls into 24 varieties. The Persian and Sanskrit have remained close in origin and geographic domicile, and thus naturally the *Tarāna'* resembles in name, metre and use, with the *Āryā Gītī*, Āryan Song of Sanskrit.

The Rhyme.

In the early stages all four lines of the *Tarāna'* rhymed, so it was called a "*Dō baitī.*" The form without rhyme in the third line had become common in the time of Rashīd ud Dīn Waṭwāṭ (d.1182), who in his work on Persian Prosody *Ḥadāiq us Saḥar* defines it as follows:—"A *Dō Baitī* without a rhyme in the third line is called a *Khaṣī* (Castated)."

In a paper read at The All India Oriental Conference held at Baroda in (1935), Dr. Muḥammad Iqbāl showed that the term *Rubā'ī* was applied to the *Tarāna'* after the rhyme in the third line had been completely discarded. In his opinion the rhyme from the third line may have been dropped in the fifth century Hijri, and "in a genuine collection of 'Omar Khayyām's quatrains the four-rhymers should outnumber the three-rhymers."

I feel that we are not justified in drawing the above conclusion because the following 'Omarian quatrains which indicate the poet's age at the time of their composition are all three-rhymers.

After 30th year: 102: X. 35: Bad nāmī.

After about 40th year: 485: IX. 30: Fardā.

After 50th year: 893: IX. 131: Andāza'i.

It is thus clear that in 'Omar's time, if not earlier, the four-rhymers were getting out of fashion, and that he preferred the three-rhymer quatrain. The fact however remains that the available MSS. record many four-rhymers as 'Omarian. Thus more than 25% of the total "known" 'Omarian quatrains are four rhymers. Their index numbers are given below. The quatrains which are vagrant are prefixed with letter V.

Index Nos.—14, 17, V19, 21, V28, V36, V41, 43, V49, 58, 62, 71, 73, 74, V77a, 84, 86, 98, 107, V118a, 121, 125, V130, V131, 133, 134, V144, 145, V147, V153 155, 157, 159, 161, 162, 169, V178, 181, V185, 186, 221, V223, V224a, 228, 232, V242, 242a, 247a, 250, V254, 257, V259, 263, 270, 271, 275, 278a, V279, 286, 288, V289, V292, 296, V298, 306, 317, V322, 325, 355, 363 V366, V370, V375, V381, V385, V387, V397, V406, 417, 419, V442, V448, 457, 461, V465, V475, V477, V481, 484, 486, V487, V488, V493, 496, V502, 514, 520, 526, V538, V538a, 544, V546, 571, V577, 586, 586b, 595, V596, 601, 605, 610, V614, V617, V618, V620, V623, 624, 625, 626, 630, 636, V641, V643, V644a, 645, 648, 650, 651, V651, 660, 664, V671, 682, V685, 687, V688, V689, V695, 697, 709, V711, V714, V718, 733, 744, 747, 748, V750, 753, 755, 757, V758, 762, 771, V777, 784, V785, 786, 787, 788, 796, V800, V812, 820, V836, 839, 844, V848, V851, 854a, V852, V853, V857, 858, 859, 863, 865, 866, V875, 878, 878a, 890, 892, 898, 905, 909, V912a, 917, 921, V924b, 944a, V946, 951, 953, V965, 978, 983, 995, V998, V999, 1003, 1005, V1008, 1012, V1018a, 1020a, V1028, 1030, V1033, V1041, 1042, V1046, 1048, 1052, 1053, 1055, 1057, 1058, 1064.

It is also probable that some 'Omarian quatrains which were originally four rhymers were made three rhymers subsequently.

The following are instances:—

(*a*) Qn. No. 153: V. 15 as quoted by Najmud Dīn Rāzī in his *Mirṣād ul 'Ibād* had the third line rhyming with other lines thus:—

Gar nēk āyad shikastan az bahr-i chirāst

but we find it in MS. Hy. as follows:

Gar nēk āyad shikastan az bahr-i chi' būd.

(*b*) Qn. No. 131: VII. 53 must have had third lines rhyming with the others as follows:

Īn yak nufasē ki dar tanat *'āriyatīst.*

The reading was changed *'āriyat ast.*

(*c*) Qn. No. 442: V. 39 must have had the third line rhyming with the others thus:—

Tā charkh-i athīr u akhtarān *khwāhad bud.*

khwāhad bud was changed to *sair kunad.*

As the poets who came after 'Omar usualy wrote three-rhymers only, *prima faci* a four-rhymer in the collections of 'Omarian quatrains cannot be rightly alleged to belong to any later poet.

XV.

'OMAR KHAYYAM'S QUATRAINS SUNG IN ṢUFI CIRCLES.

Sages who soar higher than the common-place are welcomed by the select few. Such was the case with 'Omar. His quatrains banned by the common folk of his time, as Qifti says, for being "a biting criticism on *Shara'* and a jumble of entanglements" were yet welcomed by Ṣufīs who "understood the purport of his poems and interpreted it to be in accordance with their own doctrines and discoursed on them in their *Open assemblies* and *Inner circles.*" Thus says 'Omar in Qn. No. 446: X. 42.

رندان مجرد که ملوك زمنند در میکدها بنام من باده زنند

I desired to verify the above statement of Qiftī. Ḥakīm Sanāī (d. 1151) an admitted Ṣufī, a disciple of Abū Ḥāmid Nāṣir ud Dīn Muḥammad bin Manṣūr (under whom according to Tabrīzī, 'Omar had received his early education) called my attention. Sanāī in one ghazal says:—

[p. 75 Bombay Edition]:—

پسرا خیز تا صبوح کنیم راح را همنشین روح کنیم
باده نوشیم بے ریا از آنك با ریا توبه نصوح کنیم
حال با شعر فرخی آریم رقص بر شعر بوالفتوح کنیم

The last verse means:—

With Farrukhī's poems we go in trance
With Bul Futūḥ's poems we lead the dance!

Bul Futūḥ or Abu'l Fataḥ is a clear reference to 'Omar Khayyām, the *only one* poet of that Kunniyat *before Sanāī.*

It is thus clear that 'Omar's quatrains were sung in Ṣufī circles during Sanāī's time. There is no doubt that Sanāī was an admirer of 'Omar and the above ghazal confirms Qiftī's statement.

In the following ghazal (p.23 Bombay Edition) Sanāī explains the terms Bāda' (Wine), Muṭrib (Songster) and Sāqī (Cup-bearer).

ای مستان خیزید که هنگام صبوح است
هر دم که درین حال زنی دام فتوح است
یك مطربتان عقل ودگر مطرب عشق است
یك ساقیتان حور ودگر ساقی روح است
باده که درین وقت زنی باده مباح است
توبه که درین وقت کنی توبه نصوح است
طوفان غم ار از پس واز راست برآید
در باده گریزید که آن کشتی نوح است

Arise O Mystics! this is matin time,
Each breath now lifts us up to conquest height.
One Songstress is Wisdom the other Songster Love,
One Cup-bearer is Fairy, the other is Soul,
The " Wine " you drink now is Wine allowed,
The Vow you make now is Morning Vow,
If the Tempest of grief overtakes you all around
Take Shelter under Word your Noah's Arc.

The last verse echoes the 'Omarian Qn. No. 264: IX, 101.

طوفان غم اردرآید از پیش ولست
در باده گریز کشتیٔ نوح تو اوست

In the following ghazal (p.28 Bombay Edition) Sanāī praises " *Kharābāt* " and " *Mai Khāna*'."

هر کو بخرابات مرا راه نماید
زنگ غم وتیمار زجانم بزداید
هر کو بکشاید در میخانه بمن بر
ایزد در فردوس برو بر بکشاید
گویند سنائی را شود شرم به یکبار
رفتن بخرابات ورا شرم نیاید
دایم بخرابات مرا رفتن از آنست
کلا بخرابات مرا دل نکشاید

The man who directs me in Tavern way
Removes my rusting Grief and Pangs of life.

To him who admits me in Mystic Shrine
The Lord will open gates of Paradise.

Thus whisper folk: "O fie on Sanāī!
Has he no shame to wend in Tavern way?"

I will to Tavern ever go because
My heart expandeth there and there alone!

It will be evident from the first two verses above that none could go to the "*Kharābāt*", the Tavern, unless the manners and etiquettes prevailing there were first shown to him; and none could enter the "*Maikhāna'*", the Mystic Shrine unless the door was opened to him and he was initiated. The "*Kharābāt*" was thus the open assembly and the "*Maikhāna'*", the "Inner Circle" of the Ṣufīs, as distinguished by Qiftī. The very first 'Omarian quatrain of MSS. arranged according to rhymes, (Qn. No. 1: IX. 1) draws this distinction clearly.

آمد سحرے ندا ز میخانهٔ ما
کای رند خراباتی دیوانهٔ ما

THE KEEPER'S call at dawn I heard "Awake!
Thou wreck of Tavern pining for our sake—

The poet was called into the "*Maikhāna'*," i.e., "The Mystic Shrine," after he had pined for some time in the "*Kharābāt*", i.e., "The Tavern."

Here again 'Omar says:—516: IX. 6.

مارا ز خرابات خراب آوردند در میکده بردند و شراب آوردند
گفتم که شراب را کباب باید دلها همه بردند و کباب آوردند

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;

With wine in hand I call for broiled meat:—
To serve me meet—my heart they first would kill.

As regards the Tavern etiquette 'Omar says:—Qn. 183. VIII. 2.

رفتم بخرابات با یمان درست زنار مغان را بمیان بستم چست
شاگرد خرابات ز بدنامی من رختم بدر افگند و خرابات بشست

I went to Tavern-door as some divine,
With flowing gown and cowl and girdled fine;
The Warden scanned my face, and with disgust,
He threw my baggage out, and washed the shrine.

Qn. 1059: VIII. 2.

هان تا بخرابات مجازی نائی تا کار قلندری نسازی نائی
این ره ره مردان سرافرازانست زنهار درین کوچه ببازی نائی

Beware ye dally not with Love in vain,
Till ye could be its victims and be slain;
This path's reserved for lofty hearted souls,
Beware ye trespass not this risky lane!

Qn. 998: VIII. 11.

جز راه قلندر بخرابات مپوے جز بادهٔ و جز سماع وجز یار مجوی
بر کف قدح باده وبردوش سبوے می نوش کن ای نگار بیهوده مگوی

Step not in Tavern save thro' Mystic Gate,
And Seek for none but love and Song and Mate;
In hand His cup, on shoulder water-pot,
Just love and mind your own and never prate.

In the "*Kharābāt*" or open assembly there was music. The "Wine" of the Inner Circle, *Maikhāna* is defined by 'Omar as follows:—Qn. 171: IX. 3.

در میکده ذکر باده چل اسم من ست رندی و پرستیدن می قسم من است
من جان جهانم اندرین دیر مغان این صورت کون جملگی جسم من است

In Mystic Shrine, the Name is styled as Wine,
To love and be in trance I most incline;
I am the soul of world in Holy shrine,
The world is body for my soul Divine.

The ideas in 'Omarian quatrains are found in Sanāī's odes, expressed *almost in the same words,* for example:—

1. (*a*) *Sanāī* p. 10.

هر آن روزے که باشم در خرابات همی نالم چو موسی در مناجات

1. (*b*) *O. K.* qn. 603 VIII. 1.

با توبه خرابات اگر گویم راز به زانکه کنم بے توبه محراب نماز

2. (*a*) *Sanāī* p. 64.

چاك زد جان پدر دست صبا دامان گل

2. (*b*) *'Omar* Qn. 904: III. 17.

بنگر ز صبا دامن گل چاك شده

3. (*a*) *Sanāī* p. 23.

ساقیا وقت گل چو گل مے ده وقت گل توبه کس نه فرمودست

3. (*b*) *'Omar*: 390: IX. 68.

گل جامه دران وبلبلان نعره زنان در وقت چنین توبه روا کے باشد

Some times we feel that Sanāī in his odes is explaining 'Omarian quatrains.

4. (*a*) *Sanāī* p. 12.

بر در کعبهٔ طامات چه لبیك زنیم که به میخانه نیابیم همی جاے نشست

4. (*b*) *'Omar* Qn. 260: IX. 57.

میخانه وکعبه خانهٔ بند گیست

5. (*a*) *Sanāī* p. 27.

چاره تا کے جوی از درمان درد دل بسے رو بترك جان بگو دردت همه درمان بود

5. (*b*) *'Omar* Qn. 35: II. 55

درمان طلبی درد تو افزون گردد با درد بساز هیچ درمان مطلب

6. (*a*) *Sanāī* p. 52.

ای نکتهٔ خوبی ونکوئی به همه وقت گردندهٔ عشق تو چو پرکارم پرکار

6. (*b*) *'Omar* Qn. 743: I. 46.

جانا من وتو نمونهٔ پرکاریم

7. (*a*) *Sanāī* Qasīda' p. 40.

چون دل وجان زیر پایت نطع شد پاے بکوب

چون دوکون اندر دو دستت جمع شد دستے بزن

7. (*b*) *'Omar* Qn. 727: VIII. 125.

بر خیز وبکوب پاے تا دست زنیم

The readers will easily recognise 'Omarian ideas in the following verses of Sanāī.

Sanāī p. 71.

خیز تا می‌خوریم و غم نخوریم انده روز نامده نخوریم

Sanāī p. 85.

چند روزے درین جهان بودم بر سر خاك باد پیمودم
بدویدم بسے و دیدم رنج یك شب از آز خویش نغنودم
چو دانستم که گر دانست عالم نیامد مرد را بنیاد محکم
پس آن بهتر که تا در وے مقیمم شبان و روز باشم مست و خرم

Here the readers will recognise a beautiful parody of the famous 'Omarian Qn. No. 899: XI. 59 Ai Sōkhta'ī.

ای ز آب زندگانی آتشے افروخته
واندر او ایمان وکفر عاشقان را سوخته

ای ز آب روے خویش اندر دبیرستان عشق
تخته عمر سنائی شسته از آموخته

Niẓāmī Ganjawi [d. 596 H.] has described The "*Kharābāt*" thus:—

دوش رفتم بخرابات و مرا راه نبود
میزدم ناله وفریاد کس از من نشنود
یا نه بد هیچ کس از باده فروشان بیدار
یا که من هیچ کسم هیچ کسم در نکشود
پاسے از شب بگذشت بیشترك یا کمتر
رندے از غرفه برون کرد سر و رخ بنمود
گفت خیر است درین وقت کرا میخواهی
بے‌محل آمدنت بر در ما بهر چه بود
گفتمش در بکشا گفت برو هرزه مگوی
کاندرین وقت کسے بهر کسے در نکشود
این نه مسجد که بهر لحظه درش بکشایند
که تو دیر آئی و اندر صف پیش استی زود

این خرابات مغان ست درو رندانند
شاهد وشمع و شراب و شکر ونای وسرود
هر چه در جملهٔ آفاق درین جا حاضر
مومن و برهمن و گبرو نصارا و یهود
گر توخواهی که دم از صحبت ایشان بزنی
خاك پای همه شو تا که بیابی مقصود
ای نظامی چه زنی حلقه این در شب وروز
که ازین آتش گردان تونه بینی جز دود

Last night I sought the " Tavern " but had no guide to lead,
I cried and shouted loud but none would care or heed.
Perhaps the " Vintners " there had fallen deep in sleep,
Perhaps my name and fame none happened there to read.
So thus I moaned for hours as hours past at night,
A " Reveller " peeped from window—I got a chance to plead!
Said he: " All hail! O Sir whom have you come to seek?
To call untimely here, are you in urgent need?"
Said I: " Now open door!" Said he: " Silence avaunt!"
" To admit you at night has any one agreed?
" This place is not a mosque which opens at your call,
" So that you enter late and yet in ranks precede,
" This is a ' Magi's Tavern ' and there are ' Revellers ' here
" With ' Beauty ', ' Wine ' and ' Lights ' with Sweets and Song and Reed,
" The Muslim, Brahmin, Christian, the Zartusht and the Jew
" In ' Tavern ' you will find the man of every creed.

"And if you wish to profit with their discourses here,

"Be dust of feet of all, so then you may succeed.

"How long would thou Nizāmī be knocking at this door?

"O fool! This love is fire which gives thee smoke indeed."

From the above description, it would appear that in Niẓāmī Ganjawī's time the term "*Kharābāt*" was applied to Ṣufī gatherings where seekers after the Truth, without distinction of creeds discoursed. Poems were read and sung.

"*Kharābāt*" was also termed "*Dair-i-Fanā,*" the place of annihilation. Thus Ahlī Shīrāzī [d. 942 H. 1535] in the preface to his compilation, called "Ṣāqī Nāma'" says as follows:—

[HSL. MS. No. 817 Dawāwīn].

پوشیده نماند که رندان دیر فنا که صوفیان صومعهٔ قدس اند و صبوحی زدگان مجلس انس و به یمن وصفائی صحبت ایشان و برکت نگهت انفاس این جگر ریشان غنچهٔ دلهاے خسته وعقدهٔ کارهاے بسته کشاد می یابد . ..... واین طائفه را در یقین عبارت و معین اشارت بآن رمزیست واین رمز هم زبان ایشان داند باجمال پرده نشینان معنی. وچون ذکر ساقی می کنند مراد سالکان راه حقیقت و شریعت و طریقت است و یاد مے چون کنند مقصود شان زلال علم و معرفت است تا بوسیلهٔ آن گم شدگان بادیهٔ ضلالت و تشنه لبان بیابان جهالت بزلال مسرت شریعت و طریقت بکعبهٔ حقیقت رسند ..... واین درویش میخانهٔ عشقبازی اهل شیرازی غفرالله ....او را رباعی چند در مستی محبت این جماعت رونموده بود درین اوراق پریشان جمع کرده نامش ساقی نامه کرد. امید که به نظر صاحبدلان ملحوظ و از نظر عیب جویان محفوظ ماند.

Ahlī Shīrazī defines the Rindan-i Dair-i Fanā, i.e., Revellers of the Tavern as Ṣūfīs, "Sāqī" a seeker after Truth, "Wine" the Knowledge. His collection of Sāqī Nāma' in the above MS. contains 96 quatrains addressed to "Sāqī" which are found in the MSS. of 'Omarian quatrains. Various poets have composed Sāqī Nāmas in the form of Mathnawīs [See Bibliography IV item 40], but not in quatrains.

XVI

Echoes in 'Omarian quatrains of Epigrams and Maxims in Hitopdesh (Pancha Tantra) and Bharthihari's Shatakas.

As noticed above Sanāī took 'Omar's wine-quatrains in a Mystic sense. There are many 'Omarian quatrains, purely philosophic and didactic, free from any scent of "Wine." We have already noticed instances in Nāṣir Khusraw's poems of similarity of thoughts and their mode of expression with 'Omar—a similarity which led us fairly to conclude that some 'Omarian quatrains were influenced by Nāṣir Khusraw's poems. The same similarity is noticeable in pessimistic and didactic maxims in Hitōpdesh, (a redaction of Panchtantra), and Bhartriharī's epigrams. Panchtantra versions were, we know, translated in Pehlawī, Persian and Arabic before 'Omar. Bhartriharī is said to have lived in the first century B.C. It is probable that his epigrams, which had a wide currency, might have travelled into Persia. It is noteworthy that line for line ideas and modes of expression are identical. Here are some examples:

1. *Hitōpdēsh*:

परो ऽपि हितवान् बंधुर्बंधुरप्यहितः परः ।
अहितो देहजो व्याधिर्हितमारण्यभेषजम् ॥

'Omar: 115: VII. 17.

بیگانه اگر وفا کند خویش من ست ورخویش جفا کند بداندیش من ست
گر زهر موافقت کند تریاق ست ور نوش مخالفت کند نیش من ست

A faithful alien as a kin I take,
A faithless kin is foe I would forsake;
A poison acts as nectar, saves our life,
A morsel not digested kills as snake.

2. *Hitōpdēsh*:

उत्थायोत्थाय बोद्धव्यं महद्भयमुपागतम् ।
मरणव्याधिशोकानां किमद्य निपतिष्यति ॥

'Omar: 159: VII. 1.

درخواب بُدم مرا خردمندے گفت کزخواب کسی را گُل شادی نشگفت
کارے چه کنی که با اجل باشد جفت برخیز که زیر خاک میباید خفت

In sleep I was—A sage then told me so,
" In darkness fruit of bliss will never grow;
Arise and fight with Death, avoid his blow
Ere long ye sleep within The Pit below.

3. *Hitōpdēsh*:

अनिष्टादिष्टलाभे ऽपि न गतिर्जायते शुभा।
यत्रास्ति विषसंसर्गो ऽमृतं तदपि मृत्यवे ॥

'Omar: 283: II. 54.

هشدار که روزگار شور انگیزست ایمن منشین که تیغ دوران تیزست
درکام تو گر زمانه لوزینه نهد زنهار فرومبر که زهر آمیزست

Beware! the Time is raising great uproar;
His flourishing sword is sharp besmeared with gore.
The kissing comfit which a siren gives
Is soaked in poison, eats you in the core.

4. *Hitōpdēsh*:

दुर्नीतं हि किमस्ति किं सुचरितं किं स्थानलाभे गुणः
कालो हि व्यसनप्रसारितकरो गृह्णाति दूरादपि।

'Omar: 28: IV. 34.

عاقل بچه امید دریں شوم سرا بر دولت او نهد دل از بهر خدا
هرگاه که خواهد بنشیند از پا گیرد اجلش دست که بالا بنما

What hope this fatal Inn hath for the wise?
And why he hankers after annas pies?
For when he hoards, and thinks of settling down,
His hand is pulled by death with " Hie arise!"

5. *Hitōpdēsh*:

शरीरस्य गुणानां च दूरमत्यंतमंतरम्।
शरीरं च क्षणध्वंसि कल्पांतस्थायिनो गुणाः ॥

'Omar: 45: VII. 14.

روزیکه جزای هرصفت خواهد بود قدر تو بقدر معرفت خواهد بود
درحسن صفت کوش که در روز جزا حشر تو بصورت صفت خواهد بود

The Day your acts and thoughts are weighed indeed,
They know your worth, and thus you will be fee'd.
Acquire some merits—be in saintly folds,
For as your merits even so your meed.

The qualities acquired by Man adhere to his self and always remain.

The same idea is beautifully developed by 'Omar in qns. V. 18 to V. 23.

6. *Hitōpdēsh*:

धनवानिति हि मदस्ते किं गतविभवो विषादमुपयासि।
करनिहतकंदुकसमाः पातोत्पाता मनुष्याणाम्॥

'*Omar*: 499: II. 16.

گرچه غم و رنج من درازی دارد عیش و طرب تو سرفرازی دارد
بر دهر مکن تکیه که دوران فلك در پرده هزار گونه بازی دارد

My grief prolongs, I find it nev'r allays,
Your lot is swinging now in higher sways;
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

7. *Hitōpdēsh*:

जन्मनि क्लेशबहुले किं न दुःखमतः परम्।
इच्छा संपद्यते नास्ति यच्चेच्छा न निवर्तते॥

'*Omar*: 21: IV. 36.

زین دهر که بود مدتے منزل ما نامد بجز از بلا و غم حاصل ما
افسوس که حل نگشت یك مشکل ما رفتیم و هزار حسرت اندر دل ما

We halt on earth a whilom in our course,
And lo! we gather naught but plague and sores;
Alas! not one in hundred doubts is solved,
We go with heavy hearts and deep remorse.

8. *Hitōpdēsh*:

The Sanskrit epigram was spoken by a bird on the scene of battle after the Great War ended.

क्व गताः पृथिवीपालाः ससैन्यबलवाहनाः।
वियोगसाक्षिणी येषां भूमिरद्यापि तिष्ठति॥

'*Omar*: 645: IV. 28.

مرغے دیدم نشسته بربارهٔ طوس در پیش نهاده کلّهٔ کیکاؤس
با کلّه همی گفت که افسوس افسوس کو بانگ جرسها و کجا نالهٔ کوس

I saw a quail amidst the battlefield,
It nestled safe beneath a broken shield;

It spake to royal skulls in great disdain:
"Where *is* the pomp ye wield, what *is* the yield?"

9. *Hitōpdēsh*:

कायः संनिहितापायः संपदः परमापदाः ।
समागमाः सापगमाः सर्वमुत्पादि भंगुरम् ॥

'Omar: 284: IV. 46.

هیهات که این جسم مجسّم هیچ ست وین دایرهٔ وسطح مُخیّم هیچ ست
در یاب که در کشاکش موت وحیات وابستهٔ یك دمیم وآنهم هیچ ست

Alas! this buxom body is but frail,
This Dome and Candle are a fairy tale;

When life and death are playing tug-of-war,
The rope, our breath, would snap at last and fail.

10. *Hitōpdēsh*:

पंचभिः संस्कृते देहे पंचत्वं च पुनर्गते ।
स्वां स्वां योनिमनुप्राप्ते धीर का परिदेवना ॥

'Omar: 618: VII. 141.

بودی که نبودت بخور وخواب نیاز کردند نیازمندت این چار انباز
هر یك بتو انچه داد بستاند باز تا باز چنان شوی که بودی ز آغاز

Thou wert devoid of waking, hunger, sleep,
Four el'ments gave their stores for thee to keep;

But each will wrest from thee what once it gave,
Denuded thus they cast thee in the deep.

11. *Hitōpdēsh*:

व्रजंति न निवर्तंते स्रोतांसि सरितां यथा ।
आयुरादाय मर्त्यानां तथा रात्र्यहनी सदा ॥

'Omar: 93-a: II. 57.

این یك دوسه روز نوبت عمر گذشت بگذشت چنانکه بگذرد باد بدشت

The first, the second, third—they sneak away
These urchin days of life as wind in play.

12. *Hitōpdēsh*:

यामेव रात्रिं प्रथमामुपैति गर्भे निवासं नरवीर लोकः।
ततःप्रभृत्यस्खलितप्रयाणः स प्रत्यहं मृत्युसमीपमेति॥

'*Omar*: 653-a: XII. 30.

بادل گفتم که ای دلِ کافر کیش از مرگ بیندیش و صلاح آور پیش
دل بامنِ مستمند حیران می گفت روزے مُردم که زادم از مادر خویش

I censured thus my heart: "Thou heathen knave!
Think of the Death, and never misbehave."
I felt so stupefied with heart's retort:
"When I was born I died and found my grave."

13. *Bhartriharī*:

सृजति तावदशेषगुणाकरं पुरुषरत्नमलंकरणं भुवः।
तदपि तत्क्षणभंगि करोति चेदहह कष्टमपंडितता विधेः॥

'*Omar*: 659: V. 1.

جامیست که عقل آفرین میزندش صد بوسه ز مهر بر جبین میزندش
این کوزه گرِ دهر چنین جامِ لطیف میسازد و باز بر زمین میزندش

Such graceful cup! its praise the Wisdom sings,
And thereon all His love and grace He brings;
But then this Potter of the world would make
Such graceful cups which soon on ground he flings.

14. *Bhartriharī*:

यदा किंचिज्ञोऽहं द्विपसममदांधः समभवं
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः।
यदा किंचित्किंचिद् बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः॥

'*Omar*: 379: IX. 184.

تا بود دلم ز عشق محروم نشد کم بود ز اَسرار که مفهوم نشد
اکنون که همی بنگرم از روی خرد معلومم شد که هیچ معلوم نشد

I thought my heart had caught His lovely glow,
I thought His secrets were as what I trow,
But now with wisdom's eyes I scan myself
And see that know I naught for aught I know.

15. *Bhartriharī*:

मत्रानेकः क्वचिदपि गृहे तत्र तिष्ठत्यथैको
यत्राप्येकस्तदनु बहवस्तत्र चान्ते न चैकः।
इत्थं चेमौ रजनिदिवसौ दोलयन् द्वाविवाक्षौ
कालः काल्या सह बहुकलः क्रीडति प्राणिशारैः॥

'Omar: 69: VI. 1.

از هر زه بهردر ے همی باید تاخت بانیك وبد زمانه می باید ساخت
از طاسك چرخ ولعبتین تقدیر هر نقش که پیدا شود آن باید باخت

From door to corner we should run the course,
With good or bad of time we bear of course;

Where Time and Fate are mates and die is cast—
Then heads or tails, 'tis we who march perforce!

16. *Bhartriharī*:

भोगा न भुक्ता वयमेव भुक्ता-
स्तपो न तप्तं वयमेव तप्ताः।
कालो न यातो वयमेव याता-
स्तृष्णा न जीर्णा वयमेव जीर्णाः॥

'Omar: 714: II. 13.

افسوس که بیفائیده فرسوده شدیم وز طاس سپهرسرنگون سوده شدیم
دردا وندامتا که تا چشم زدیم نابوده بکام خویش نابوده شدیم

Alas! without a gain we all are worn,
And by this Wheel of Time are tossed and torn;

Before a wink of time we cease to see,
Our greed not ended, but we end and mourn.

17. *Bhartriharī*:

निवृत्ता भोगेच्छा पुरुषबहुमानोऽपि गलितः
समानाः स्वर्याताः सपदि सुहृदो जीवितसमाः।
शनैर्यष्टयुत्थानं घनतिमिररुद्धे च नयने
अहो धृष्टः कायस्तदपि मरणापायचकितः॥

'Omar: 649: IV. 5.

ایام شباب رفت وخیل وحشمش تلخست مرا عیش ولے می چشمش
این قامت همچو تیر من گشته کمان زه کرده ام ازعصاوخوش می کشمش

My youth has passed and all its pomp in haste,
The grapes are sour and yet I long to taste;

My stature's bent, Ah! what a pliant bow,
And chorded by the staff I drag—to waste!

18. *Bhartriharī*:

प्राप्ताः श्रियः सकलकामदुघास्ततः किं
दत्तं पदं शिरसि विद्विषतां ततः किम् ।
सम्मानिताः प्रणयिनो विभवैस्ततः किं
कल्पं स्थितं तनुभृतां तनुभिस्ततः किम् ॥

'Omar: 916: VII. 45.

دنیا بمراد رانده گیر آخر چه وین نامهٔ عمر خوانده گیر آخر چه
گیرم که بکامِ دل بماندی صد سال صد سال دگر بمانده گیر آخر چه

Suppose ye sway the world, what do ye score?
And what if words rehearse your praises more?

Suppose ye lived in pleasure hundred years
And hundred more, at last what do ye store?

19. *Bhartriharī*:

यद्धात्रा निजभालपट्टलिखितं स्तोकं महद्वा धनं
तत्प्राप्नोति मरुस्थलेऽपि नितरां मेरौ ततो नाधिकम् ।
तद्धीरो भव वित्तवत्सु कृपणां वृत्तिं वृथा मा कृथाः
कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्यं जलम् ॥

'Omar: 335: VI. 12.

از رفته قلم هیچ دگر گون نشود یك ذره از انچه هست افزون نشود
هان تا جگرِ خویش بغم خون نکنی کز خوردنِ غم بجز جگر خون نشود

The Fate will not correct what once she writes,
And more than what is doled no grain alights;

Beware of bleeding heart with sordid cares,
For cares will cast thy heart in wretched plights.

20. *Bhartriharī*:

भ्रांत्वा देशमनेकदुर्गविषमं प्राप्तं न किंचित् फलं
त्यक्त्वा जातिकुलाभिमानमुचितं सेवा कृता निष्फला ।
भुक्तं मानविवर्जितं परगृहेष्वाशंकया काकवत्
तृष्णे जृम्भसि पापकर्मपिशुने नाद्यापि संतुष्यसि ॥

'Omar: 112: IV. 12.

بسیار دو یدیم بگرد در و دشت یك کار من از دور جهان راست نگشت

وز نا خوشیِ زمانه باری عمرم گر خوش بگزشت یکدمی خوش نگذشت

I toured from door to valleys round and round,
The only thing I wanted never found;
And cross with times, if I could seek His grace
'Twas when in woes I felt as ever bound.

The above are only a few instances out of many. I have shown in the preface of my Marāthī translation of 'Omar Khayyām's quatrains, the similarity of thought in Nārada Bhakti Sūtra (Aphorisms on Mysticism) and 'Omarian Mystic quatrains. Space prevents my dealing with this question in detail here. As mysticism is the birthright of humanity, the same thoughts are likely to be revealed to all mystics. But when same thoughts are expressed in the same mode, as in the case of the epigrams of Panchatantra and Bhartriharī there is some reason to infer that 'Omar may have had access to their translations either in Arabic or in Persian literature.

XVII.

TRANSLATIONS OF 'OMARIAN QUATRAINS.

The allegorical expression of Mystic ideas was no innovation of 'Omar. The Muse served the Mystic Wine to the Ṣufīs before Bāyazīd Busṭāmī. Thus Dārā Shikōh in his "Shaṭṭahāt" a collection of Rare Ṣūfī sayings compiled in 1062 H. [H.S.L. 52/180] quotes Bāyazīd as follows:—

" عارف بری از بدنامی بایزید بسطامی گفته است تخم تاك معرفت در عهد آدم علیه السلام در زمین کردند و در وقت نوح علیه السلام از زمین برآوردند - و در زمان ابراهیم علیه السلام بمرتبه گل رسانیدند - و در هنگام موسی علیه السلام انگور نمودند و در آوان سرور کائینات خلاصه موجودات محمد مصطفی صلی الله علیه وعلی آله وسلّم شراب صفائی کشیدند و رندان این امت می ناب قدحها نوشیدند و بیخود شدند ...."

Translation:

"Bā Yazīd Busṭāmī, a sage free from any blemish has said:—

The seed of the Vine of Knowledge was sown in earth during the time of Adam, it sprouted in Noah's time, blossomed in Abraham's time, bore grape in the time of Moses and was drawn into *Pure Wine* in the time of the Leader of both Worlds and the Essence of Being, Muḥammad Muṣṭafā (Peace be on Him, etc!). The *Revellers* who follow his creed have drunk *Pure Wine* by *Jars* and have lost their *Self*."

'Omar adopted the same allegorical expression which prevailed in his time. Some of his quatrains extolled the *Kharābāt,* and he was nicknamed "*Kharābātī,*" (Taverner). But by "wine" he meant something else and not the "juice of grape," as will be seen from the following quatrain.

Qn. 3: VIII. 137.

از آتش ما دود کجا بود آنجا وز مایهٔ ما سود کجا بود آنجا
آنکس که مرا نام خراباتی کرد در اصل خرابات کجا بود آنجا

No smoke is *there* of fires we kindle *here*
No gain is *there* from goods we bundle *here*
They call me "Taverner, a Ruin-wreck"
No ruin *there* is seen; they swindle *here*.

By tradition his quatrains have been generally treated as Mystic in the East. Thus Raja Makkhanlal of Hyderabad, Deccan, in the preface to his Urdu translation of 330 'Omarian quatrains, done in 1260 H. (1818), [HSL. MS. No. 850-17770] speaks of 'Omar as a Ṣūfī Saint.

In Europe, Joseph von Hammer Purgstall (1818) gave in German 25 qns., Garain de Tacey (1857) in French 10 qns., Prof. Cowell (1858) in English 30 qns. J. B. Nicolas in his Persian-French edition (Paris 1867) of 464 qns. opined that 'Omar Khayyām's wine should be taken in a mystic sense.

Fitzgerald, who in his first anonymous 75 quatrains (1859) showed 'Omar as a material epicurean, later in the preface to the second edition of 110 qns. (1868), leaves to the readers the option to interpret the quatrains in a mystic or material sense, and was content to believe that " the wine 'Omar celebrates is simply the juice of Grape, he bragged more of it than he drank it." Fitzgerald's last and authorised edition contains 101 quatrains. Haron Allen after a careful study of Fitzgerald's quatrains came to the following conclusion:—

" Out of Fitzgerald's quatrains forty-nine are fairful and beautiful paraphrases of single quatrains to be found in the Ousley or Calcutta MSS. or both. Forty-four are traceable to more than one quatrain, any may be termed composite quatrains. Two are inspired by quatrains found by Fitzgerald only in Nicolas' Text. Two are reflecting the whole spirit of the original poem. Two are traceable exclusively to the influence of *Mantiq uṭ Ṭair* of Farīd ud Dīn 'Aṭṭār. Two quatrains primarily inspired by 'Omar, were influenced by the odes of Ḥāfiẓ."

Whinfield, who has given us a Text of 'Omarian quatrains arranged alphabetically in Persian, with their translation in English verse, says in his later book on the same subject [Quatrains of 'Omar Khayyām, London 1920]:—

" In his quatrains we constantly come across recognitions of the limitations of Science, of its inability to fathom the beginning and end of Kosmos. ....It is absured to charge 'Omar with Materialism (p. vii).... 'Omar's revolt was only against what he regarded as the excrescences and misconceptions of religion. At bottom he was essentially religious (p. xiv).... A man who passed a life of study and had

mastered all the theology, and the philosophy and Science of the time, could hardly have been the mere sot, which a hasty reading of his bacchanalian effusions might lead one to suppose (p. xv.) .... Some times he uses language which would imply entire concurrence with the rest of the Ṣūfī doctrine namely the spiritual intuition, the ecstasy and communion of the Soul with the One. [p. xx.]."

Out of other varying opinions, I quote one more. Richard Le Gallienne, who paraphrased in English verse the quatrains of 'Omar Khayyām from several literal prose translations and thus composed his " Yellow Rose " from 'Omar's wine-scented Rose petals, says, " 'Omar is always ready to curse God with one cup and love Him with the next.".... " That 'Omar some times made use of wine and women as symbols of his mystical philosophy is doubtless true; but that he more often made a simple use of them is happily still more certain (?!), for 'Omar was, emphatically, a poet who found his ideal in the real."

Richard Le Gallienne defines " Wine " as follows in his qn. 239:—

" True wine has many meanings more than wine,
True wine will even warn us against wine—
Any intoxication of the Soul,
Yea! or the senses, is the Angel Wine."

So the question still remained as to in which sense we should interpret " wine " in a particular quatrain.

The diversity of opinions hinges not only on the interpretation of " Wine," but also on the sequence of quatrains adopted by the translators. A subjectional arrangement was necessary, and was attempted at since 867 H. (1462). Thus Yār Aḥmad Tabrīzī divides his selection into ten sections, but in none of the MSS. of his compilation the sections have been marked except in the case of MS. Sd., which are as follows:—

1. Praise of God and Prayers qns. 1-25.
2. Philosophical questions and objections qns. 26-76.
3. Didactic and, those related therewith qns. 77-133.
4. Contentment under Present condition of World and Times qns. 134-163.
5. Wine and Lyrical qns. 164-334.

6. The seasons and those connected therewith qns. 335-337.
7. Wit and Humour qns. 338-340.
8. Gift quatrains on reading of *Rōshnāī Nāma'* of Nāṣir Khusraw qns. 341-343.
9. Drunkenness and Satires qn. 344-363.
10. Ten stories and occasional qns. 364-373.

Whinfield divides his translation of 395 qns. into 7 sections:—[Quatrains of 'Omar Khayyām London 1920].

I Complaints (1-85); II Sceptical and Rebellious (86-129); III *Carpē Diem* (130-207); IV Mystical and Religious (208-295); V Love Poems; (296-318); VI Satires (319-344); VII Didactic and Gnomic (345-395).

MS. Hd. arranges 575 qns. into 32 Subjects, MS. Pc. gives *Kūza' Nama'*, and MS. Hz. *Sāqī Nama'* of 'Omarian quatrains compiled by Ahlī Shīrāzī as separate from other quatrains. We cannot ignore the fact that a majority of 'Omarian quatrains are free from any craving for or praise of wine. The best way to understand him is to separate the latter, and classify the whole lot according to the Predicate, the Subject, the Mood and general trend of the quatrain. The task is not easy, but I submit the result of my attempts.

Among quatrains free from any craving for or praise of wine, first there are those addressed to God, which naturally fall into two classes according to the Mood, *viz.*, Praise (chapter I) and Prayers, (chapter XI); Pessimistic Philosophic reflections on the Wheel of Time, (chapter II) Death and Decay (chapter IV), Matter and Form (chapter V) and Fate (chapter VI) fall into separate classes. Injunctions in the Imperative Mood are Didactic for the chastening of the seeker after God (chapter VII). Quatrains which begin with the words "*Ānān ki*" (Those that) are satires on the people of his time holding certain creeds; quatrains containing the words "*Goyand*" (They say), "*Ai ān ki*" (O! you that say), etc., intend to refute certain notions advanced by men of his time; quatrains containing words "*Māyēm,*" and the like are reflexions on poet's experiences; all these fall into the class of Personal and Polemic (chapter X). As regards the quatrains with a craving for or praise of "Wine," quatrain 240 X. 38 gives us a clue that they were sung in three assemblies.

گر باده نمیخورم نشان خامی ست ورنیز مدام می خورم بدنامی ست
می شاه و حکیم ورند میباید خورد ورزین سه نه‌ئ مخور که دشمن کامی ست

If wine I shun, ill-bred as boor I go,
By drinking oft in world would slander grow;
A prince or sage or saint should drink his wine,
If thou be none of three, 'tis deadly foe!

We should not forget that 'Omar, in his early years, was a *Nadīm* to King Malik Shāh. Quatrain 1034: III. 1 addressed to the King speaks of a garden party on the occasion of 'Īd Festival. Such quatrains, therefore, as speak about the Nowrōz Festival, the 'Īd after the Ramaḍān, and the beauties of the Garden and Spring have been taken to chapter III Youth. Quatrains which seemed to me to pertain to the Open Assemblies and the Inner Circle of the Ṣufīs and Philosophers have been taken under chapter VIII the Tavern (*Kharābāt*) and Chapter IX the Mystic Shrine (*Mai Khāna'*) respectively. The points of distinction between the two have already been noticed in Section xv above. Under *Kharābāt* there are many quatrains addressed to the *Sāqī*, an advanced soul, for dispensing "Wine" i.e., a Trance or Initiation or some advice.

The result of the above classification is as follows:—

		No. of qns.
I.	Praise of God	59
II.	The Wheel of Time	62
III.	The Youth (Lyrical)	66
IV.	Decay and Death	60
V.	The Clay and Cup (Matter and Form) ..	37
VI.	The Fate	22
VII.	The Chastening	193
VIII.	The *Kharābāt* (Tavern Open Ṣūfī assembly)	138
IX.	The *Maikhāna'* (Mystic Shrine) ..	186
X.	Personal and Polemic	167
XI.	Prayers	59
XII.	Miscellaneous	47
	Total ..	1096

The Miscellaneous Chapter includes quatrains which have so far not appeared in any published text.

'Omar has applied the word "Wine" to various objects. In some places he actually mentions the object. Thus:—

(1) *The Wine of Grief* Qn. 840: II. 27.

دارم ز جفائے فلك آئینه گون وز گردش روزگار خس پرورد ون
از دیده رخے همچو پیاله پر اشك وز سینه دلے همچو صراحی پر خون

"My eyes are flowing cups for fancy fries
And heart's a jar of blood for what's a lie"

(2) *The Wine of Existence* Qn. 417: II. 62.

خیام اگر چه خرگه چرخ کبود زدخیمه و در بست لب گفت وشنود
چون شکل حباب باده در جام وجود ساقی ازل هزار خیام ربود

Khayyām, who pitched his tent on top spheres,
And closed the doors for speech, his lips and ears;
A bubble of Wine was he in Being's cup
Countless Khayyāms Eternal Sāqī clears,

(3) *Grape Juice, and Pious Pride,* Qn. 866: II. 61.

خمار بوی آب انگور شدن به زآنکه بزهد خویش مغرور شدن

'Tis better we should reel with smell of Wine
Than strut with pious pride and sell His name

(4) *The Wine of Life*: Qn. 557: IV. 18.

بودند بیك شراب در مجلس عمر دورے دوسه پیشتر ز ما مست شدند

In feast of life they drank the Wine with me
A round or two before me they are done!

(5) *The Wine of Ignorance* (Jahl) Qn. 962: VII. 109.

ای دل ز شراب جهل مستی تا کے وی نیست شونده لاف هستی تا کے

"How long you rave in ignorance, O Mind!"

(6) *The Wine of Knowledge* (Ma'rifat) Qn. 299: VII. 114.

آنانکه شراب معرفت نوش کنند از هر چه بجز دوست فراموش کنند

"When He reveals His face to servants' meek,
They forget all and Him alone they seek"

Qn. 214: VIII. 51.

ساقی میِ معرفت مرا مکرمت ست در مشربِ بے معرفتان معصیت ست

(7) *The Wine from the Ṣufī Fount* Qn. 963: III. 66.

گر پیر و احمدی خوری جام شراب زان حوض که مرتضاش باشد ساقی

" Go after Prophet drink a cup of mead
From Fount dispensed by Murteḍa the Guide.

In Chapter VIII *Kharābāt,* (The Tavern) there are many quatrains, craving for Wine, addressed to the Sāqī the Dispenser of " Wine," an advanced Soul or Guide. And Wine is defined as " Pure Wine " (*Mai Nāb, Bāda-i-nāb, Sharāb-i nāb*), Lucent Wine (*Mai la'l, Bāda-i-la'l*), often compared to Ruby, Emerald, Pearl.

We must bear one fact in mind, *i.e.,* the " Wine " in the " *Kharābāt* " was not easily procurable, or procured as if it were a mere variety of the juice of grape. The seeker craved for it from the Ṣāqī, and until he was wholly purged of all his baser self, he was not admitted to the *Mai Khāna'*. In the *Mai Khāna',* the Guide offers the Holy Grace to the seeker and invites him to partake it. Khayyām has defined " Wine " in Qn. 171: IX. 3.

In Mystic Shrine the Name is styled as Wine,
To Love and be in trance I most incline;
I am the Soul of World in Holy Shrine
The world is body for my Soul Divine.

In another place he defines it thus: Qn. 930: IX. 186.

آدم چو صراحی بود و روح چو مے قالب چون نے بود صد ای دف و نے
دانی چه بود آدم خاکی خیّام فانوس خیالی و چراغے دروے

Now Man's the Chalice, there the Soul is Wine,
And heart with lute is singing songs divine;
Khayyām! The Man of clay is Chinese lamp,
A flimsy film, through which His Light can shine.

My venerable teacher in the Nizam College, the late Prof. Muḥammad 'Abdul 'Ali Wālā, a scholar of great repute used to recite the following quatrain as a *key* to many 'Omarian quatrains. 57: IX. 56.

آن لعل گرانبها ز کان دگرست وین دُرِّ یگانه را نشان دگرست
اندیشهٔ این و آن خیال من وتست افسانهٔ عشق را زبان دگرست

That Ruby hails from other heights of old
This pearl unique would other rays unfold

Tho' I and thou may guess for *this* and *that*
A tale of love in other words is told.

Thus when 'Omar spoke of " The Ruby " or " The Ruby Wine " or " Wine " he meant Love Divine in many quatrains. See quatrains which follow IX. 56.

In another place qn. 402 : IX. 36. 'Omar speaks " Love " as being the " Key " to open the Treasure of Gems of Hidden Secrets.

چون عشق ازل بود مرا انشا کرد بر من زِ نخست درس عشق املا کرد
وانگاه قراضهٔ زر قلب مرا مفتاح خزاین دُرِ معنیٰ کرد

Eternal Love had drawn me first on board,
He taught me first to Love. On Love I pored,
He made my chip of heart a brazen key—
Which prizes open gems from Secret Hoard.

IX. 36.

In polemic quatrains 'Omar has served his " Wine " to his foes so as to confound them! Such quatrains are cryptic; 'Omar means right while his adversaries may judge him wrong.

14: X. 41.

بر دست یکے تیغ جواب است مرا کز وے همه سال فتح بابست مرا
پیوسته دلِ خصم کبابست مرا وز کلّه او جامِ شراب است مرا

I wield a Sword, an answer Sharp utmost
With this I conquer all who taunt and boast;

A broiling heart my foe has for my meat,
His skull is full of rum—So rum my toast.

9: X. 43.

ای خواجه یکے کام روا کن مارا دم در کش و در کار خدا کن مارا
ما راست رویم لیك تو کج بینی رو چارهٔ دیده کن رها کن مارا

O Rector! Grant a boon I beg of thee:—
Suspend thy speech, let God look after me,
My path is right, but seest thou perverse,
Ah! heal thy eyes, avaunt! and set me free.

760: X. 70.

دنیا چو فناست من بجز فن نکنم جز یاد نشاط و می روشن نکنم
گویند خدا ترا زمی توبه دهاد او خود ندهد و گر دهد من نکنم

The world's a cipher—Here's a cipher mine—
I only think of love and lucid Wine,
They say, "May He avert thee from thy Wine,"
He won't—and if He would, then I resign.

"*Man na kunam*" in the fourth line rightly interpreted means "*man* yad *na kunam*," *i.e.*, I will refrain from thinking of love and lucid wine, but an adverse critic is apt to interpret that 'Omar will disobey God's command!

The following quatrain is a rebuke to a person who had perhaps gone drunk in the presence of 'Omar.

1044: X. 123.

گر ز انکه بدست افتدا زمی دومنے می خور تو بهر محفل و هر انجمنے
کانکس که چناں کرد فراغت دارد از سبلت چونتوے و ریش چومنے

Could you but find a cask of Wine somewhere,
Then drink you may at every public fair,
For he who thus behaves would never care
For whiskers which you rear or beard I wear!

The following is a sample of 'Omar's joke:—

776: X. 100.

گفتم که دگر بادهٔ گلگوں نخورم می خون ریزانست دگرخون نخورم
پُر خردم گفت بجد می گوئی گفتم که مزاح میکنم چون نخورم

I said, "I would not drink red wine again,
'Tis blood of Vine—from murders I refrain"
The Rector said, "You say this by His word!"
I said, "I joked, for ever *I* abstain!"

The object of translation is to convey the ideas of the original into another language. One may translate, from one language into another, History, Geography, Physics, Chemistry and the like, by retaining the same or adopting a similar terminology. But the translation of works dealing with Religion, Philosophy, Psychology and the like is not so easy. Translation of Poems dealing with mystic experiences is still more difficult. In translating Persian Poetry into English one has to be careful, because the Persian Poetry uses a special terminology which is not in vogue in English. It is incorrect to translate "*Mai*" and "*Bāda*'" as merely "Wine" and "Whisky" *when the Poet does not mean so.*

I have attempted to translate the *ideas* conveyed in the quatrains as closely as possible. It is for the readers to judge how far I have succeeded in my attempts.

XVIII.

WANDERING QUATRAINS OR VAGRANTS: RESEARCHES OF DR. ZHUKOVSKI, DR. CHRISTENSEN, DR. ROSEN AND DR. REMPIS.

Dr. Zhukovski: Out of 456 quatrains in the Text of J. B. Nicolas (Paris, 1867), Zhukovski found 82 ascribed elsewhere to other various poets. These he called "wandering quatrains" and surmised that the differences of opinion regarding 'Omar Khayyām are not to be traced to 'Omar himself but to the collection of what we call his quatrains, which is given to us in rare MSS. and numerous oriental and occidental editions [*Al Muzaffaria,* St. Petersberg, 1897. E. D. Ross, JRAS., 1898].

Dr. Christensen: Some Western Orientalists were inclined to think all such "Wandering quatrains" (which I call "vagrants") as "*Spurious.*" Thus Dr. Christensen says [*Critical Studies in the Rubā'iyāt of 'Umar-i Khayyām.* KOBENHAVN (1927)]. "In my book '*Researches Sur les Rubā'iyāt de 'Omar Khayyām*' [Heidelberg, 1904], I re-examined the question, I added a series of "wandering quatrains to those enumerated by Zhukovski making the number amount to 101. (Note: Later on I have found seven more), I considered it most likely that either all or the greater part of these 'wandering quatrains' were not composed by 'Umar, the copyers being inclined to increase the collection going in the name of that rubā'iyāt '*par excellence*' by inserting quatrains taken from everywhere." He further said "Only twelve quatrains, in which the name of the poet is mentioned could be considered as probably genuine, such verses being less liable to wander."

Dr. Fr. Rosen: In the preface to a new text of 'Omar Khayyām's quatrains, Dr. Fr. Rosen has hit it home that a "wandering quatrain" cannot be rejected as spurious because it is equally likely that it may have been wrongly copied into the collection of other poets. Thus two quatrains (76: III. 63, and 525: X. 112) which were found by Zhukovski in the poems of Ṭālib-i Āmulī (d. 1004 H., 1695) were already recorded as 'Omarian two centuries earlier in MS. BDa.

written in 865 H. (1460); out of 16 quatrains found by Zhukovski as "wandering" in the poems of Ḥāfiẓ only two were found in a Dīwān of Ḥāfiẓ dated 1639, and none at all in a Dīwān dated 1500. Similarly the "wandering quatrains" traced by Zhukovski in the later texts of Rūmī were not found in the earlier texts of that poet. Dr. Fr. Rosen opined that five Arabic Qita's quoted by Qiftī and Shahrzūrī in their notices regarding 'Omar Khayyām and the following 23 quatrains may be taken as the basis for determining 'Omarian Philosophy.

6 qns. with Khayyām's name:

121: X. 77, 150: IV. 60, 151: XI. 58, 152: X. 167, 661: VIII. 138, 687: VI. 22.

2 qns. quoted by Najm ud Dīn Rāzī in *Mirṣād ul 'Ibād*: 181: II. 1, 153: V. 15.

2 qns. quoted in the Persian version of Shahrzūrī's *Tārīkh-i Ḥukamā*:

506: X. 76, 378: VIII. 10.

2 qns. quoted in *Firdaus ut Tawarīkh*:

276: V. 22, and 669: X. 164.

11 qns. out of 13 quoted by Badr-i Jājarmī in his anthology *Mūnis ul Aḥrār*.

477: VII. 133, 400: VII. 38, 636: IX. 116, 748: X. 46, 134: III. 33, 977: V. 31, 561: VII. 138, 87-a: II. 7, 611: X. 109, 877: II. 53, 949: VII. 143.

Dr. Christensen: Dr. Christensen took up the question again in his '*Critical Studies in the Rubā'īyāt of 'Umar-i Khayyām*,' and devised a test to consider a quatrain as genuine. He selected 16 MSS., conceived them into 18 units according to the arrangement or its want, the readings and the stock of quatrains, and placed them into 5 groups:—

Group A-1.—1: BNa.
„ A-2.—6: BNb., Ra., BDa., BNd(a). CALc. II., BNc.
„ A-3.—1: BNd(b).,
„ B.—9: BDb., CALc. I., BERa., BMc., MA., BMa., BMb., BNc., Rb.
„ C.—1: Rc.

In his opinion "a quatrain is genuine if it is found:

(1) in at least five texts of Group B or four in case of those rhyming in letters which are wholly or partially, unrepresented in BERa. and MA.,

and

(2) in two texts of group A-2 plus BNa., or BNd(b). or Rc.; or in one text of group A-2 plus two texts out of BNa., BNd(b).; and Rc. or four texts of group A-2."

In brief he considers a quatrain as genuine if it is found in five or four texts of group B and three or four other texts. Out of 1213 quatrains which he found in the above texts he obtained 121 quatrains which satisfied his conditions, so he says: "By so doing we obtain a collection of 121 quatrains. Of course it is possible and even likely that there are genuine quatrains among those not included in this collection, but a line must be drawn somewhere, and I do not think it safe to go below the indicated minimum. I consider as decidedly spurious all quatrains which occur only in one of our texts, even if they are found in the collection of Nicolas, Whinfield and the Lucknow edition and other modern printed or lithographed texts."

Out of 121 selected by Dr. Christensen we find that 33 per cent. or 40 quatrains given below are vagrants.

Vagrants found in 121 *quatrains selected by Dr. Christensen* (Cr.=Christensen Selection).

(1) Cr. 4: 507: X. 85, (2) Cr. 10: 305: III. 43, (3) Cr. 12: 334: VIII. 73,
(4) Cr. 14: 438: IX. 9, (5) Cr. 17: 477: VII. 133, (6) Cr. 18: 999: X. 90,
(7) Cr. 23: 103: III. 28, (8) Cr. 24: 717: II. 29, (9) Cr. 26: 718: III. 54,
(10) Cr. 27: 949: VII. 143, (11) Cr. 30: 425: IX. 177, (12) Cr. 34: 1039: II. 25,
(13) Cr. 35: 877: II. 53, (14) Cr. 37: 93-a: II. 57, (15) Cr. 38: 89: V. 19,
(16) Cr. 40: 749: X. 158, (17) Cr. 41: 30: IX. 12, (18) Cr. 42: 533: IX. 108,
(19) Cr. 44: 53: IV. 25, (20) Cr. 50: 16: IX. 93, (21) Cr. 58: 242: VII. 171,
(22) Cr. 70: 386: IX. 67, (23) Cr. 72: 628: IX. 89, (24) Cr. 77: 125: V. 16,
(25) Cr. 78: 79: II. 37, (26) Cr. 81: 277: V. 20, (27) Cr. 82: 131: VII. 53,
(28) Cr. 83: 282: II. 47, (29) Cr. 84: 261: IX. 64, (30) Cr. 85: 153: V. 15,
(31) Cr. 86: 119: II. 48, (32) Cr. 89: 60: III. 34, (33) Cr. 92: 255: XI. 38,
(34) Cr. 93: 295: VII. 55, (35) Cr. 97: 359: VIII. 99, (36) Cr. 104: 629: XI. 28,
(37) Cr. 108: 812: X. 131, (38) Cr. 110: 818: VII. 144, (39) Cr. 114: 870: II. 9,
(40) Cr. 115: 869: IV. 27.

The poet and the place of vagrancy in each case is indicated in the concordance of the respective quatrain. Thus we find

that this "mechanical" test as Dr. Christensen terms it, excludes some genuine quatrains but admits a good number of vagrants as genuine.

Dr. C. H. Rempis: Another test is evolved by Dr. C. H. Rempis in his work "*'Omar Chajjām und Seine Vierzeiler*" [Tubingen, 1935]. He assigns marks to each quatrain as it appears in MSS. of various dates.

1.	1st century after	'Omar's demise	(1122-1220).	4 marks.
2.	2nd	do	(1221-1315).	3 „
3.	3rd	do	(1316-1410).	2 „
4.	4th	do	(1411-1505).	1 „
5.	5th	do	(1506-1600).	½ „

After adding the marks each quatrain thus obtains, he takes as genuine a quatrain with 3½ marks or more. Translation of 255 quatrains selected by him appears in the above work. We find that he has relaxed this test in the case of the following 47 quatrains, evidently because he considers them 'Omarian in spirit.

Rempis Nos. 3, 14, 15, 22, 58, 61, 65, 68, 69, 75, 79, 84, 96, 97, 101, 114, 116, 123, 126, 127, 131, 133, 134, 145, 146, 147, 183, 188, 204, 205, 207, 209, 216, 217, 218, 224, 226, 229, 238, 239, 243, 244, 245, 247, 248, 254, 255. Of the above Nos. 133, 239 and 248 appear in a single MS. and must therefore be treated as "unknown." We further find that the following 94 quatrains or 37 per cent. of this selection are vagrants.

94 *Vagrants among* 255 *qns. Selected and translated by Dr. Rempis.*

(R.=Rempis).

(1) R. 1: 93-a: II. 57,	(2) R. 2: 342: IV. 3,	(3) R. 3: 561: 138,
(4) R. 5: 277: V. 20,	(5) R. 6: 147: V. 23,	(6) R. 7: 276: V. 22,
(7) R. 8: 119: II. 48,	(8) R. 9: 89: V. 19,	(9) R. 11. 871: V. 6,
(10) R. 13: 414: V. 7,	(11) R. 15: 322: X. 23,	(12) R. 16: 557: IV. 18,
(13) R. 17: 714: II. 13,	(14) R. 23: 90: IV. 33,	(15) R. 24: 53: IV. 25,
(16) R. 28: 575: VII. 62,	(17) R. 29: 718: III. 54,	(18) R. 30: 359: VIII. 99,
(19) R. 31: 295: VII. 55,	(20) R. 36: 334: VIII. 73,	(21) R. 51: 126: VII. 19,
(22) R. 57: 877: II. 53,	(23) R. 61: 875: VI. 19,	(24) R. 63: 1008: VII. 50,
(25) R. 64: 283: II. 54,	(26) R. 65: 130: VII. 169,	(27) R. 68: 79: II. 37,
(28) R. 70: 176: VII. 153,	(29) R. 72: 379: IX. 184,	(30) R. 77: 688: IV. 41,
(31) R. 79: 818: VII. 144,	(32) R. 80: 493: X. 9,	(33) R. 81: 242: VII. 171,
(34) R. 83: 717: II. 29,	(35) R. 88: 153: V. 15,	(36) R. 89: 870: II. 9,

(37) R. 90: 1039: II. 25, (38) R. 96: 619: XI. 7, (39) R. 100: 887: XI. 37,
(40) R. 101: 724: XI. 14, (41) R. 102: 255: XI. 38, (42) R. 104: 46: VIII. 9,
(43) R. 107: 507: X. 85, (44) R. 109: 511: X. 95, (45) R. 111: 812: X. 131,
(46) R. 114: 783: X. 62, (47) R. 116: 928: VIII. 121, (48) R. 126: 857: X. 6,
(49) R. 127: 321: X. 24, (50) R. 128: 327: X. 18, (51) R. 131: 488: X. 13,
(52) R. 134: 320: X. 25, (53) R. 136: 49: VII. 28, (54) R. 141: 780: X. 135,
(55) R. 143: 663: V. 33, (56) R. 149: 125: V. 16, (57) R. 150: 506: X. 76,
(58) R. 156: 60: III. 34, (59) R. 159: 999: X. 90, (60) R. 160: 617: III. 31,
(61) R. 163: 16: IX. 93, (62) R. 164: 103: III. 23, (63) R. 166: 76: III. 63,
(64) R. 167: 131: VII. 53, (65) R. 168: 289: III 55, (66) R. 169: 305: III. 43,
(67) R. 172: 949: VII. 143, (68) R. 174: 370: VII. 133, (69) R. 175: 480: IX. 104,
(70) R. 181: 580: IX. 144, (71) R. 183: 448: III. 38, (72) R. 186: 386: IX. 67,
(73) R. 189: 533: IX. 108, (74) R. 190: 563: VIII. 26, (75) R. 199: 261: IX. 64,
(76) R. 206: 749: X. 158, (77) R. 210: 504: X. 157, (78) R. 214: 629: XI. 28,
(79) R. 216: 642: XI. 42, (80) R. 217: 816: XI. 53, (81) R. 218: 920: XI. 17,
(82) R. 219: 676: XI. 55, (83) R. 220: 873: XI. 12, (84) R. 221: 313: X. 146,
(85) R. 222: 338: I. 30, (86) R. 224: 988: VII. 123, (87) R. 233: 811: VII. 155,
(88) R. 235: 852: VII. 46, (89) R. 241: 656: VII. 66, (90) R. 242: 450: VII. 14,
(91) R. 243: 260: IX. 57, (92) R. 244: 68: VII. 161, (93) R. 250: 282: II. 47,
(94) R. 252: 150: IV. 60.

The total number of quatrains which satisfy the above test has been stated to be 704 instead of 255 which had been selected for translation [p. 84 *Beiträge zur Khayyām Forschung*]. I find that out of these 704 quatrains no less than 257 or 37 per cent. are vagrants. It is thus clear that these tests neither eliminate the vagrants nor reduce their percentage —at best they are arbitrary tests to consider even the vagrants as genuine.

The number of vagrants goes on increasing as we examine the Bayāḍēs, Anthologies and modern editions of other poets. Zhukovski found 82, Dr. Christensen added 26 more bringing the total to 108. Sayyid Sulaimān Nadwi and other scholars noticed some more. Dr. Rempis in his *Beiträge zur Khayyām Forschung* records 239 vagrants including those found by previous scholars. I have marked 521 vagrants among the "known" and 235 among the "unknown" quatrains. Others may doubtless find more!

One reason why the 'Omarian quatrains were mixed with those of other poets is that, being considered *par excellence*, they were taken as objects of parodies, echoes and replies by subsequent poets. The poet 'Ālī Rūmī d. 1008 H. (1593), has given (MS. Az.) 53 'Omarian quatrains and thereunder parodies composed by him. In the *Dīwāns* of other poets also we may at times find a 'Omarian quatrain and thereunder its parody by the poet. Thus kulliāt Khāqānī [MSS. SMHL.

No. 55 and 73] has the famous 'Omarian quatrain 292: IV. 45:

Bingar zi jihān chi ṭarf barbastam hēch,

and thereunder Khāqānī's parody:

Hēch ast wajūd u zindagānī hama' hēch.

Such parodies are liable to be treated as cases of vagrancy. For instance Dr. Rempis in his *Beiträge zur Khayyām Forschung* (p. 132, item 2) treats as vagrant in Sarmad the 'Omarian quatrain 11: IX. 2:

Bāz ā bāz ā har ānchi hastī bāz ā.

But Sarmad's quatrain (No. 13, Delhi Edition 1901) runs

Bāz ā bāz ā zi fikhr-i bāṭil bāz ā.

and is thus a parody of the 'Omarian quatrain. There are thus chances that among the so-called vagrants, which have been reported by scholars, we may, on closer examination, find some parodies or variations of 'Omarian quatrains and not actual vagrants. I have noted in the concordances some instances of parodies and variations of 'Omarian quatrains found in anthologies and *Tadhkirās* ascribed to other poets by abbreviations: *par.*=parody, *var.*=variation.

XIX.

The Sources of the Quatrains and their Analysis.

The Hyderabad Edition (Hw.) of 1893 by Muḥammad Faiyyāḍ ud Dīn contains 1030 quatrains, while Dr. Christensen selected in 1927, out of 1213 quatrains he counts in 16 MSS., only 121 quatrains. After all the number of quatrains in an edition depends upon the editor's sources and choice. As to the sources of the quatrains, we find that there are more MSS. of 'Omarian Quatrains than enlisted in the catalogues of libraries. Ambrose George Potter in his *'Omariana,* a Bibliography of 'Omar's Quatrains (London, 1929), has recorded over a hundred items of MSS. and editions. Since then many MSS. were unearthed. Thus in India, I found 26 MSS. in Hyderabad, 3 in Rampur, 2 in Patna, 1 in Lucknow, 1 in 'Aligarh and 2 in Ḥabībgunj. Several others were found in Stambul by Dr. Rempis who in his book *'Omar Chajjām und Seine Vierzeiler* (1935) records 183 items of MSS. and editions. Even these are not all.

In order to ascertain the stock of well-known 'Omarian quatrains and prepare a double alphabetical index, I examined the important editions.

The published editions of 'Omarian quatrains, which I could acquire, are described in the Bibliographical Appendix III.

The following struck me as independent publications which could be taken as the basis for preparing the nucleus of an Index.

1867. N. Nicolas, Paris. 464 qns.
1883. W. Whinfield, London. 500 qns.
1893. Hw. Faiyyāḍ ud Dīn, Hyderabad, Dn. 1030 qns.
1907. A. Imād ud Dīn, Gujratī, Amritsar. 913 qns.
1924. L. Lucknow, Nawal Kishore, 7th edition. 770 qns.
1924. J. Jeodat Bey, Stambul. 576 qns.
1928. Ra. Fredic Rosen. 330 qns.
Rb. Do 63 qns.
Rc. Do 13 qns.

1460. BDa. Fac-simile by Haron Allen. 158 qns.

1732. LE. Fac-simile in Life's Echoes. 91 qns.

The quatrains in other editions are included in one or other of the above editions.

Thus the 2nd Lucknow Nawal Kishore edition (1878) of 762 qns. is included in the fifth and later editions. The following are included in the Lucknow Nawal Kishore 7th edition of 770 qns. (marked L): Bombay editions (1890) 755 qns., (save one qn.), (1906) 745 qns., (1928) 736 qns., (1935) 756 qns., Delhi edition (1924) 764 qns., and Lahore edition (1922) 766 qns. The Allahabad edition (1925) 908 qns. follows Amritsar edition (marked A.) (1907) 913 qns. The recent Tehrān editions, viz., Mūsā Khwāwar (1932) 368 qns., *Khiyābān Nāṣaria* (1933) 368 qns., *Sa'ādat-i Akhwān* (1933) 412 qns., *Nuzhat-i Sharq* (1933), 443 qns. may be considered as abridgements of the text edited by Nicolas (marked N.) (1867) 464 qns. Mūsā Khwāwar adds three new "unknown" qns. one of which is retained in the Allahabad edition by Mahesh Pershad (1933) 366 qns. The Stambul edition by Ḥussain Dānish (1922) 396 qns., the Damascus edition by Sayyid Aḥmad Ṣāfī Naḥafī (1931) 351 qns. and the Tehrān edition by Ṣādiq Hidāyat (1934) 143 qns. are short selections by the editors.

The quatrains in the above publications were indexed as "Known" quatrains in which class came such quatrains as are witnessed by two or more texts or cited as 'Omarian by a known authority. When the MSS. were taken up for concordance with the indexed quatrains, such quatrains which were recorded in a single MS. were marked with 'x' and taken to the index of "Unknown" quatrains. Both these indexes had to be made elastic. A quatrain at first taken as "unknown" when found later in a second MS. was interpolated into the index of "Known" quatrains.

Statement I (pp. 365-366) gives the analysis of the texts (MSS. and editions) taken up for concordance. These texts have been placed serially in chronological order.

Col. 2 shows the Hijri year as per colophon and in its absence, as can be inferred from the owner's seal or the dates of other books with which the MS. was bound.

Col. 3 gives the Christian year (inferred according to the handwriting when the MS. bore no date).

Col. 4 indicates the notation of MS. adopted in the concordances.

Col. 5 shows the total number of quatrains in the text.

Col. 6 shows the number of repetitions of the same quatrain in the text, either word for word or with slight alterations. In order to obtain a correct idea of the stock of independent quatrains in a text it is necessary to discount such repetitions.

Col. 7 enters the number of "Known" quatrains which have already appeared in an older text.

Col. 8 records the number of quatrains uttered by each text which appear in one or other of later texts.

Col. 9 gives the number of quatrains which are not witnessed by any other text.

Col. 10 indicates the class of the MS.:

D. Single alphabetical or *Dīwān,*

F. Double alphabetical or *Fihrist,*

S. Selections or *Safīnā* made by choice of compiler which do not come into either of the above classes.

The "Known" quatrains fall in rhyming letters as follows:

a. 39, b. 14, t. 295, j. 2, ch. 3, ḥ. 2, kh. 2, d. 333, r. 58, z. 40, s. 13, sh. 58, ʿa. 1, f. 2, q. 2, l. 21, m. 147, n. 74, w. 27, h. 65, y. 172: Total 1360.

The "Unknown" quatrains fall in rhyming letters as follows:—

a. 50, b. 8, t. 159, ḥ. 1, kh. 1, d. 241, r. 37, z. 15, s. 11, sh. 13, q. 1, k. 4, g. 4, l. 17, m. 83, n. 64, w. 18, h. 33, y. 93: Total 853.

The index numbers of "Known" and "Unknown" quatrains according to dates when they are first recorded in the texts of statement No. I are given in the statements No. II and III pp. 367-376 and pp. 377-383 respectively.

Col. 2 gives the Christian year of the MS. which first records the quatrains.

Col. 3 the notation of the MS. which utters the quatrain.

Col. 4 the total number of quatrains uttered by each MS. as found in 8 and 9 of statement I in the case of "Known" and "Unknown" quatrains.

Col. 5 gives the index numbers of the "Known" quatrains in statement II and of "Unknown" quatrains in statement III. Quatrains prefixed with letter "v" have been found vagrant in one poet, and those prefixed with letter "w" in more than one poet.

The progressive total of the stock of independent quatrains runs as follows in the various centuries in the texts examined:

	"Known"	"Unknown"
By the end of 786 H. (1384)	751	3
„ 892 H. (1487)	947	114
„ 994 H. (1586)	1236	527
„ 1100 H. (1688)	1281	619
„ 1200 H. (1785)	1319	811
„ (1933)	1358	853
The present edition	1360	853

Sundry 'Omarian quatrains have been, however, found quoted earlier than the texts in which we find them actually recorded. The following are a few instances.

125: V. 16: *Tarkīb*—quoted in *Jahan Gushai* (1260) found texted in BDa. (1460).

153: V. 15: *Dāriṇda*—quoted in *Mirṣad ul 'Ibād* (1233) found texted in Hy. (1384).

181: II. 1: *Dourē ki*—quoted in *Mirṣād ul 'Ibād* (1233) found texted in Rc. (1341).

276: V. 22: *Har dharra'*—quoted in *Tārīkh-i guzīda'* (1330) found texted in J. (1926).

302: VII. 135: *Ān rā*—quoted in *Kalila Damna'* (1145) found texted in J. (1926).

882-a: XII. 33: *Ai dil*—quoted in *Qābūs Nāma'* (1083) found texted in BMb. (1624).

Similarly the following two quatrains have been texted in this edition.

669: X. 164: *Sēr āmadam*—quoted in *Firdowat Tawārīkh*

1046-a: XII. 47: *Gar 'ilm*—quoted in *Kashkōl Bahāī.*

The number of quatrains in a MS. depends firstly upon the discretion of the scribe who intended perhaps to have a certain number only and secondly upon the condition whole or part in which the MS. has now reached us.

Thus MSS. marked S. in statement I are selections of a limited number. The present condition of the MS. when fragment or abridged has been noted there. There are three ways by which we may conceive relationship between the MSS.:

(*a*) the arrangement or order in which quatrains appear in the MSS.

(*b*) the readings of important quatrains.

(*c*) the rare quatrains found in only a few MSS.

Consideration of arrangement has *prima facie* made the classes, the Alphabetical (D.) the Double Alphabetical (F.) and neither of these, i.e., Selections (S.).

Class D. includes:—

MSS.: Hy., Se., BNd., Pa., MA., Rb., BMa., Wbcd., BDb., BNl., Hk., BMb., BERa., Hl., BMc., Hm., He., Hi., HGb., Hn., Hh., Hr., BMf., LE., Hv., Hc., Bb., Cb., BERb., RPc., Ia., Ib., BNn., ALI., Hp., CALc.

Editions: Hw., A. & L.

Class F. includes:—

MSS.: BDa., Hb., Ba., Pb., Hg., Hf. and Ho.
Editions: N., W. & J.

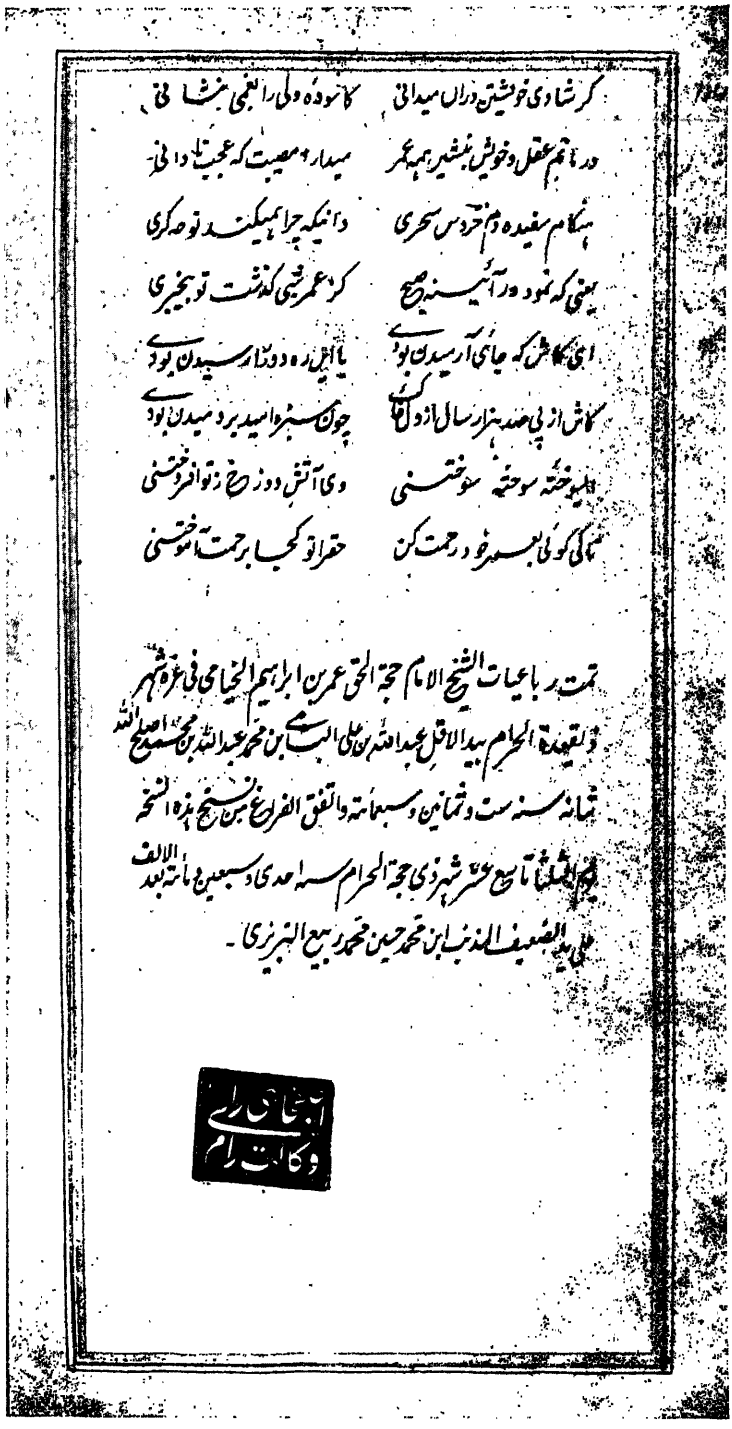
Class S. includes:—

MSS.: Si., Rc., TK., Ka., Kb., BNf., Wa., Sa., Sb., Ha., Sd., BNh., U., Sc., BERf., BNa., Ra., BNi., Sf., Hz., BNbi., BNbii., BNc., BMd., Hga., LN., Wd., Sg., BNc., Hj., BNk., Ht., Hu., RPa., Hx., Hs., Pc. and Hd.

Edition: *Khiyābān-i 'Irfān.*

Among MSS. of class D. firstly there are those which contain the quatrain 898: XI. 59 *Ai Sōkhta'ī* at the end, these MSS. may be considered as older in origin, the earliest of which is Hy. (1384). Secondly there are those which contain the above quatrain with the story of 'Omar's ghost appearing to his mother in the commencement. The earliest of these is Se. (1472).

COLOPHON OF MS., HYDERABAD.



گر شادی خویشتن دراں میدانی کانسودہ دلی را نبی بنشانی
در ناتم عقل و خویش بنشیر ہمہ عمر میدار مصیبت کہ عجب تا دانی
ہنگام سفیدہ دم خروس سحری دانیکہ چرا ہمیکند نوحہ گری
یعنی کہ نمود در آئینہ صبح کز عمر شبی گذشت تو بیخبری
ای کاش کہ جای آرمیدن بودے یا اہل رہ و دار رسیدن بودے
کاش از پی صد ہزار سال از دل خاک چون سبزہ امید بر دمیدن بودے
یا سوختہ سوختنی وی آتش دوزخ ز تو افروختنی
تا کی کوئی بعمر خود رحمت کن حقرا تو کجا برحمت آموختنی

تمت رباعیات الشیخ الامام حجۃ الحق عمر بن ابراہیم الخیامی فی غرۃ شہر ذو القعدۃ الحرام بید الاقل عبد اللہ بن علی البابی بن محمد عبد اللہ بن محمد اصلح اللہ شانہ سنہ ست و ثمانین و سبعمائۃ واتفق الفراغ من نسخ ہذہ النسخہ یوم الثلثا تاسع عشر شہر ذی حجۃ الحرام سنہ احدی و سبعین و مائۃ بعد الالف علی ید الضعیف المذنب ابن محمد حسین محمد ربیع البیرزی۔

آبشخاص رای
وکالت رام

MS. Hy., the earliest in class D. was first copied by 'Abd ul lāh bin 'Alī al Bussāmī on 1st Dhu'l Q'adā 786 H. (1384), and copied therefrom on 18 Dhilhajj 1171 H. by Ibn Muḥammad Ḥussain Muḥammad Rabī' al Tabrīzī. The first owner of this MS. Rai Vikālatrām Aṣif Jāhī (seal 1199 H.) was Superintendent of the Ports in the service of H.H. the Nizām ul Mulk Bahadur. This collection is 80 years earlier than BDa., which according to the date, Ṣafar 865 H. (1460) is the earliest extant text of class F. MSS. Hb., Pb. and Ba. which bear no date and according to handwriting may be placed in the 10th century Hijrat must have been however compiled two centuries earlier, i.e., before 800 H. because the verses in the rhyme *dal* have been given in these MSS. separately for *dal* and *dhal* [see p. 68 Beiträge of Dr. Rempis]. MSS. Pb. and Ba. are now only fragments and hence have been pooled in statement I with Hb. which also contains a small lacuna.

The earliest MS. of class S. is Si. an anthology named *Nuzhat ul Majālis* dated 25 Shawwāl 731 H. (1331). Some quatrains from this have been translated into German by Dr. C. H. Rempis in his *'Omar Chajjam und Seine Vierzeiler* (1936).

MSS. Ha., Sd., BNh. and Sc. are of Tabrīzī type, where the compiler desired to arrange the quatrains subjectionally. As noticed above excepting in Sd. the division of subjects is not marked. MSS. Hz., BMd., HGa. and LN. record 'Omarian quatrains in the interspaces of the odes of Ḥāfiẓ.

MS. Pc. arranges the quatrains alphabetically by their beginning lines. MS. Hd. marks the quatrains into 28 subjects.

It is out of place here to enter into details of the relations of various MSS.

A few observations on this question based on the sequence of some well-known quatrains will be found in *Beiträge sur Khayyām Forschung* by Dr. Rempis. Of course MSS. in class D. and F. are connected *inter se*. The MS. in class S. may be conceived into various groups.

The old date of a MS. attaches some importance to it, but " every thing is not good because it is merely old," so says Kālidās. The short selections are not comprehensive, but merely because of being short, they cannot be passed as careful. We expect that a text should be sufficiently comprehensive

and careful. Comprehensiveness can be measured by the number of " Known " quatrains it contains and the carefulness by the absence of the " Unknown " quatrains. Judging by this standard the following may be passed as careful compilations because they contain less than 1 per cent. of Unknown quatrains. MSS.: Hy., Ka., BDa., Ha., Sd., BNh., U., Ra., BERf., Pa., MA., Rb., BNb., Hz., Hb., Pb., Ba., BNk., BNl., Hg., Hk., BMb., Hl., BMc., Hc., Hf., Hh., HGb., Hn., Bb., Ia., Ib., CALc., ALI., Ho., Hd., Bc. and editions Hw., L. and J.

The MSS. wherein the proportion of " Unknown " quatrains exceeds 5 per cent. may be considered as not having been carefully copied, and we may suspect that the scribe has perhaps admitted as 'Omarian quatrains of other poets. These are for example, MSS.: Si., Kb., Sb., Sc., BNa., BMa., BNc., HGa., LN., Hj., BNj., RPb., Hx., BERa., Hi., HS., BMf. and RPc.

From statement I it is evident that MSS. which record poems of *more than one poet* contain a large proportion of " Unknown " Quatrains:

Anthology Si.	..	8/31	26 per cent.
Bayāḍ Kb.	..	35/80	40 „
Anthology BNc.	..	32/75	43 „
„ BNj.	..	32/60	53 „
„ RPb.	..	59/127	45 „
Ḥāfiẓ Type HGa.	..	91/410	22 „
„ LN.	..	109/413	25 „

The reason is obvious. A *Bayāḍ,* generally the first step to an anthology, contains gems from many poets. Like stars in the sky, these gems adorn the pages of a *Bayāḍ,* the lines running in all directions. The quatrains of several poets appear in one page. Even when separate pages are allotted to each poet, the quatrains of one poet may run on the margin of quatrains of other poets. The scribe of the *Bayāḍ* mentions the authorship in one place, for the first quatrain, and indicates it by words signifying " ibid." or ditto. Such words are generally written in a different ink, gold, crimson or blue. The omission of these details and the careless jumbling of quatrains of various poets on the same page causes confusion to the future scribe of a *Bayāḍ* or an anthology, who by guess ascribes quatrains of one poet to another. When he is unable to hazard a guess he throws such quatrains into a special

chapter named "*Lā Adrī*" or "*Lā 'Ālam.*" In this chapter he may add odd quatrains which he has heard but not seen in any MS. "*Lā Adrī*" has been aptly noticed in *Tadhkira' Ḥussaini* 1163 H. (1749) as follows:—

"Great Protectors of Gems of Thought *Mullā Lā Adrī* and *Mullā Lā 'Ālam* sons of *Mullā Farāmōsh,* the son of *Mullā Sahwī,* reside in the Province of Nowhere. Few *Bayāḍes* fail to record their verses. Many scholars declare their verses to be composed by some authors, and some poems really composed by other poets are ascribed by scholars to these *Mullās.* The date of their demise is yet to be proclaimed by the Resurrection Trumpet!"

Such mistakes are liable to occur even now.

(*i*) The Anthology Berlin OR. (2) 246 (BERb.) was described to contain 380 'Omarian quatrains on fols. 794b to 808b. On examination of the photographs, I find only 196 'Omarian quatrains on fols. 794b to 802b, and 184 qns. by *Sahābī* on fols. 803a to 808b. The omission in the head-line of fol. 803a of *Sahābī's* name led to the inclusion of subsequent 184 quatrains under 'Omarian authorship.

(*ii*) In the Anthology BN. Suppl. Persian 823 (BNb.) the scribe gives the head-line *Rūbā'iyāt-i 'Omar Khayyām* on fol. 93b and writes 349 quatrains up to fol. 113a. On fol. 114b he gives a second head-line *Rubā'iyat-i Ṭayyib* (Fine quatrains) and writes 154 more quatrains to fol. 124a which contains also his colophon: "Finished the quatrains in the middle of Jamadī Thānī 934." The incorrect interpretation of the head-line "Fine quatrains" on fol. 114b led to the exclusion of the subsequent 154 quatrains from the 'Omarian authorship in the description given in the catalogue. In statement I, I have shown these two parts as BNbi. and BNbii.

Similar head-lines may have led the previous scribes to mix these *Rubā'iyāt-i Ṭayyib* "Fine quatrains" with those of Afḍal Kāshī or other poets. The fact that some 'Omarian quatrains were being mixed with those of other poets seems to have dawned as early as 867 H. (1462), when Yār Aḥmad Tabrīzī compiled his *Dah Faṣl* (Ha.). Such quatrains were called in his days *Mouqūfāt or* "Public gifts" [see § xi d].

Tadhkirās or Biographies of Authors based on Anthologies and *Bayāḍes* contain naturally many vagrants. Thus Dāghastānī Wālā d. 1161 H. (1748) in his *Riyāḍ us Sho'arā* points out instances of vagrants found by him in other *Tadhkirās.*

xx.

Exclusion of Unknown and Spurious Quatrains.

Instead of devising some rule of thumb—some sieve to shift pearls, which in no way discriminates the genuines from the cultured—it seems proper to adopt the more laborious, but less erring, æsthetic method of examining the *sense* of each quatrain. We have already gained some idea of 'Omarian Philosophy and his inclination to mysticism from his prose tracts and Qita's reproduced in Section XIII, and also noticed instances of 'Omarian quatrains echoing, often in same words, the ideas found in Nāṣir Khusraw's poems (§ xi d), and in Panchatantra and Bhartrihari (§ xvii). We have also noticed Sanāī's appreciation in the mystic sense of 'Omarian "wine" quatrains. For inclusion in the text, I consider a quatrain as genuine when:—

(*a*) it is in accord with 'Omarian philosophy as found in his prose Arabic and Persian Tracts or events of his life;

(*b*) it is parallel in thought to

(i) Nāṣir Khusraw's poems,

(ii) Panchtantra and Hitōpdēsh,

(iii) Epigrams of Bhartrihari,

(iv) Nārad Bhakti Sūtra;

(*c*) it is quoted or commented upon by later poets such as Sanāī;

(*d*) its parodies or echoes are found in later poets.

As regards the vagrants in the texted quatrains which are examined in the next section, it is possible, that some quatrains, though 'Omarian in spirit, were composed by others. I think it justifiable to retain in the text such vagrants as are found recorded for 'Omar earlier than for other authors, or four rhymers which are cited for junior poets, and quatrains recorded 'Omarian in numerous manuscripts which are vagrants in some Anthologies and Tadhkirās only.

We are justified in doubting the genuineness of a quatrain recorded in a single MS. by a compiler of unknown scholar-

ship, because such quatrain has not been accepted as 'Omarian by any other compiler of 'Omarian quatrains. I have thus excluded from the main text 853 such quatrains and given their first lines in the Index of "Unknown" quatrains with the MSS. wherein they are recorded and the vagrancies if any. I however include in the text and treat as genuine the following eleven quatrains, although they are cited by a single authority because they are either 'Omarian in spirit or accord with the events of his life:

87-a: II. 7, 276: V. 22, 302: VII. 135, 451: X. 75, 561: VII. 138, 669: X. 164, 681: I. 37, 716: I. 48, 785: VI. 6, 1046-a: XII. 47, 1051: VI. 21.

The "Unknown" quatrains comprise quatrains of other well-known poets and parodies and echoes of 'Omarian quatrains by unknown persons inadvertently included by the scribes.

The following are examples of parodies found in the "Unknown" quatrains:—

1. BMa.6, qn. 16: IX.93. *Par.* BMa.14, qn. x 17.
2. BMf.16, qn. 171: IX.3. *Par.* BMf.86, qn. x 65.
3. BERa.72, qn. 257: X.79. *Par.* BERa.172, qn. x 95.
4. Pb.292, qn. 613: VIII.1. *Par.* Pb.120, qn. x 129.
5. Pc.51, qn. 329: VII.139. *Par.* Pc.120. qn. x 233.
6. Ba.109, qn. 386: IX.67. *Par.* Ba.100. qn. x 255.
7. BNd.100, qn. 525: X.112. *Par.* BNd.101, qn. x 286.
8. HGa.189, qn. 359: VIII.99. *Par.* HGa.387, qn. x 332.
9. BMa.192, qn. 563: VIII.26. *Par.* BMa.193, qn. x 471.
10. BMa.35, qn. 73: IX.95. *Par.* BMa.190, qn. x 484.
11. Hx.50, qn. 698: IX.122. *Par.* Hx.54, qn. x 570.
12. BNa.17, qn. 746: X.58. *Par.* BNa.18, qn. x 621.
13. BNc.11, qn. 645: IV.28. *Par.* BNc.10, qn. x 856.

So long as the parody appears in a single text it falls into the category of "Unknown" and gets automatically excluded. But when other scribes include such parodies into the text they compile, it becomes "Known." The following are examples:—

1. Qn. 57: IX.56. *Par.* qn. 70 (a) in Sb., RPb., BNn.
2. Qn. 103: III.28. *Par.* qn. 107 (a) in Pb., Hb., Hg.
3. Qn. 159: VII.1. *Par.* qn. 159 (a) in Pb., Hb., Hg., Pc.
4. Qn. 162: VII.157. *Par.* qn. 97 (a) in Kb., BNb., Hh., Pc., Hd.
5. Qn. 243: VI.14. *Par.* qn. 126 (b) in Kb., Wbcd.
6. Qn. 244: X.54. *Par.* qn. 242 (b) in Hb., and Pb.
7. Qn. 313: X.146. *Par.* qn. 124 (a) in Hk., BERa., BMb.
8. Qn. 445: X.151. *Par.* qn. 339 (a) in BMd. and A.

9. Qn. 448 : III.38. *Par.* qn. 153 (a) in Sb. and BNn.
10. Qn. 472 : VI.5. *Par.* qn. 227 (a) in Sb. and BNn.
11. Qn. 613 : VIII.1. *Par.* qn. 604 (a) in Kb. and BNf.
12. Qn 617 : III.31. *Par.* qn. 626 (a) in Cb. and A.
13. Qn. 621 : XI.8. *Par.* qn. 628 (a) in BMb. and Pc.
14. Qn. 645 : IV.28. *Par.* qn. 1055 in BNd., BNc., Pb., Ba., and Hb.
15. Qn. 770 : IX.166. *Par.* qn. 761 (b) in Pb., Ba., and Hb.
16. Qn. 774 : X.136. *Par.* qn. 750 (a) in Pb., Ba., and Hb.

Out of 1340 " Known " quatrains, 246 quatrains have been excluded from the text because they are either inferior and meaningless or parodies, echoes, replies, etc. These have been marked with a dagger (†) in the Index of Known Quatrains.

It may be of interest to the critical scholar to note how various MSS. are linked by these spurious quatrains.

1. Si., LN.: 796 (a).
2. Hy., BMd., Hl., BMc., Hc., Bb., RPc., A.: 867 (meaningless).
3. Kb., Sc.: 382 (b).
   Kb., BNf.: 604 (a).
   Kb., BNb., Hh., Pc., Hd.: 97 (a).
   Kb., Wbcd.: 126 (b).
4. BNf., Pb., Ba., Hb.: 401 (a).
   BNf., Wbcd., BDb., Hn., BMf., Hp.: 967 (a).
5. Wa., Sa., Pb., Ba., Hb., BMb.: 809 (a).
6. Sa., Sb.: 432 (a).
   Sa., BNa.: 284 (a).
   Sa., BNi., Pb., Ba., Hb., Hg.: 568 (a).
7. BDa., BNd., Pc.: 444 (a).
8. Sb., BNd.: 822 (c).
   Sb., Sc.: 222 (a).
   Sb., BERf.: 270 (a), 311 (b), 344 (a), 357 (a), 460 (a), 563 (a), 608 (a), 673 (a), 675 (a), 761 (a), 815 (a), 819 (a), 960 (a).
   Sb., BERf., Ht.: 984 (a).
   Sb., BERf., BERa.: 315 (a).
   Sb., BERf., BNn.: 711 (a), 793 (a).
   Sb., BNb., BNn., Hd.: 650 (a).
   Sb., BNb., Pc.: 871 (a).
   Sb., BMa : 238 (a), 372 (a).
   Sb., BMa., BNn.: 15 (b).
   Sb., Pb., Ba., Hb.: 942 (b).
   Sb., RPb.: 1048 (a).
   Sb., RPb., BNn.: 70 (a).
   Sb., BERa.: 65 (a), 143 (a).
   Sb., BMf.: 903 (c).
   Sb., BNn.: 10 (a), 34 (a), 36 (a), 41 (a), 115 (a), 126 (a), 145 (a), 153 (a), 168 (a), 227 (a), 481 (a), 599 (a).
   Sb., A.: 598 (a).
9. Ha., Sd., BNh., BNd., Sc., BNb., LN., BMd., Wbcd., Pb., Hb., Hj., BMb., He., Hc., Pc., Cb., BERf., Hz.: 78 (a). (meaningless).

10. Se., BMa., BDb., BNl.: 91 (a).
Se., BMa., BNl.: 687 (b).
Se., BDb., BNl.: 393 (b).
Se., LE.: 963 (a).
11. U., BERf., BNb., RPa.: 333 (a).
U., BMd., Hz., A.: 516 (a).
12. BNd., BNc., Pb., Ba., Hb.: 1055.
BNd., Pc.: 513 (a).
13. Sc., Sf., LN., Pb., Ba., Hb., RPa.: 587 (a).
Sc., BMd., Pb., Ba.: 748 (a).
Sc., Ph., Ba., Hb.: 842 (a).
Sc., RPb.: 1025 (a).
14. BERf., U., Ra., BNb., RPa. 333 (a).
BERf., BNa. Hj., A.: 79 (b).
BERf., Hj.: 1030 (a).
BERf., Hj., BERa., Pc.: 408 (a).
BERf., Hd.: 496 (b).
15. BNa., Sf., Pb., Hb.: 94 (a), 1040 (b).
BNa., BMd., Hd., A.: 924 (a).
BNa., BMd., A.: 853 (a), 854 (h).
BMa., BNk.: 482 (a).
16. Pa., MA., BMb., Hf., BMf., Pc., Hp., Ho., NJ.: 588 (a).
17. MA., BMb.: 612 (a).
18. Sf., BNbii., BMa., Hd.: 685 (a).
Sf., BNbii., Hd.: 899 (b).
19. BNbii., Pb., Ba., Hb.: 642 (a).
BNbii., Ht., Hd.: 928 (a).
BNbii., RPa., Hd.: 896 (a).
BNbii., HC.: 763 (a).
BNbii., Hh., Hd.: 322 (a).
BNbii., Pc.: 848 (a) 871 (b).
BNbii., Pc., Hd.: 836 (a).
BNbii., BNn., Hd.: 371 (a), 603 (b).
BNbii., Hd.: 96 (a), 122 (a), 182 (a), 382 (c), 383 (a), 591 (a), 684 (a), 713 (a), 783 (a), 873 (a), 885 (a), 889 (b), 916 (b), 924 (b), 969 (b), 1007 (a), 1018 (c), 1023 (a).
BNbii, Hd., A.: 1018 (b).
20. Hz., BMd., Hj.: 1040 (c).
Hz., BMd., BERa., A.: 470 (a).
Hz., EMd., A.: 514 (a), 909 (a).
Hz., Cb., Hd., A.: 854 (a), 854 (b), 854 (c), 854 (d), 854 (e), 883 (a) 918 (a). Sāqī quatrains.
Hz., Cb., A.: 460 (o), 460 (p), 460 (q), 460 (r), 460 (s), 460 (t), 460 (u), 700 (a), 700 (b), 764 (a), 764 (b), 764 (c), 764 (d), 764 (e), 764 (f), 764 (g), 764 (h), 764 (i), 764 (j), 764 (k), 764 (l), 764 (m), 764 (n), 764 (o), 764 (p), 764 (q), 764 (r), 854 (f), 854 (g). Sāqī qns.
Hz., A.: 292 (a), 460 (b), 460 (c), 460 (g), 460 (h), 460 (i), 460 (j), 460 (k), 460 (l), 460 (m), 460 (n), 883 (a). Sāqi qns.
21. BMa., Hb., Hg.: 207 (a).
BMa., BERa.: 20 (a).

22. BNc., BMd., Pc.: 969 (a).
23. BMd., BERa., A.: 523 (a).
BMd., A.: 339 (a), 382 (a).
24. HGa., Ht.: 708 (a).
25. LN., Hc.: 505 (a).
26. Hj., Pc.: 791 (a). 929 (a).
Hj., Hd.: 889 (a).
27. Wbcd., Pb., BERa.: 46 (a).
Wbcd., Hk., Hm., Hg., HGb., ALI.: 311 (a).
Wbcd., RPa.: 1040 (a).
Wbcd., Hc.: 641 (a).
28. Hb., Ba., Pb.: 423 (a), 441 (a), 513 (b), 583 (a), 687 (a), 705 (a), 750 (a), 753 (a), 761 (b), 923 (b), 928 (b), 986 (a), 1001 (a), Pb., Hb.: 125 (a), 242 (b), Ba., Hb.: 490 (a).
Hb., Ba., Pb., RPa., HGb., Pc.: 923 (a).
Hb., Ba., Pb., Hg.: 107 (a) 162 (a), 496 (a), 583 (b).
Hb., Pb., Hg., Pc.: 159 (a).
Hb., Pb., Hk.: 128 (a).
29. BNj., RPb.: 70 (b).
BNj., Ht.: 667 (a).
30. RPb., Hr., BNn.: 439 (a).
RPb., Pc.: 370 (b), 916 (a), 923 (c).
31. Hk., BMb., BERa., Pc.: 236 (a).
Hk., BMb., BERa.: 114 (a), 124 (a), 294 (a).
32. Ht., BNn., Pc.: 35 (a).
33. Hu., BERa.: 164 (a).
34. BMb., Hc.: 763 (a).
BMb., Hc., Pc.: 444 (b).
BMb., Pc.: 628 (a), 645 (a), 822 (b), 833 (a), 890 (a), 890 (b), 903 (a).
35. Hn., BNf.; 980 (a).
36. Hr., CALc., Ia., Ib.: 1063 (a).
37. Cb., A.: 460 (d), 460 (e), 460 (f), 592 (a), 592 (b), 592 (c), 626 (a), 644 (b), 644 (c), 644 (d), 667 (b), 676 (a), 700 (c). Sāqī qns.
38. Ia., CALc.: 334 (a).
39. Hd., A.: 964 (a), 1018 (b)., 1033 (a), 1033 (b).
40. N., W., Hw., J.: 712, 713, Dialogue between 'Omar and the Prophet
N., W., J.: 921. Not in proper metre.

Besides 246 spurious quatrains which are rejected there are 18 obvious variants as follows:—

I. 49: 947: Ai ān ki dawāi dard mandān dānï.
„ *Var*: 1004-a: Ḥālē man-i khasta'ē gadā mē dānï.

II. 25: 1039: Gar āmadanam ba man budē nāmadamē.
„ *Var*: 1047-a: Gar man ba murād-i ikhtiyārē khudmē.

II. 57: 93: Īn yak du sī rōz noubatē 'umar gudhasht.
„ *Var*: 93 (a): Chūn āb ba jōibār u chūn bād ba dasht.

III. 13: 769: 'Īd ast biyā tā mai gulrang kashīm.
„ *Var*: 728 (a) Bar khīz u biyā tā mai gulrang kashīm.

III. 22: 766: Shab-hā gudharad ki dīda' barham na zanēm.
„ *Var*: 768 (a): 'Ālam ki dar ō yak dam-i bēgham nazanēm.

IV. 39: 140: Chūn kār na bar murād-i mā khwāhad raft.
„ *Var*: 404: Chūn kār na bar murād-i mā khwāhad būd.

VII. 21: 884: Sirr az hama' nākasān nihān dārī tū.
„ *Var*: 218: Sirr az hama' nākasān nīhān bāyad dāsht.

VII. 84: 31: Gar mai na khurī ta'na' mazan mastān rā.
„ *Var*: 15 (a): Tā bituwānī ṭa'na' mazan mastān rā.

VII. 133: 477: 'Ālam agar az bahr-i tu mē ārāyand.
„ *Var*: 370: Bar chashm-i tu garchi 'āqilān yak rāyand.

VIII. 6: 1059: Hān tā ba kharābāt majāzī nāī.
„ *Var*: 1031: Zinhār darīn rāh majāzī nāī.

VIII. 102: 740: Tā kai waraqē 'umr ba gham dar shikanam.
„ *Var*: 795: Man gar waraqē 'umr ba gham dar shikanam.

VIII. 122: 927: Har touba' ki kardēm shikastēm hama'.
„ *Var*: 603: Har touba' ki kardēm shikastēm digar.

IX. 27: 706: Ān bih ki zi jām u bāda' dil shād kunēm.
„ *Var*: 932: Ān bih ki zi jām u bāda' dil shād kunī.

IX. 79: 715: Imrōz ki nīst dar sarāb tākam.
„ *Var*: 763 (b): Zahr ast ghamē jihān u mai tiryakam.

IX. 112: 564: Ān mai ki ḥayāt-i jāwidānīst bi khur.
„ *Var*: 646: Ān mai ki ḥayāt-i jawidānīst bi nōsh.

X. 89: 886: Mā ēm kharīdār-i mayē kuhna' u nou.
„ *Var*: 876 (a): Ai munda' ba tadhwīr-i farēbinda girou.

X. 143: 101 (a): Bā har bad u nēk rāz natuwānam guft.
„ *Var*: 826: Ba har bad u nēk rāz na tuwān guftan.

XII. 22: 538 (a): Nā karda damē ānchi tura farmudand.
„ *Var*: 382 (c): Tā chand bar āftāb gil andudand.

The MSS. which adopt the variants have been mentioned in the concordances. These as well as the groups of manuscripts which include the spurious quatrains mentioned above, will be of interest to the critical scholar for determining the relations between various manuscripts.

Many MSS. contain copying errors. I avoid recording them and give in the text the best reading of each quatrain supported by the oldest MS. Deducting 246 spurious and 18 obvious variants from the total 1360 known quatrains there remains a balance of 1096 independent quatrains which are given as mentioned above in 12 chapters. The first 11 chapters arranged subjectionally include quatrains which have appeared in one or other of the published texts. Chapter XII includes 47 Miscellaneous quatrains which have remained so far in the MSS. alone. As they appear 'Omarian in spirit I thought it fit to rescue them from oblivion.

XXI.

THE VAGRANCIES EXAMINED.

The number of vagrants so far traced is as follows:—

	Texted quatrains.	†Spurious quatrains.	x Unknown quatrains.
Total quatrains ..	1,114	246	853
Simple vagrants (V) ..	315	55	211
Complex vagrants (W)..	135	16	24
Total vagrants ..	450	71	235
		Total ..	756

In dealing with the question of vagrancy it is necessary to know the date when the vagrant quatrain is recorded for 'Omar; this can be found from col. 2 of Statements II and III described in Section XIX above.

The names of authors to whom the vagrants are cited, as well as the anthologies, etc., which cite them are noted in the concordances of the quatrains. Statement IV exhibits the names of 143 authors (arranged according to Persian alphabet) and the Index numbers of the vagrant quatrains which are cited to each of them. It will be noticed that in this statement 1001 items, instead of 756, are distributed among the 143 authors because the complex vagrants are shown under each author to whom they are cited. In order that a complex vagrant may be reckoned once only it is prefixed with letter (W) under the author to whom it is cited at the earliest date and shown in a bracket ( ) under the authors to whom it is cited on a later date.

Most of these 143 authors are known in name only. The dates of their demise, in some cases unknown, in some uncertain, are given so far as could be ascertained.

As regards the vagrants among the "Unknown" and the "Spurious" quatrains, the places of vagrancies have been indicated in the Indexes of the Quatrains, so that the critical reader, if so minded, may carry his researches further. The particulars of vagrancies of the texted quatrains are given

under the concordances of the quatrains which have been, as mentioned above, arranged subjectionally. As a help to the general reader, 450 vagrants among the texted quatrains have been enlisted in the order of their Index Numbers in Statement No. V. In this list the date of the earliest source recording the quatrain as 'Omarian and the date of the anthology which cites it vagrant for another author are given side by side. The names of the authors have been mentioned by their well-known *Takhalluṣ* (nom de plume) and sometimes by abbreviations such as KI=Kamāl Isma'īl, Afḍal=Afḍal Kāshī. The places of vagrancies have been indicated in square brackets after the names of the authors. The index number of complex vagrant is prefixed with letter (W) and is shown with the author and place which cites for him first.

The places of vagrancies fall mainly into three categories:—

(*a*) Dīwāns and works going in the name of the authors
(*b*) Anthologies
(*c*) Histories and Biographies.

These, to summarise the result of Statement V, have contributed to vagrancy as follows:—

(*a*) *Dīwāns and compilations in the names of authors.*

		Vags.
1.	Abū Sa'īd, *Rubā'iyat,* Ed. by K. M. Mitra ..	4
2.	Afḍal-i Kāshī, *Rubā'iyat.* Ed. by Sa'īd Nafīsī.	60
3.	'Abdulla Ansārī, *Manājat,* Bombay 1308 H. ..	1
4.	Anwarī, *Kulliat,* Cawnpore (1897) ..	2
5.	Ḥāfiẓ (various MSS. and editions)	18
6.	Khāqānī „	2
7.	Khayyām's editions of quatrains	3
8.	Rūmī, *Dīwāns*	2
9.	Sarmad, Quatrains of, Delhi (1901) ..	1
10.	K. I. Kamāl Isma'il's *Dīwāns*	15
11.	M. 'I. *Mirṣād ul 'Ibād* by Najmud Dīn Rāzī (1220)	9
12.	M. N. Mukhtār Nāma', *Kulliat* 'Aṭṭār, Lucknow (1872)	44
13.	Nāṣir Khusrow *Kulliat*, Tehrān	1
14.	Ni'amat ul lah Walī. Ed. Tehran	1
	Total ..	163

(*b*) *Anthologies.*

		Vags.
15.	Si. (1331) *Nuzhat ul Majālis*	16
16.	Hx. OUL. MS. 52/112 (1648)	30
17.	Hl. HSL. *Dawāwīn* 167 (1649)	1
18.	Hj. HSL. *Dawāwīn* 373 (1550)	37
19.	Hv. Nawāb Akhtar Yār Jung's Library ..	71
20.	Various anthologies in European Libraries mentioned by Dr. Rempis in his Beiträge ..	47
	Total ..	202

(*c*) *Histories and Biographies, etc.*

21.	[ʿAwfī] *Lubāb ul Albāb* (1222)	8
22.	[J. G.] Jahān Gushāy (1260)	2
23.	[T. G.] *Tārīkh-i Guzīdaʾ* (1330	4
24.	[N. U.] *Nafhāt-i uns* by Jāmī (1478) ..	3
25.	[Dowlat] *Tadhkiraʾ* by Dowlatshah (1487) ..	5
26.	[H. I.] *Haft Iqlīm* (1594)	18
27.	[M. Kh.] *Mirʿāt ul Khiyāl* (1691)	1
28.	[R. S.] *Riyāḍ us shoʿara* (1747)	27
29.	[A. K.] *Ātash kadaʾ* (1765)	12
30.	[M. F.] *Majmuʿal Fuṣaḥa* (1878)	5
	Total ..	85
	Grand Total ..	450

With regard to the text of Afḍal Kāshī by Saʿīd Nafīsī, I find that out of 483 qns. included in that compilation only 7 from *Al Mufīd,* 2 from *Jāvidān Nāmaʾ* and 6 from Afḍal Kāshī's letters total 15 have an early authority. The remaining quatrains are cited to Afḍal in Anthologies, Tadhkiras and Modern MSS. When the date of the MSS. is not discernible I have assumed the date of the publication of the text as the date of vagrancy.

The quatrains cited in [M. ʿI] *Mirṣād ul ʿIbād* are not necessarily composed by Najmud Dīn Rāzī Dāyā who only

quotes them. The fact that 'Omarian quatrains appear in this work proves their oldness. The same remark applies to 'Omarian quatrains appearing in *Mukhtār Nāma'* which as its name implies is a selection by 'Aṭṭār. At any rate the whole lot as found in the *Kulliat* of 'Aṭṭār published by Nawalkishore Press cannot be considered as a *composition* by Aṭṭār.

We cannot rely absolutely upon the Anthologies and Tadhkiras and modern Dīwāns of poets because we find that they have cited such quatrains to authors, which long before the advent of those authors are recorded 'Omarian in earlier MSS. The following are examples:—

Recorded 'Omarian in Hy. (1384) *and subsequent MSS.*

1. 68: VII. 161: Az Manzil	..Cited in Hv. to Ni'amatullah Walī d. 827 H. (1424).
2. 487: IX. 10: Qadrē gul	..Cited in Tehrān Print (1859) to Ni'amatullah Walī d. 827 H. (1424).
3. 76: III. 63: Imrōz	..Cited in AK. to Talib Āmulī d. 1035 H. (1626).
4. 526: X. 112: Man mai	.. „ „
5. 574: VII. 61: Ai dil	..Cited in AK. to Shāhī d. 857 H. (1453).
6. 575: VII. 62: Ai dil	..Cited in HI. to „
7. 642: XI. 42: Ai Wāqif	..Cited in HI. to Bairam Khan d. 968 (1560).
8. 338: I. 30: Az Wāqa'atē	..Cited in Hv. to Sulṭān Bābar d. 861 H. (1457).
9. 849: IX. 92: Dōsh az	..Cited in Hx. to Shāhī d. 857 H. (1453).
Do do	..Cited in Dowlat to Lutfullah Nīshāpūrī d. 810 H. (1407).
10. 878: XI. 37: Nākarda'	..Cited to Sarmad d. 1070 H. (1660) in Delhi Text.

Thus quatrains cited to other poets in the anthology Si. (1331) and Tadhkiras by 'Awfi and others are recorded as 'Omarian in the early MS. such as Hy. (1384) and supported by scores of later MSS. Such quatrains must be considered as 'Omarian.

Moreover the early MSS. of the *Dīwāns* of well-known poets do not record the 'Omarian Vagrants ascribed to them in later Anthologies and Tadhkiras. This fact as mentioned above in Section xvii has been brought to light by Dr. Rosen

with regard to Rūmī and Ḥāfiẓ. I too did not find 'Omarian Vagrants in the *Dīwāns* of the following poets.

Ṭālib Āmulī: HSL. MS. No. 395 (1680).

Ibn-i Yamīn: HSL. MS. 923.

Athīr Akhiskatī: SMHL. MS. 87. 810 H. (1407).

Awḥad Kīrmānī: HSL. MS. 1043 d. (1438).

Ḥāfiẓ: HSL. MS. 508 (1415). SMHL. MS. 87 (1407.

Arzaqī: HSL. 943. wr. 1279 H.

Saifud Din Isfarangī: HSL. 839.

Baqāī d. 948 H. (1541): SMHL. No. 170.

Khāqānī: HSL. MS. No. 35 (16th Century).

Saḥābī d. 1009 H. (1601): OUL. 52/112.

Salmān Sāwojī: HSL. 1198. wr. 855 H. (1451). SMHS. MS. 87. wr. 810 H. (1407).

Adīb-i Ṣābir: HSL. MS. No. 936.

It is evident from the list of vagrants that, leaving out of consideration the quatrains quoted in *Mirṣād ul 'Ibād* and *Mukhtār nāma'* major portions are recorded for 'Omar in regular MSS. long before they are cited for other poets. There are only the few quatrains marked with a starlet (*) which are cited for other poets earlier than for 'Omar. Out of these the following may not be passed as 'Omarian on further consideration.

Obscene: 47: X. 117 Āmad Ramaḍān.

Replies to 'Omarian qns: 347: X. 113 a reply to 525: X. 112;
and 901: X. 140, a reply to 925a: X. 139.

Found in earlier Dīwāns of Ḥāfiẓ: 403. III. 19, and 938: VIII. 32.

With less MSS. authority: 244-a XII. 13, 458: XI. 30, 594: IV. 4, 616: VIII. 117, 716: I. 48, 758: X. 55.

But whether these quatrains were really composed by the other poets to whom they are cited is still a moot point with which we are not here concerned.

§ XXII. CONCLUSION.

In conclusion I beg to draw the attention of the reader to a few quatrains which indicate 'Omar's bent of mind.

'Omar was a true believer of Islām, thus of God he says:

He is, and nought but Him exists, I know,
This truth is what creation's book will show;
When heart acquired perception with His Light,
Atheistic darkness changed to faithly glow.

I. 1

He addresses the Ever-Present Being with great reverence and intense love.

Thou hidest oft that none could see Thy face,
And oft assumest forms in time and space;
This glory Thou displayest for Thy self,
The seer, show, and sight, Thy holy grace.

I. 6

No heart is here but saddens for Thy sake,
No sight is here but maddens for Thy sake;
Thou carest not for either great or small—
No thought is here but gladdens for Thy sake.

I. 27

Time and Space and the world they make have engaged the attention of men through all ages. Their speculations have brought forth a host of secular sciences. 'Omar's reflections on this subject are neither scientific nor metaphysical. He calls the *Charkh-i Falak,* the Wheel of Time as a *Fanūs-i Khiyālī,* an Imaginary Lantern.

Methinks this Wheel at which we gape and stare,
Is chinese lantern—like we buy at fair;
The lamp is Sun, and paper-shade the world,
And we the pictures whirling unaware.

II. 5

Science fails to solve the mystery of the cosmos.

The Skies rotate, I cannot guess the cause;
And all I feel is grief, which in me gnaws;
Surveying all my life, I find myself
The same unknowing dunce that once I was!

II. 14

This whirl of time, it simply causes pains,
As for my heart, my evil ways are banes;
Ah! worldly lore that winds in labyrinths,
Ah! wisdom forging newer iron chains.

II. 15

Time is only a tyrant causing universal change and trouble.

My grief prolongs, I find it nev'r allays,
Your lot is swinging now in higher sways;
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

II. 16

Ye mount on steeds and brandish steels in fight,
With all your boasts, in trenches soon alight;
The tyrant Time will never spare a life,
He breaks the Dukes by day and Knights by night.

II. 17

As Spheres are rolling woes alone increase,
They land us just to sink in deeper seas;
If souls unborn would only know our plight,
And how we pine, their coming-in will cease.

II. 24

'Omar is at war with the Sphere and wishes to annihilate it.

Had I but on the skies divine control,
I'd kick this bluish ball beyond the goal;
And forthwith furnish better worlds and times,
Where love will cling to every freeman's soul.

II. 41

But the final solution is that the tyrant Sphere has no real existence, hence we avoid all trouble by being content.

Aye hear me please, my old and dearest friend!
Think naught of world—it hath no root or end;
Sit quiet on thy balcony content
To view how Wheel would play its turn-and-bend.

II. 43

Desire no gain from world, with bliss you trade;
In good or bad of Times you need not wade;
Remain sedate, so that the whirling Wheel—
Would snap itself and blow up days it made.

II. 44

'Omar was not blind to the joys which the Spring and New Year festivals brought in youth. The *Carpe diem* quatrains which were sung probably at the garden parties of Malik Shāh, although lyrical, are essentially pessimistic, and capable of interpretation in the material as well as mystic sense.

Tomorrow's hours are not in our store!
Tomorrow's cares would make us only sore.
Why waste a single breath if you be sane?
For balance of this life you cannot score.

III. 52

'Omar warns the youth to keep aloof from evil company.

From mean and snappish sots, bereft of sense,
Aloof you stay, and thus avoid offence;
At song or talk they wrangle, even fight,
Excuse your self and seek your exit thence.

III. 59

Thought of Death freed 'Omar from cares of world's affairs. Prince or pauper must all die, what avails the worldly wealth?

Your age is hundred, perhaps more in tale,
They lift you from this Inn, a helpless bale;
Be Pharaoh or a pauper with no pail,
They sell in lots at final clearance sale.

IV. 7

This rosy garden soon will run to waste,
And cotton seeds will vie with pearls so chaste;
Rejoice, this mortar-mill of rolling world
Will grind our name and fame to finest paste.

IV. 10

It is folly to fight for any domain.

I saw a quail amidst the battlefield,
It nestled safe beneath a broken shield;
It spake to royal skulls in great disdain:
"Where *is* the pomp ye wield, what *is* the yield?"

IV. 28

Man cannot realise his ambitions in his short life.

My deeds have brought no gain to please my heart,
In working weal, my efforts play no part;
And so I sit and ever weep and moan,
For late I came but soon I must depart.

IV. 39

Hence he should not waste his life in vain pursuits, but ply his path to reach the Lord.

Depart we must. Why then we crawl or creep?
And slide in quest of vain such abyss deep?
They would not leave us here to rest in peace,
Why then we cease to ply our path, and sleep?

IV. 47

Happy is he who realises his death when still alive, and free is one who is not born.

Two vents may free us from this den of gloom:
We either bear the pangs, or lie in tomb;
Thus glad is he who dies at every breath,
And free that cometh not from mother's womb.

IV. 55

In the beautiful allegory of Clay and Cup 'Omar deals with the philosophical and ethical aspects of Man's body. Man cannot claim as his own the body he impersonates, every atom of his body may be the home of other beings.

Before thou peepest, men and maids untold
Had decked this earth as priceless gems in gold;
Hie quickly, turn as dust in Master's feet,
Thy dust encases thousand lives, behold!

V. 8

The clay of his body may be used for any other purpose (without his previous consent!).

Rejoice! for earth material will remain,
And sky its starry jewels still retain;
The bricks to which thy carcass may be shaped,
Will form the mansion for a gallant swain.

V. 10

He has no choice as to the form to which the clay is shaped.

So when my clay the potters knead and mould,
A hundred wonderous apes they might unfold;
But now I can't be fairer than I seem,
They cast me not as you or I had told.

V. 14

Man cannot take pride on his pedigree in the chain of evolution.

As here in Potters' factories I stand,
I find them moulding clay to wonder-land;
I see what purblind eyes would fail to see,
My father's clay in every potter's hand.

V. 24

The qualities which man acquires cling to him and are not lost, although the matter which composed his body may assume other forms.

That substance which in self a life can cheer,
It may as beast or now as herb appear;
Think not what exists once can ever die—
For attributes to thy own self adhere.

V. 18

While warning the rustic potter against the disrespect to the clay of royal persons 'Omar satires the vanity of worldly power.

Beware, O potter! Listen what I say:
How long you kick and mangle human clay?
And whirl on wheel the Czars' and Kaisars' skulls,
And never fear how they would take it.—*They!*

V. 25

A man of clay should be meek, humble and kind to his fellow-beings.

In frolic once on stone I dashed a pot,
Alas! such wanton freaks come from a sot;
The pot then told me as if in a trance:
"Like thee I was, like me now find thy lot."

V. 31

The pot and potter, the buyer and seller, and so on, are only names for usage, every object on Earth is earth.

I looked at night in Potter's shop, methought
That pots conferred and some solution sought;
And each enquired of me: "Tell who on earth
Is pot, or potter, who that sold, or bought?"

V. 33

Wonderful is the Divine magic which created human skulls which reveal the world and are full of fancies.

The Potter who the pans of heads has wrought,
Has placed in pans his art and all his thought;
On us he placed a pan which waters world—
A pan inverted, still with fancies fraught.

V. 17

Man should acquire true Knowledge before his dust returns to dust.

Why plan the days and months for work or game?
A day or hundred years in world are same;
Fill in our pans in full before we find
The pans as empty pots which rustics frame.

V. 36

Worldly desires cause misery: by resignation in God man attains peace of mind.

I wish one way, He wills the other way,
So my desires will surely lead astray;
Since what He wills is wholly for my weal,
Then my desires in woes alone will pay.

VI. 2

O mind! the world is but a mocking sight,
You fancy some delights, and fret in fright;
Resign your self to Him, and pine for Him,
You cannot alter what is black on white.

VI. 11

An honest man, who plies his solemn beat,
Greets all he meets as coming from His seat;
And what we get is right a Royal treat,
And world is blameless, going as is meet.

VI. 18

Ethics are shaped to attain the desired ideal. The materialist ideal of being "Superman" has led many to contemplation and conquest of matter and material world, to suppression and even destruction of Man. 'Omar exhorts Man to realise his soul and not wade in world.

O you who tour to see the World at play,
But ponder not that there's the gloomy day;
A breath you are, reflect and seek your Soul,
For see how Time is sweeping all away.

VII. 3

You came to conquer, Oh! you came to rule!
Then rule your Self and waste no days O fool!
From naught of past you merge in future naught,
So now know your course, then choose your school.

VII. 4

The object of life is to seek the Grace of God.

The man who has in him a grain of wit,
With folded hands is never wont to sit;
He either plies to gain the grace of God,
Or keeps his heart in bliss, and thus is quit.

VII. 8

To receive the Divine Grace man must purify himself. The eye, the ear and the tongue are the most powerful organs which pollute the mind by contact with the world. Man should curb these.

Keep watch on Self—it may deceive, you know,
In world's affairs say neither yes nor no.
To keep your eye and tongue and ears in place
You pawn them all at Master's feet,—and go.

VII. 15

Keep aloof from sensual pleasures.

Why seek for pleasures? Life is windy gale,
Each grain of sand has tons of kings in bale;
This solid-seeming world and life we lead
Are fancies, dreams and spells which fade and fail.

VII. 30

Be content under all passing circumstances.

A fiend or nymph, and friend or foe—will pass;
Disease or health, and weal or woe—will pass;
Rejoice in what awaits for thee to-day—
And even this as cometh so—will pass.

VII. 32

Mind should be kept free from any thoughts of the past or the future.

Let not the future wear you out with care,
Nor let the present vanquish you or scare;
Extort from evil earth your royal share,
Before the world has packed up all her ware.

VII. 34

This whirling dome ye see an evil gnome.
The friends have passed and world's an empty home;
Be sole with soul awhile, forget the past,
And future too. In Ever-Present roam.

VII. 47

Be happy even with pain and poverty and free from greed and lust.

Prepare yourself for sores, this *is* the balm,
Wail not for pains and so obtain a calm;
And thank the Lord for poverty bestowed,
At last with grace you carry off the palm.

VII. 49

Why should you be a slave of Greed, for sale
Or permit lust to kick you pan and pail?
Set heart ablaze, and sing a flowing song,
And be not lost as dust in wind and gale.

VII. 71

Fail not to discharge your duties. Avoid doing forbidden acts.

Such wrecks you wrought and fie! you bear no shame
For failing duties, playing forbid game!
Suppose the world and all its wealth your own,
You have to quit it all, aye all the same!

VII. 80

Do not hurt.

If you enjoy, as you now seem to own,
To tease a tranquil heart and make it groan,
Bemoan then all your life for loss of wits,
And reap the grief for folly you had sown.

VII. 89

Do not slander.

If you desire to have the best of time,
And that your word be heard through all the clime,
Then slander none, see Lord in every soul,
And sing his Name, acquire a name sublime.

VII. 95

Relieve distress of others.

When grief unceasing hovers on your mind,
Or all affairs to ruin have inclined,
You should release from distress other hearts,
For thereby surely you will solace find.

VII. 98

Serve saintly souls.

Be meek, that saintly hearts may accept thee,
And serve His presence, by Him chosen be;
One quickened heart excels a hundred shrines,
Why seekest shrines? In heart abideth He.

VII. 106

Be mute, covet not.

Lily and cypress these have won our praise,
But for this fame what are their means and ways?
With hundred hands the cypress would not seize,
Ten tongues the lily keeps, but silent stays.

VII. 113

Avoid renown and show.

He keeps a happy heart who shuns renown,
And shuns alike the felt or sack or gown;
As Phœnix he will soar to Highest plane,
He won't in worldly ruins hoot and frown.

VII. 117

Go without pride.

O ye who survey world, the phantom fair,
Should know it springs from air to darker air;
Since life is hemmed by nought on either side,
Thus find that ye are nought amid nowhere.

VII. 146

Man should free himself from contamination with the material world.

We come from water, earth and fire and air,
And then to forest dangers we repair;
We suffer when we keep this dusty cloak,
But when we doff it we are Fairest Fair.

VII. 142

Freed from the impurities of greed, lust, pride, envy, jealousy, hatred, fear, hope and the like, soul of Man bears the Divine ensign.

I *am* the purpose of His work Divine,
The light which causes wisdom's eyes to shine;
The world's a ring which Master's finger holds,
And I the gem embossed with His ensign.

VII. 172

The real Being is the Son of Man,
A truth not held in every human pan;
Yea! drink this wine, 'twill cure your giddy thoughts,
And Lord in His creation you may scan.

VII. 181

Seek the company of sages.

You mix with sages pure and know their styles,
And run away from worthless fools for miles;
Yea drink the poison which a sage would give,
But shun the mead from fools, 'tis full of guiles.

VII. 190

Kharābāt, otherwise called *Dār-i-Fanā* is the open assembly of Ṣufīs where one is cleansed from his baser self and craves for Divine knowledge and love.

I speak to Thee in Tavern, what I feel,
In shrines without Thee Lord! I would not kneel;
Thou art the First Creator, Thou the Last,
Aye! burn me please, or aye! Thy Grace reveal.
VIII. 1

One cannot enter the *Kharābāt* with pomp and pride.

I went to Tavern-door as some divine,
With flowing gown and cowl and girdled fine;
The Warden scanned my face, and with disgust,
He threw my baggage out, and washed the shrine.
VIII. 2

Here he pines for Divine love.

The heart which maddens not with Master's spell
And pineth not for Him, is bloody fell.
The day you neither think of Lord nor Word
A worser day you may not find in Hell.
VIII. 8

He craves for *Mai Ma'rifat,* potion of Divine knowledge.

O Guide! love findeth Thee and Holy Grace,
Some forget this and fall in sin's embrace;
Unless we know Thee we are out of count,
For man was made to know Thee face to face.
VIII. 51

Drunk with Divine knowledge he forgets the Creation and loses his baser self.

Let whole creation drown itself in sea,
Entranced I sleep—I count it not a flea;
Last night they pawned my soul at Tavern here,
The Master said "Lo what a trust is he!"
VIII. 135

He eagerly solicits admission into the *Mai Khāna'* Master's Shrine.

How long with eucharists and unctions, Sire?
Fix me in Master's Shrine till I retire.
The day I lie beneath the Master's Shrine
Is my Ascension-day, I most desire.
VIII. 136

And awaits sedately until the Grace calls him into the Shrine.

Khayyām! adore thy wine, remain sedate,
Or sit with faces fine, remain sedate;
As in the end the world will shrink to nought,
So nought is being Thine remain sedate.
VIII. 138

After he is purged from the baser self he is admitted into the *Mai Khāna'*, the shrine of Divine Love.

The keeper's call at dawn I heard "Awake!
Thou wreck of Tavern pining for our sake—
Our grace will fill thee full with Bread of Life
Before our slender thread of life should break!"

IX. 1

The Divine Name is the "Wine" here.

In Mystic Shrine, the Name is styled as Wine,
To love and be in trance I most incline;
I am the soul of world in Holy shrine,
The world is body for my soul Divine.

IX. 3

With Word the Master frees him from all thought or cares.

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;
With wine in hand I call for broiled meat:—
To serve me meet—my heart they first would kill.

IX. 6

The experience here is transcendental, unspeakable.

To be and not to be, are at my call,
I know when Time intends a rise or fall;
In spite of this, I loath my learned lore,
For He transcends the mystic trances all.

IX. 25

Love is the key to the Secret Realms. God in all Love made man to love Him.

Eternal Love had drawn me first on board,
He taught me first to love. On love I pored.
He made my chip of heart a brazen key—
Which prizes open gems from Secret Hoard.

IX. 36

A lover has to ply his own path. Love is not the means to reach an object, but the object-end itself without an end.

Tho' every man has hidden wealth in store,
He knoweth not what brings him less or more;
And every path has leaders except Love,
For there we singly sail and reach no shore.

IX. 39

Love is without fear of a punishment or hope of a reward.

Affection, kindness make a human heart,
In mosque or temple one may work his part;
The man enlisted in the corps of love
Is freed from Hell, to Heaven will not start.

IX. 41

True lover expects no favour.

Now love alloyed with lust is selling cheap,
Not flaming fire, but ashes all in heap!
Thro' days and months and years, a lover true
Has neither rest, nor calm, nor food, nor sleep.

IX. 47

At last the lover reaches the stage where he is nought, and all is Lord.

Walk ye to place where duals cannot be,
The twain ye see, by plying farther flee;
Ye may not be the Lord, but if ye try,
Ye reach where ye are nought and all is He.

IX. 55

His Word is cure for all troubles.

Do taste His Word, He is thy bliss of soul,
Thy pining heart and life He would console;
When grief on right and left as tempest blows,
His Word's thy Noah's Arc to reach thy goal.

IX. 101

Love settles all feuds.

How long you Zealot! talk of coming day?
I'm sick of common cant and pious play;
Yea love Him, He and Love are not apart:
And every feud His love will wipe away.

IX. 121

Love comes through the grace of mystics.

If you are wise, then go with simple heart
To mystics' doors, for they His love impart;
Love comes of grace, that trance is not for fools,
In trance no senseless sot can have a part.

IX. 142

Mind cannot reach His feet—He is so high,
The knot He tied, my heart cannot untie;
They say that eyes cannot behold His face,
He is my eye! and who can see the eye?

IX. 174

Now Man's the Chalice, there the Soul is Wine,
And heart with lute is singing songs divine;
Khayyām! The man of clay is Chinese lamp,
A flimsy film, through which His light can shine.

IX. 186

The Personal Quatrains collected in Chapter X, a few of which have been noticed in § xii above, throw a good deal of light on 'Omar's life. Some of these quatrains are piquant satires directed by 'Omar against his contemporaries, some are objections to their doctrines, and some replies to adverse critics. The polemic quatrains are of interest only when the controversy is still fresh but become cryptic, with remoteness of time, when the interest in the controversy is lost.

The following however are a clear exposition of his philosophy, *viz.*, the purification of the Soul from the baser self.

As Self would melt, Existence I attain,
With soaring pride I sink to lower plane;
And more than this with wine of Existence,
The more I wake, more drunken I remain.

X. 58

I fling this Self away, and joys I greet,
I soared from dismal depths to Master's seat;
Till cleansed at last from all my carnal grease,
I cling as golden dust to Master's feet.

X. 63

'Omar craves for Divine Grace thus:

My sins, O Lord! if more than hundred crores,
Have dashed my youth and life on rocky shores,
Since I depend completely on Thy grace,
Hence I repent, and sin again, of course.

XI. 3

We all are dolls by spell Thou cast on clay,
A hundred phantasies Thou made us play;
How could I ever play a better part
Than what Thou hast assigned me for the day?

XI. 11

My service will not add to Thy domain,
And by my sins no loss Thou wilt sustain;
Forgive and do receive me Lord! Thou art
So quick with giving bliss, but slow with bane.

XI. 36

Is there a sinless man on earth below?
And how can we live here and sinless go?
I sin and fail, but can Thy kindness fail?
I'm evil, could Thy Grace be even so?

XI. 37

Thou, gracious Lord! are graceful in Thy grace,
Why then Thy bliss is barred on sinner's face?
If bliss is sold for virtue, sorry trade—
For gracious grace my sins have made a case!

XI. 39

For sins, O Khayyām! why should you bewail?
This grief can bring no gain in bag or bale;
For mercy will not greet the spotless swell,
It graces sinful paupers.—Do not quail.

XI. 58

The Lord is Gracious and Merciful.

GOVINDA TIRTHA.

HYDERABAD-DECCAN,
1*st July* 1940.



Swami Govinda Tirtha
(V. M. Datar)

Rubā'iyāt of 'Omar Khayyām

CHAPTER I.

PRAISE OF LORD AND PROPHET.

حمد و نعت و توحید

745:—Hc.403, Hp.481, Hw.671.

جز هستِ خدا نیست یقین میدانم ۷۴۵ از دفترِ کائنات این می خوانم
چون دیدهٔ دل بنورِ حق بینا شد شد ظلمت کفر محو در ایمانم

HE IS, and nought but Him exists, I know,
This truth is what creation's book will show;
When heart acquired perception with His Light,
Atheistic darkness changed to faithly glow.

I. 1

354:—BMd.1, Ba.50, Hb.203, Ht.29, BMb.279, Hh.183, Cb.308, Hd.20, Hw.969, BNb.392, A.291, CR.945, Hz.1. *Vag*: Afdal [170].

ای ذاتِ تو سر دفترِ اسرارِ وجود ۳۵۴ نقشِ صفتت بر در و دیوارِ وجود
در پرده کبریا نهان گشته ز خلق بنشسته عیان بر سرِ بازارِ وجود

The Chief of Being's secrets that Thou art,
Thy traits depict to view the Being's chart;
Veiled in Thy Greatness from the creatures here
Presidest Being Thou in open Mart.

I. 2

950:—Hy.672, Ha.1, Sd.1, BNh.1, U.1, Sc.1, Ra.290, BNb.3, HGa.1, LN.1, BMd.7, BNc.2, Pb.519, Ba.469, Hb.606, Sg.1, RPa.1, Hf.387, Hr.448, Pc.60, Bb.640, Cb.783, BNn.89, Hd.42, ALI.682, Ho.386, Hw.820, A.842, J.504, N.391, W.433, L.699, BERf.1, Hz.7.

ای از حرمِ ذات تو عقل آگه نی ۹۵۰ وز معصیت و طاعت ما مستغنی
مستم زگناه واز رجا هشیارم آمّید برحمتِ تو دارم یعنی

No wits can ever reach Thy holy place,
No sins or merits hinder, Lord! Thy ways;
A sot with sins, I go in sober hope,
Because I hope entirely for Thy grace.

I. 3

541:—BNb.350, Sf.22, Hh.182, Hd.4, Hw.968.
Vag: (1) Afdal [Hj.]. (2) 'Attar [M.N.].

نے عقل بغایت جلال تو رسد ۵۴۱ نے فکر بکُنه لایزال تو رسد
در کنه کمالت نرسد هیچ کسے کو غیر تو تا کنه کمال تو رسد

No understanding reached Thy height sublime,
For thoughts can only move in space or time;
No soul can grasp Thy perfections, O Lord!
And Thou alone could gauge Thy height, O Prime!

I. 4

238:—Hy.97, Ha.11, Sd.11, BNh.11, Se.28, U.2, Sc.8, Ra.57, Pa.18, BNb.13, BMa.74, HGa.9, LN.10, Hb.137, Sg.2, BDb.31, Hj.1, BNl.31, Hk.45, RPa.311, Hx.7, Hg.93, Hh.55, Hi.44, Hn.44, Hr.28, LE.18, Hc.20, Bb.105, Cb.80, RPc.66, Ia.30, Ib.24, Hd.43, ALI.40, Hp.33, Hw.48, A.49, L.771, BERf.6, Hz.8.
Vag: (1) Fakhru'd Din Razi [M.F.]. (2) Rumi [Hv.].

کُنه خرد م درخور اثبات تو نیست ۲۳۸ و اندیشه من بجز مناجات تو نیست
من ذات ترا بواجبی کی دانم دانندهٔ ذات تو بجز ذات تو نیست

My soaring mind cannot approach Thy throne.
I kiss this ground and thus for sins atone.
O Wondrous Charmer! who can know Thy Being?
Perchance, Thy knower may be Thou alone.

I. 5

1052:—Hy.677, Wbcd.272, BNe.25, BNl.450, BMb.522, BMc.385, Hm.403, Hf.429, HGb.367, Hn.433, Hr.457, Pc.582, Bb.645, BERb.194, Ia.486, Ib.343, ALI.688, Hp.583, Ho.428, Hw.826, A.848, J.550, N.443, W.475, L.705, Hz.78.

گه گشته نهان ورو بکس ننمائی ۱۰۵۲ گه در صُور کون و مکان پیدائی
این جلوه گری نجویشتن بنمائی خود عین عیانی و خودی بینائی

Thou hidest oft that none could see Thy face,
And oft assumest forms in time and space;
This glory Thou displayest for Thy self,
The seer, show, and sight, Thy holy grace.

I. 6

836:—Hy.583, Ha.13, Sd.13, BNh.13, Sc.11, Ra.245, BNb.15, HGa.11, LN.11, BMd.22, Wbcd.244, Pb.437, Ba.386, Hb.523, Hj.14, BNl.385, RPa.313, Hl.84, BMc.325 Hm.341, Hn.365, Hr.380, BMf.316, Pc.254, Bb.585, Cb.648, Ia.410, Ib.283, Hd.6, ALI.591, Hp.501, Hw.713, A.714, L.607, BERf.8, Hz.24.
Vag: Sanai [Rempis 176].

جانها همه آب گشت ودلها همه خون ۸۳۶ تا چیست حقیقت از پس پرده درون
اے باعلمت خرد رد وگردون دون از تو دوجهان پُر و تو از هردو برون

How many lives are lost and hearts have failed
Ere they could see Thee face to face unveiled!
To see Thee none beneath the sky has eyes,
Thou art aloof from world, this darkness baled.

I. 7

881:—Hy.605, U.62, Sf.75, BMd.78, Wbcd.307, Pb.469, Ba.419, Hb.556, Hj.4, Hg.381, Pc.349, Bb.603, Cb.681, Hd.10, ALI.613, Hw.746, A.749, W.402, L.630. BERf.47, Hz.6. *Vag*: Imam Sadr-ud-Din 'Umar bin Mohammad ['Awfi].

در دیدهٔ تنگ مور نورست از تو ۸۸۱ در پای ضعیف پشه زورست از تو
ذات تو سزاست مر خداوندی را هر وصف که ناسزاست دورست از تو

Thou givest sight to tiny ant to see,
And strength to fly in limbs of puny flea;
Thou art the proper Person here to rule,
Improper attributes are far from Thee.

I. 8

876:—Hy.615, Wbcd.310, Pb.457, Ba.407, Hb.544, Hj.3, Pc.135, Bb.609, Cb.674 v702, BNn.84, Hd.12, ALI.625, Hw.757, A.760, W.400, L.641, BERf.46.

Vag: (1) Awhad Kirmani [Hx.] [R.S.]. (2) 'Attar [Hf.]. (3) Afdal [374]. (4) 'Iraqi Hamadawi [Hl.]. (5) 'Aziz Farid Fakhruddin [Rempis 202].

ای زندگی وتن وتوانم همه تو ۸۷۶ جانی ودلی ایدل و جانم همه تو
تو هستی من شدی ازآنی همه من من نیست شدم درتوازآنم همه تو

My body, life and all my strength Thou art,
My heart and soul! Thou art my soul and heart;
Thou art my existence and sole refuge,
In Thee I vanish, Thou the whole and part!

I. 9

397:—BNb.479, Hh.206, Hd.11, Hw.982. *Vag*: Afdal [R.S.].

چون بود من از بود تو آمد بوجود ۳۹۷ بے بود تو بود من کجا خواهد بود
تو بودی وبوده باشی وخواهی بود بے بود من اززوال کےخواهد بود

I seem alive, Thou art the whole essence;
And saving Thee, what am I? where and whence?
Thou wert and art and ever would remain—
Thus I am not save Thee, in every sense.

I. 10

672:—BNb.444, BNj.53, Hd.3, Hw.1020. Sc. 458.

Vag: (1) Afdal [R.S.] (291.) (2) Ni'amatullah Wali [Hv.]. (3) 'Attar [M.N.].

کو دل که بداند نفسے اسرارش ۶۷۲ کو گوش که بشنود دمے گفتارش
معشوقه جمال می نماید شب و روز کو دیده که تا برخورد از دیدارش

O where's the heart which beats to Beloved's pace
Or ear which heeds the secret truth He says?
The Lord in glory ever shows His grace—
But where's eye which glances at His face?

I. 11

573:—BNa.23, BNe.1, Hf.204, Hc.238, Cb.347=437, Hd.7, Hp.345, Ho.203. Hw.482, J.296, N.24, W.247, CR.1015, BNb.376.

Vag: (1) Fakhr ud Din 'Iraqı [Hv.]. (2) Var: Afdal [Hj.]. (3) Awhad Muraghi [M.F.], [A.K.].

ای در طلبِ تو عالمی پر شروشور ۵۷۳ در پیشِ تو درویش و توانگر همه عور
ای با همه در حدیث و گوشِ همه کرّ وی با همه در حضور و چشمِ همه کور

In searching Thee the world has lost its mind,
The rich and poor to Thee are same in kind;
Thou teachest all, but strange that no one heeds,
Tho' Thou art ever present, we are blind!

I. 12

384:—BERf.347, Hj.302, Hh.232, Cb.358, Hd.119, Hw.378.

تا دائرهٔ حسنِ رخت پیدا شد ۳۸۴ گردون بنظارهٔ رخت بر پا شد
با روی تو صبح لافِ خوبی میزد در چشمِ جهانیان از آن رسوا شد

When Thou had deigned to show Thy lovely face,
To see Thee, sky arose to heights of space;
The morning tried to vie with Thee in grace,—
And hence was cast in open-day disgrace.

I. 13

293:—Hy.212, BDa.46, Ha.341, Sd.340, BNh.327, BNd.64, Sc.469, Ra.80. BNb.183, LN.134, BMd.445, Ba.20, Hb.173, Hj.310, RPa.162, Hh.80, Pc.14, Bb.222, Cb.222, BNn.44, ALI.228, Hw.245, A.244, W.135, L.228, BERf.115, Hz.278.

ای عارضِ تو نهاده بر نسرین طرح ۲۹۳ روی تو فگنده بر بتان چین طرح
وی غمزهٔ تو داده شه بابل را اسپ و رخ و فیل بیذق و فرزین طرح

Thy cheek on heavenly Eagles cast the glow,
Thy face has stowed the idols out of show;
And through Thy glance the King of Babel got
His horse and men and castles all, I trow.
(*cf.* Bible)

I. 14

166:—Hy.163, Pb.97, Hb.95, BDb.71, BNl.71, Hk.116=137, BMb.88, BERa.88, BMc.35, Hm.65, Hf.45, Hh.144, HGb.4, Hn.72, BMf.44, Hc.35, Bb.172, Cb.137=168, RPc.98, ALI.182, Hp.97, Ho.45, Hw.182, A.192, J.55, N.45, W.48, L.178.

در عالمِ بیوفا که منزلگه ماست ۱۶۶ بسیار بجستم بقیاسی که مرا ست
چون رویِ تو ماه نیست روشن گفتم چون قدّ تو سرو نیست میگویم راست

I searched this faithless world where I was bred,
With all the learned lore of books I read:
"Thou art the Light,"—the light that ever dawned!
"Thou art the Truth,"—the truth I ever said!

I. 15

582:—BERf.351, Hj.303, Hd.131, Hw.1007.

بگزشت بطرفِ چمن آن بادِ سحر ۵۸۲ قدّش چو بدید سرو در راه گزر
گفتا که بقدّ من همین ناید راست گفتم برو ای دراز و کوتاه نظر

He passed, as Zephyr through my verdant heart,
But there the cypress mind—a mere upstart—
Would vie with Him—I said, "Silence, O fool!
You see not He pervades thro' every part."

I. 16

598:—Hy.387, Sb.312, Sf.65, Pb.277, Ba.224, Hb.374, Hj.133, Pc.462, Bb.398, Cb.436, BNn.65, Hd.122, ALI.402, Hw.481, A.466, L.405, BERf.202, LE.77.
Var: Rumi [Hv.].

گر بت رخ تُست بت پرستی خوشتر ۵۹۸ ور باده بجام تست مستی خوشتر
از هستیِ عشق تو ازان نیست شدم کان نیستی از هزار هستی خوشتر

I will adore an Icon like to Thee,
And from Thy cup will drink to ecstasy;
I've lost my Self in love, for not to be
Is thousand times far sweeter than to be.

I. 17

7:—Hy.21, Se.9, Pa.5, Wbcd.8, Pb.6, Hb.6, BNe.5, BDb.12, BNl.12, Hk.6, BERa.15, Hl.1, BMc.8, Hm.11, Hf.2, Hn.7, Hs.119, BMf.10, Hc.7, Bb.21, Cb.11, BERb.8, RPc.76, ALI.23, Hp.14, Ho.2, Hw.7, A.28, J.2, N.2, L.23.

ای آنکه گُزیدهٔ جهانی تو مرا ۷ خوشتر ز دل و دیده و جانی تو مرا
از جان صنما عزیز تر چیزے نیست صد بار عزیز تر ازآنی تو مرا

In all this world Thou art my sole console,
And dearer than my heart, and eye, and soul.
Tho' naught is dearer than a spark of life,
A thousand lives I lay for Thee—my whole!

I. 18

245:—Hy.142, Hj.305, Pc.256, Bb.151, Cb.144, ALI.155, Hw.161, A.171, L.157, BERf.350.

گفتم که سر زلف تو بس سرخورد است ۲۴۵ گفتا که تو تن بنه اگر سر خورد است
گفتم روزی ز قامتت بر بخورم گفتا که ز سرو کی کسی بر خورد است

"O Lord! this mind has made me ever sore,"
"Do hold thy tongue, my lad! and leave thy core;"
"O Lord! some day, perchance, I taste Thy fruit,"
"My lad! no fruit nor flower cypress bore."

I. 19

132:—BNa. 72, A.43, CR.827.
Anwari Lucknow Text 1897.

چون آتشِ سودائے تو جزدود نداشت ۱۳۲ مسکین تنِ من امید بهبود نداشت
در جستن و صل تو بسے کو شیدم چون بخت نبود کوششم سود نداشت

Aloof from Thee, my life thus ends in smoke,
Without a ray of hope, my heart is broke.
I tried my best to get a glimpse of Thee,
But luck has brushed me off at single stroke.

I. 28

19:—Hy.23, Bb.23, ALI.21, Hw.23, A.30, J.4, L.25. *Vag*: Amir Khusraw Dehlavi [Hv.]. (2) Afdal [12].

خواهی زفراق درفغان دارمرا ۱۹ خواهی زوصال شادمان دار مرا
من باتو نگویم که چسان دار مرا زان سان که دلت خواست چنان دارمرا

To wail in grief, if so Thou wilt, is sweet.
With glee I stick to Thee as dust of feet.
I know not, Lord! what request I should make
Dispense as Thou desirest—that is meet.

I. 29

338:—Hy.237, Sa.121, Ha.68, Sd.68, BNh.67, U.200, Sc.49, BNa.44, Ra.93, BNb.125, HGa.64, LN.62=259, BMd.284, Ba.44, Hb.197, Sg.107, BNl.217, Hk.181, RPa.245, He.152, Hg.136, Hh.241, Hr.232, BMf.197, Pc.77, Bb.241, Cb.264, Ia.250, Hd.117, ALI.258, Hp.259, Hw.270, A.315, J.186, W.230, L.234, BERf.271.
Vag: Sultan Babar [Hv.].

از واقعهٔ ترا خبر خواهم کرد ۳۳۸ وآنرا بدو حرف مختصر خواهم کرد
باعشقِ تو در خاك فرو خواهم شد با مهرِ تو سر ز خاك بر خواهم کرد

O hear this fact, my Lord! I most entreat,
Two words describe my state and life complete.
"Through love I be as dust beneath Thy feet.
I'll raise my head when Thou wilt kindly greet."

I. 30

796:—BERf.355, Hy.554, Hj.134, Bb.557, Cb.573, Hd.112, ALI.564, Hw.662, A.685, L.578.

من گوهرِ خود بقیمتِ کم ندهم ۷۹۶ دردِ تو بصد هزار مرهم ندهم
خاكِ درِ تو بملکتِ جم ندهم یك موی ترا بهر دو عالم ندهم

I will not part my gem for any price,
No balms for me, Thy love and pangs suffice.
I won't have crowns for dust beneath Thy door,
A thought of Thee excels the world and skies.

I. 31

853:—Hy.597, Sa.61, BNa.113, BMd.363, Bb.595, Cb.542, ALI.606, Hw.729, A.729, L.622, Hz.81. *Vag*: Razi Daya [M.I.]; Awhad Kirmani [Hx.].

روزیکه مقدسان خاکی مسکن ۸۵۳ گردند سوار باز بر مرکب تن
چون لاله بخون دژه آغشته کفن از خاك سرکوی تو برخیزم من

When saints, who purify this house of earth,
Would mount the steeds of body which they girth,
Arise I will with bleeding drowsy eyes
From Thy threshold, where I have booked my berth.

I. 32

551:—BNb.433, Hh.203, Pc.545, Hd.110, Hw.980.
Vag: Afdal [Hv.] [R.S.] [254].

هرگه که دلم با غمت انباز شود ۵۵۱ صد درز طلب بروی من باز شود
به زان نبود که جان فدائی تو کنم بی تو چو غذائی باز و شهباز شود

When with Thy grief my heart is piled in heap,
A hundred doors will ope for me to leap;
But better that I slay myself for Thee,
Than sell my Self to fancy vultures cheap.

I. 33

468:—Hy.271, Se.186, BNd.103, BMd.113, Wbcd.456, Pb.205, Ba.149, Hb.300, BNe.16, BNl.181, BMb.278, BMc.212, Hm.230, Hg.208, Hh.400, HGb.150, Hn.207, Hr.217, Hs.40, BMf.208, Hc.232, Pc.396, Bb.290, Cb.411, RPc.270, Ia.246, Ib.146, BNn.56, ALI.354, Hp.298, Hw.302, A.350, J.206, L.289.

شب نیست که آه من به جوزا نرسد ۴۶۸ و زگریهٔ سیل من بدریا نرسد
گفتی که بتو بادهٔ خورم پس فردا شاید که مرا عمر بفردا نرسد

At nights the Gemini wake up as I sigh
And rivers reach the oceans when I cry;
To-morrow you have fixed to meet me, Lord!—
I know not if by then I live or die.

I. 34

705:—Hy.553, BNa.88, BMd.315, Bb.557, Cb.572, ALI.563, Hw.661, A.684, L.577.

آن آه که پیش هیچ محرم نه زنم ۷۰۵ وان دم که به پیش هیچ همدم نه زنم
گر دریابم که جز توکس می شنود حقّا که بمیرم از غم و دم نه زنم

No chums can hear the sighs for Thee I sigh;
No friends can know the deaths for Thee I die;
Excepting Thee if some who lists I find
In truth I'll die of grief, and never cry.

I. 35

1058:—Hf.439, Ho.438, Hw.928, J.561, N.453, W.482.

نے سوی وصال تو مرا دست رسے ۱۰۵۸ نے طاقت هجران تو دارم نفسے
نے زهره که باز گویم این غم بکسے مشکل کارے طرفه غمے خوش هوسے

I have no means to reach Thy Holy place,
Nor strength, bereft of Thee, to pass my days;
Nor do I dare reveal my grief at all,
Sweet fancy, hardest task, Thy wondrous ways.

I. 36

681:—LE.82.

ای ذات تو بر جمله ممالك مالك ۶۸۱ وی راه روان کوے عشقت سالك
من بدع تو از کلام حق می گویم انت الباقی وکل شئ هالك

Thou art, O Lord! Almighty King of Kings,
A lover, in Thy lane, Thy praises sings,
I'll speak Thy wonders in the words of Truth,
"Thou wilt remain—and lost are all the things."

I. 37

185:—Hy.54, Se.40, Pa.30, BMa.24, Wbcd.22, Pb.118, Hb.116, BDb.45, BNl.45, Hk.57, BMb.37, BERa.58, Hm.40, Hf.51, Hg.86, Hh.123, Hi.56, Hn.57, Hr.38, BMf.28, Hv.9, Bb.62, RPc.53, Ia.45, Ib.34, BNn.41, ALI.96, Hp.45, Ho.5, Hw.142, A.85, J.60, N.50, W.53, L.70.

Vag: (1) Dara Shikoh [D.M.]. (2) Rumi [Rempis 48].

روزیکه شود اذَالسَّماءُ انْشَقَّتْ ۱۸۵ واندم که شود اذا لنجوم انْکَدَرَتْ
من دامن تو بگیرم اندر سُئِلَتْ گویم صنایِّ ذنبٍ قُتِلَتْ

When time is spent out, space will leave no mark;
When suns are blown out, light is turned to dark—
I'll grasp Thy skirts, my beloved Lord! and ask:
"Why did Thou make this all so stiff and stark?"

I. 38

634:—Hy.418, Ha.197, Sd.197, BNh.195, Sc.143, Ra.178, BNb.142, HGa.185, LN.158, BMd.417, Pb.304, Ba.251, Hb.401, Hj.99, Hf.234, Hr.257, Pc.486, Bb.429, Cb.457, Hd.133, ALI.441, Ho.233, Hw.513, A.507, J.330, N.234, W.273, L.437, BERf.222, Hz.265. *Vag*: Haji Othman Huravi [R.S.] ['Awfi].

معشوق که عمرش چو غمم باد دراز ۶۳۴ امروز بتو تلطفی کرد آغاز
بر چشم من انداخت دمے چشم و برفت یعنی که نکوئی کن و در آب انداز

That darling (long live He!) as long I moan,
To-day His graceful ways to you has shown;
He flung a glance at me awhile, and left—
He lends His grace, forgets to claim His loan.

I. 39

789:—BNb.420, Pb.402, Ba.459, Hd.138, Hw.684.
Vag: Afdal [Hj.], Awhad Kirmani [Hx.].

معشوقه عیان بود نمی دانستم ۷۸۹ با ما به میان بود نمی دانستم
گفتم ز طلب مگر بجائے برسم چون تفرقه آن بود نمی دانستم

When He confronted me I could not see,
He was befriending, but I tried to flee;
And then I roamed around in quest of Him,
But how I missed Him never dawned on me.

I. 40

64:—Hy.193, Pa.79, Wbcd.192, BDb.104, RPb.19, BNl.104, Hk.98, BMb.69, BERa.136, BMc.69, Hm.98, He.2, Hf.58, Hh.165, Hi.73, HGb.36, Hn.118, Hr.92, Hc.28, Bb.203, Cb.201, Ia.102, Ib.89, ALI.213, Hp.126, Hw.212, A.222, W.118, L.209.
Vag: (1) Afdal [Hv.]. (2) Shaikh Ruba'i [A.K.]. (3) Hâfiz [R.S.]. (4) Fakhrud-Din Mubarak Shah [H.A.]. (5) Abu Sa'id [102] (6) Maqsud Tirqar [A.K.].

از باد صبا دلم چو بوئے تو گرفت ۶۴ مارا بگذاشت جستجوے تو گرفت
اکنون ز منش هیچ نمی آید یاد بوئے تو گرفته بود خوے تو گرفت

Thro' glowing dawn my heart received Thy ray,
It left me, in Thy search it went away;
And now my heart remembers naught of me—
It caught a ray, but now acquired Thy trait.

I. 41

6:—Hy.22, BNf.46, Se.10, Pa.6, Wbcd.9, BDb.13, BNl.13, BERa.16, Hm.12, Hf.3, Hg.2, Hi.24, Hn.8, Hr.9, BMf.12, Hc.8, Bb.22, Cb.12, RPc.77, Ia.12, Ib.10, ALI.24, Hp.10, Ho.3, Hw.8, A.29, J.3, N.3, W.2, L.24.
Vag: 'Attâr [M.N.].

امشب برما مست که آورد ترا ۶ وز پرده بدین دست که آورد ترا
نزدیك کسی که بیتو در آتش بود چون باد بدین دشت که آورد ترا

O! Who could fetch Thee here to me this night?
And who can, but Thy grace, unveil Thy light—
To me, who burn without Thee in such plight,
Who brings Thy grace as breeze from mountain height?

I. 42

77:—BNa.125, Hz.93, Hx.5, A.41, J.30, CR.796.

امشب که حضور یار جان افروزست ۷۷ بختم بخلاف دشمنان فیروز است
گو شمع بمیرو مه فروشو که مرا آن شب که تو در کنار باشی روزست

To-night Thy presence leads my life away,
To heights of fortune now I wield a sway,
Let moons and minor lights now slink in shame,
With Thee in sight, I find eternal day.

I. 43

737:—BNb.465, Hd.88, Hw.675, A.669. *Vag*: Afdal [Hv.]; *Var*: Afdal [R.S.].

تا ظن نبری که ما ز آدم بودیم ۷۳۷ در خلوت خاص هر دو همدم بودیم
این خلوت ما با تو نه امروزی بود پیش از من و تو ما و تو با هم بودیم

Think not that we are wrought of Adam's clay,
Such friends, ere He had thought of night and day;
Our privacy is not of recent date,
Ere words were born we were in closest play.

I. 44

711:—BNb.432, Hd.136, Hw.677. Afdal [Hj.] [305].

ازروئے تو شاد شد دل غمگینم ۷۱۱ چون روے ترا بر دگرے نگزینم
در تو نگرم صورت خود می بینم در خود نگرم همه ترا می بینم

Thy Light has filled my gloomy heart with glee,
No other faces do I care to see;
I glance at Thee and there I see my face,
I look in me and there I'm finding Thee.

I. 45

743:—Hy.483, Sb.311 Ha.26, Sd.26, BNh.26, Sc.19, Ra.218, BNb.28, HGa.24, LN.23, BMd.381, Pb.374, Ba.319, BMb.371, RPa.299, Hf.283, Hc.406, Bb.494, Cb.525, Ia.387, Hd.137, ALI.499, Ho.282, Hw.593, A.612, J.381, N.283, W.323, L.504. BERf.14, Hz.233.

Vag: (1) Sultan Nusrat ud Din Qalij Arsalan ['Awfi]. (2) Sa'dud Din Hamawi [Rempis 165].

جانا من و تو نمونهٔ پرکاریم ۷۴۳ سرگرچه دوکرده ایم یك تن داریم
بر نقطه روانیم کنون دائره وار تا آخرکار سر بهم باز آریم

With hands in hands we whirl in merry ring,
What seems a duet, we as solo sing;
We compass whole, tho' spinning on a point,
And in the end, as each to each we cling.

I. 46

917:—Hy.625, Ha.259, Sd.259, BNh.266, Se.320, U.171, Ra.277, BNb.271, BMa.254, HGa.248, BMd.165, Wbcd.259, Pb.495, Ba.445, Hb.582, BDb.350, BNl.414, BMb.471, Hx.47, BMc.350, Hm.368, Hi.342, Hn.393, Hr.405, BMf.368, Hc.358, Pc.374, Cb.695, BERb.168, Ia.433, Ib.305, Hd.313, ALI.635, Hp.536, Hw.769, A.772, J.490, L.651, Hz.182.

روزی بینی مرا تو مست افتاده ۹۱۷ در حلقهٔ زلف بت پرست افتاده
دستار ز سر قدح ز دست افتاده در پای تو سر نهاده مست افتاده

You'll find me, Dear! perchance, the day we meet,
Dancing a round where mystic lovers greet;
My glass and turban rolling in the street,
I fall exhausted on Thy Holy feet.

I. 47

716:—Khiyaban 'Irfan. (1) Kamal Khujandi [Jami]. (2) Khwaja Abul Wafa (d. 835 H.) [R.S.].

ای آنکه توئی حیات جانی جانم ۱۶۷ در وصف تو گرچه عاجز و حیرانم
بینائی چشم من توئی می بینم دانائی عقل من توئی می دانم

Life of my life! Thou ever loving flow,
Thy glory blinds my sight and wit, I trow;
Thou art my sight of eye—and thus I see;
Thou art the light of wisdom—thus I know.

I. 48

947 (a):—U.36, Sc.396, BNb.366, Hd.30, Hw.861.

Vag: (1) Fakhr-ud Din Iraqi [Hv.]. (2) Afdal [Hj.] [410]. (3) Abu Said [397].

1004 (a):—Pb.563, Ba.516, Hb.654.

ای آنکه دوای درد مندان دانی ۹۴۷ درمان و علاج مستمندان دانی
شرح دل ریش خویش گویم با تو ناگفته دو صد هزار چندان دانی

For grieving souls Thy hands a balm unfold,
Thou curest love-sick ones from heat and cold;
I tell Thee now the gnawings in my heart,
"Thou knowest thoughts untold ten thousand-fold."

I. 49

553:—BNb.430, Hh.202, Pc.547, Hd.5, Hw.979. Afdal [Hv.].

هفتاد و دو فرقه درره می پویند ۵۵۳ هر یك سخنان مختلف میجویند
سررشتهٔ حق بدست یك طایفه نیست ناحق بخوش آمدن سخن میگویند

These half a gross of sects that form a maze,
They roam in blind alleys and sit in daze;
As no one holds the correct clue in hand,
They clamour and at last they roar in craze.

I. 50

To the Prophet.

82:—BNb.375 Hh.1, Hd.22, Hw.937. *Vag*: Afdal [45].

ای ذات تو محمود و محمّد نامت ۸۲ وَیْ اهلِ دو کون بندهٔ فرجامت
هرگز نچشد جُرعهٔ از جامِ فنا هر جان که چشید جرعهٔ از جامت

O Thou most gracious, Thou Essence of Soul,
Thou holdest both the worlds in Thy control;
He never tastes the bitter cup of death,
Who sips but once the nectar from Thy bowl.

I. 51

182:—Hy.145, Pc.342, Bb.154, Cb.147, Hd.120, ALI.159, Hw.164, A.174, W.120, L.160, BNb.460. *Vag*: Afdal [R.S.].

ده عقل زنُه رواق از هشت بهشت ۱۸۲ هفت اختر م ازشش جهت این نامه نوشت
کز پنج حواس و چار ارکان وسه روح ایزد بدو عالم چو تو یك کس نسرشت

Ten laws with stages nine and heavens eight,
With seven planes, six reasons thus relate:—
"Five senses, tenets four, triad of soul,
In pair of worlds have Thee as One in State."

I. 52

10:—Hy.5, Hj.137, Pc.1, Bb.5, Cb.61, Hd.118, ALI.4, Hw.5, A.11, J.17, W.16, L.6, BERf.354.

ای کرده ز لطف و مهر توصنع خدا ۱۰ در عهد ازل بهشت و دوزخ برپا
بز مے چو بهشت ست مرا جز مے نیست خوب است که در بهشت وه نیست مرا

O! with Thy grace and love did God array
A Heav'n, and Hell on first eternal day,
As Heaven is crowded, there I cannot stay—
'Tis well to heaven leadeth not my way.

I. 53

353:—BNb.370, Hj.5, BMb.½279, Hh.189, Pc.137, Hd.21, Hw.973. *Vag*: Afdal [Hv.].

ای ذات تو در دو کون مقصود وجود ۳۵۳ نام تو محمد و مقامت محمود
دل بر لب دریای شفاعت بستم وز دیده روان میکنم از دیده درود

Thou art in both the worlds creation's light,
Thy name Muhammad, place is utmost height;
My heart reclines on ocean of Thy grace,
My eyes are flowing rivers for Thy sight.

I. 54

85:—BNb.372, Hh.2, Hd.19, Hw.938. *Vag*: Afdal [47].

ای قُبّهٔ ساق عرش سوده قدمت ۸۵ وی آمده جبرئیل پیك حرمت
تو واسطهٔ عقل و وجودی یزدان زین واسطه آورد برون از خدمت

Jehovah's domes are polished by Thy feet,
And at Thy door His angels wait to greet;
Thou art the source of body and the mind,
And hence can plead for mankind, as is meet.

I. 55

895:—BNb.373, Hd.17, Hw.1026. Afdal [383].

ای پای شرف بر سرِ افلاک زده ۸۹۵ وی دم همه از خلعتِ لولاک زده
وانگه سر انگشتِ ارادت یک مشت داغِ قصب ماهِ فلک چاک زده

Your gracious feet have paced the highest plane,
Creator in creation you explain;
And with a single finger and intent,
You rend the Moon in twain and wash her stain.

I. 56

381:—BNb.371, Hh.200, Hd.16, Hw.977. *Vag*: Afdal [184].

تاجِ دَوَل وشهی بنامت کردند ۳۸۱ عرش وفلک وکعبه مقامت کردند
اکنون که به رهبری امامت کردند سرتا سرِ آفاق غلامت کردند

The highest kingdom cometh in Thy name,
The skies and shrines and hearts Thy seats became;
But when they make Thee leader of mankind,
Thou hast to serve them surely all the same.

I. 57

100:—Hy.95, Sc.325, BMd.39, Pb.64, Hb.63, Hk.153, Hs.142, Bb.103, Cb.115, RPc.142, ALI.100, Hw.88, A.125, L.111, Hz.38.

با ما نگذارند دمی یارانت ۱۰۰ غمخوار شدم زدستِ غمخوارانت
خورشید تو بر روزنِ ما چون افتد کز ذره فزون ست هوادارانت

Thy friends do not allow my reaching Thee,
Thus harassed I have come beseeching Thee;
Thy beams, O Sun of Wisdom, reach my eye—
And show more souls than atoms, seeking Thee.

I. 58

500:—MA.131, Hk.175, BMb.168, Pc.182, Hw.441, CR.911=1208.

گر خیمهٔ بی نیازیت یاد شود ۵۰۰ صد صومعهٔ زُهد زبنیاد شود
ور دامنِ سائلان عفوت گیرد خیامِ زمانه قطب اوتاد شود

If Thy indifference we could only see,
A thousand zealous shrines would blasted be;
Khayyam who takes his shelter in Thy grace,
As firm as Pole Star ever shineth he.

I. 59

CHAPTER II.

THE WHEEL OF TIME.

چرخ

181:—M.I.—Rc.11, Sb.89, Ha.49, Sd.49, Se.29, U.94, Sc.336, Ra.50, Pa.19, Sf.81, BNb.78, BMa.75, HGa.46, LN.44, BMd.91, Wbcd.37, Pb.101, Hb.99, Sg.61, BDb.33, BNl.33, Hk.52, RPa.333, Hx.59, BERa.42, Hl.5, Hm.29, Hg.72, Hh.118, Hi.45, Hn.46, Hr.30, Hs.65=134, LE.19, Hc.389, Pc.330, Bb.40, Cb.85, RPc.67, Ia.34=38, Ib.25, BNn.17, ALI.47, Hp.35, Hw.49, A.60, J.152, L.45, BERf.161.

دَوری که دروآمدن ورفتنِ ماست ۱۸۱ او را نه نهایت وبدایت پیداست
کس مے نزند دمے درین معنی راست کین آمدن از کجا و رفتن بکجاست

This cycle wherein thus we come and go
Has neither beginning, nor an end I trow,
And whence we came and where we next repair,
None tells it straight. You tell me yes or no.

II. 1

639:—Hy.430, Hl.27, BMc.91, Bb.442, RPc.11, ALI.450, Hw.532, A.523, I.333, W.279, L.450.

آغازِ دوان گشتنِ این زرّین طاس ۶۳۹ و انجام خرابی چنین نیك اساس
دانسته نمی شود بمعیار عقول سنجیده نمی شود بمقیاس قیاس

Whence had the racing Sun his primal start?
And where's the point to which we all depart?
No answer's found in spite of wits so smart—
For none can sound with astrolabe and chart.

II. 2

91:—Hy.105, U.52, BMd.69, Hs.46, Bb.113, Cb.119, ALI.111, Hw.97, A.134, W.125, L.120.

این گنبد لاجوردی و زرّین طشت ۹۱ بسیار بگشته است دگر خواهد گشت
یکچند ز اقتضایِ دَورانِ جهان ما نیز چو دیگران رسیدیم و گذشت

This azure dome, the stars and golden dish,
Keep whirling long, of course, as He would wish:
Awhile, and by some chance of whirling world,
Like others we are here, and so finish.

II. 3

422:—Hy.284, Sb.206, Ha.369, Sd.368, Se.137, U.79, Sc.492, BMa.146, Wbcd.50, Ba.62, Hb.215, Sg.51, BDb.170, BNj.3, BNl.171, BMc.137, Hm.154, Hg.150, Hh.254, Hi.104, HGb.74, Hn.159, Hr.151, BMf.117, Bb.303, Cb.298, RPc.208, Ia.168, Hd.539, ALI.348, Hp.190, Hw.317, A.363, L.302.

در چرخ بـا نواع سخنها گفتند ۴۲۲م این بیخبران گوهر دانش سفتند
واقف چو نگشتند براسرار فلك اول زیچی زدند و آخر خفتند

What sundry views about this Wheel they keep!
These waders try to gauge the oceans deep;
But when thro' veil of Time they cannot peep,
They cast an horoscope, and then they sleep.

II. 4

707:—Hy.484, BDa.108, Ha.36, Sd.36, BNh.36, BNd.161, Sc.290, Ra.207, BNb.40, HGa.34, BNc.34, Pb.356, Ba.305, Hb.455, Hj.162, Hf.267, Hr.361, Pc.40, Bb.495, Cb.526, Ia.341, Hd.527, ALI.501, Hp.475, Ho.266, Hw.594, A.613, J.365, N.267, W.310, L.505, BERf.251.

آن چرخ فلك كه ما درو حیرانیم ۷۰۷ فانوس خیال ازو مثالے دانیم
خورشید چراغ دان وعالم فانوس ما چون صوریم كاندرو گردانیم

Methinks this Wheel at which we gape and stare,
Is Chinese lantern—like we buy at fair;
The lamp is Sun, and paper-shade the world,
And we the pictures whirling unaware.

II. 5

632:—Hy.423, BDa.94, Ha.29, Sd.29, BNh.29, Se.250, U.21, BNd.126, Sc.331, BNa.10, Ra.168, Pa.161, Sf.3, BNb.31, HGa.27, LN.26, BMd.45, Pb.291, Ba.238, Hb.388, BDb.222, BNl.280, Ht.19, BMb.329, Hl.70, BMc.243, Hf.231, HGb.227, Hn.268, Hr.266, BMf.244, Hc.247, Pc.33, Bb.435, Cb.465, RPc.297, Ia.285, Ib.179, Hz.44, Hd.494, ALI.442, Hp.360, Ho.230, Hw.520, A.513, J.327, N.231, W.270, L.443, Hz.44.

ما لعبتگانیم و فلك لعبت باز ۶۳۲ از روی حقیقی و نه از روی مجاز
بازیچه همی كنیم بر نطع وجود رفتیم بصندوق عدم یك یك باز

We puppets dance to tunes of Time we know,
We *are* puppets in fact, and not for show;
Existence is the carpet where we dance,
So one by one where aught is naught we go.

II. 6

87 (a):—Rc.9, CR.808.

این بحر وجود آمده بیرون ز نهفت ۸۷ کس نیست که این گوهر تحقیق بسُفت
هر کس سخنے از سر سودا گفتند a زان روے که هست کس نمی داند گفت

How rolls the sea of existence—from where?
'Tis real or phantom, can ye tell and swear?
Tho' each may rave in giddy reeling turns,
But how it *is* in sooth none can declare.

II. 7

633:—Hy.412, Sb.33, Ht.35, BMb.310, Pc.500, Bb.424, RPc.21, ALI.440, Hw.509, A.502, L.432.

مائیم فتاده روز و شب در تگ وتاز ۶۳۳ برخیزه نهاده روی در شیب و فراز
نه هیچ ره آورده به جز رنج دگر نه هیچ پس افگنده بجز راه دراز

The tempest tosses, mind's in ebb and flow,
From heights we go to dismal depths below;
And all we could obtain is foam and froth—
We drift and drifted long, this much we know.

II. 8

870:—Hy.599, BDa.130, Ha.33, Sd.33, BNh.33, U.25, BNd.197, Sc.25, Ra.259, Pa.194, BNb.36, HGa.30, LN.30+101, BMd.48, Wbcd.250, Pb.460, Ba.410, Hb.547, Sg.20, BDb.321, Hj.238, BNl.397, BMb.465, RPa.8, BMc.337, Hm.353, Hf.349, Hg.373, HGb.331, Hn.377, Hr.395, Hs.24, BMf.335, Hv.72, Hc.344, Pc.23, Bb.597, Cb.667, Ia.426, Ib.297, Hd.475, Hp.525, Ho.348, Hw.759 A.743, J.461, N.351, W.393, L.624. BERf.207, Hz.48. *Vag*: (1) Afdal [363]. (2) Hafiz [Z].

از آمدن ورفتن ما سودے کو ۸۷۰ وز تار اُمید عمر ما پودے کو
در چنبر چرخ جانِ چندین پا کان میسوزد وخاك میشود دو دے کو

We come and go, but bring in no return,
When thread of life may break we can't discern;
How many saintly hearts have melted here
And turned for us to ashes—who would learn?

II. 9

457:—Hy.216, Wa.36, Sa.8, BDa.51, Ha.41, Sd.41, BNh.41, Se.119, BNd.69, Sc.30v231, Ra.125, Pa.99, BNb.55, HGa.38, LN.36v139, BMd.58, Wbcd.56v512, Pb.158, Ba.98, Hb.251, BDb.135, Hj.283, BNl.135, Hk.158, BMb.153, RPa.16, BERa.232, BMc.113, Hm.127, He.147=172, Hf.158, Hg.176, Hh.216v260, HGb.64, Hn.133, Hr.123, BMf.96, Hv.33, Pc.17, Bb.226, Cb.226, Ia.132, Ib.112, Hd.474, ALI.231, Hp.161, Hw.248, A.293, J.235, N.157, W.176, L.232, BERf.231, Hz.62. Si. Rempis 86.

زآوردن من نبود گردون راسود ۴۵۷ وزبردن من جاه وجلا لش نفزود
و ز هیچکسے نیز دو گوشم نشنود کاوردنَ وبردن من از بهر چه بود

Time brought me here: what profit did it gain?
It takes me hence, but conquers no domain;
My Master knows, but none can ever guess—
Why Time thus brings and carries me again.

II. 10

328:—Hy.306, Se.165, U.85, BMd.84, Wbcd.223, Ba.38, Hb.192, BDb.186, BNl.231, Hk.265, BMb.253=284, BMc.191, Hm.209, He.328, Hf.118, Hg.133, Hh.401, Hi.110, HGb.129, Hn.224, Hr.211, Hs.60, BMf.194, Hv.42, Hc.174, Pc.123, Bb.326, Cb.392, BERb.77, RPc.254, Ia.238, Ib.140, ALI.306, Hp.292, Ho.118, Hw.402, A.385, J.176, N.117, W.145, L.324.

آورد باضطرابم اول بوجود ۳۲۸ جز حیرتم از حیات چیزی نفزود
رفتیم باکراه و ندانیم درست زین آمدن ورفتن مقصود چه بود

At first they brought me perplexed in this way,
Amazement still enhances day by day;
We all alike are tasked to go, but Oh!
Why are we brought and sent? This none can say.

II. 11

752:—Hy.513, Se.286, U.77, Rb.54, Wbcd.89, Pb.379, Ba.323, Sg.50, BDb.264, BNl.336, BMb.382, Hx.40, Hl.32, BMc.278, Hm.290, Hf.288, Hg.318, HGb.280, Hn.321, BMf.307, Bb.521, Cb.594, RPc.324, ALI.526, Ho.287, Hw.621, A.642, J.387, N.288, W.328, L.535.

در دائرهٔ وجود دیر آمده ایم ۷۵۲ وز پایهٔ مردمی بزیر آمده ایم
چون عمر نه بر مراد ما میگذرد ای کاش سر آمدی که سیر آمده ایم

For long we find ourselves in body's mill,
And from the cornice height we drop to sill;
Since life will never pass as we desire,
I wish this ended soon—I've had my fill.

II. 12

714:—Hy.508, Sb.48, Ha.72, Sd.72, BNh.71, Se.284, U.112, Sc.53, Ra.202, Pa.178, Rb.53, BNb.132, HGa.69, BMd.367, Wbcd.87, Pb.350, Ba.299, Hb.449, Sg.75, BDb.262, BNl.334, BMb.381, RPa.61, BMc.268, Hm.288, Hg.296, HGb.278, Hn.319, Hr.320, Hs.29, BMf.306, Pc.78, Bb.516, Cb.593, Ia.346=394, Ib.230, Hd.514, ALI.522, Hp.433, Hw.615, A.637, J.412, L.530, Hz.85. *Vag*: 'Attar [M.N.].

افسوس که بیفائیده فرسوده شدیم ۷۱۴ وز طاس سپهر سرنگون سوده شدیم
دردا و ندامتا که تا چشم زدیم نا بوده بکام خویش نابوده شدیم

Alas! without a gain we all are worn,
And by this Wheel of Time are tossed and torn;
Before a wink of time we cease to see,
Our greed not ended, but we end and mourn.

II. 13

66:—Hy.98, Wa.35, Pb.38, Hb.38, Hj.43, BMb.143, RPa.227, Bb.106, Cb.117, Hd.103, Hw.90, A.127, L.113, Hz.39.

از گردش چرخ هیچ مفهومم نیست ٦٦ جز رنج زمانه هیچ موهومم نیست
هر چند بکار خویش درمی نگرم عمری بگذشت وهیچ معلومم نیست

The Skies rotate, I cannot guess the cause;
And all I feel is grief, which in me gnaws;
Surveying all my life, I find myself
The same unknowing dunce that once I was!

II. 14

733:—Hy.529, Wbcd.95, Pb.360, Ba.310, Hb.460, BNl.349, BMb.401, BMc.290, Hm.303, Hf.273, Hg.303, HGb.292, Hn.334, Hr.334, Hv.63, Hc.319, Bb.532, Cb.607, BERb.138, RPc.323, Ia.360, Ib.244, ALI.541, Hp.447, Ho.272, Hw.638, A.660, J.371, N.273, W.316, L.553.

پیوسته زگردش فلك غمگینم ۷۳۳ یا طبع خسیس خویشتن درکینم
علمی نه که از سیر جهان برخیزم عقلی نه که فارغ زجهان بنشینم

This whirl of time, it simply causes pains,
As for my heart, my evil ways are banes;
Ah! wordly lore that winds in labyrinths,
Ah! wisdom forging newer iron chains.

II. 15

499:—TK.8, Ka.4, Sb.138, BNc.69, MA.133, Hk.184, BMb.191, He.117, Hh.351, Pc.440, Hp.220, Hw.424, CR.976.

Saljuq Shah bin Salghar Shah recited this to his brother [R.S.].

گرچه غم و رنج من درازی دارد ۴۹۹ عیش وطرب تو سرفرازی دارد
بر دهر مکن تکیه که دوران فلك در پرده هزار گونه بازی دارد

My grief prolongs, I find it nev'r allays,
Your lot is swinging now in higher sways;
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

II. 16

923:—Hy.643, Sf.64, BMd.294, Pb.499, Ba.449, Hb.586, Bb.625, Cb.706, Hd.522, ALI.657, Hw.787, A.789, L.669.

گر اسپ و براقست وگر فیروزه ۹۲۳ مغرور مشو بدولت دو روزه
از قهر فلك هیچکسی جان نبرد امروز سبو شکست وفردا کوزه

Ye mount on steeds and brandish steels in fight,
With all your boasts, in trenches soon alight;
The tyrant Time will never spare a life,
He breaks the Dukes by day and Knights by night.

II. 17

677:—Hr.283, Hp.396, Hw.560.

آن کرم بریشم که باعضای نحیف ۶۷۷ میخورد رگ وریشهٔ ایوّب ضعیف
ایوّب نکرد ناله دانست که چرخ خوش میکشد انتقام ازکون حریف

Those puny larvæ with their tiny jaws,
Ate flesh and blood of Job with vicious gnaws;
But Job was patient for he knew what Time
May give one way, the other way withdraws.

II. 18

502:—Hy.256, Wa.34, Ha.157, Sd.157, BNh.155, Sc.119, Ra.135, BNb.179, HGa.149, LN.290, BMd.342, Pb.222, Ba.166, Hb.317, Hj.261, RPa.264, He.184, Hg.222, Hh.229, Hc.388, Bb.267, Cb.277, Ia.224, Hd.521, ALI.325, Hp.312, Hw.289, A.335, J.187, L.274, BERf.241. *Vag*: Sanai [H.A.].

گردون ز زمین هیچ گلی برنارد ۵۰۲ کش نشکند و باز بگل نسپارد
گر ابر چو آب خاك را بر دارد تا حشر همه خون عزیزان بارد

The sky will never raise a rose from earth,
But crush it, and return for what was worth.
If clouds do raise up waters from the dust,
They feed it with the blood of noble birth.

II. 19

113:—Hy.123, Bb.131, Cb.132, ALI.131, Hw.111, A.152, W.123, L.138.
Var: Amir khusrow [Hv.].

بس خونِ کسان که چرخ بیباك بریخت ۱۱۳ بس گُل که بر آمد از گلِ و پاك بریخت
بر حسنِ جوانی ای پسر غره مشو بس غنچهٔ نا شگفته بر خاك بریخت

Thus countless men were stabbed and cast in tomb,
And many a rose unsmelt has met this doom;
Pride not, my son! on beauty of thy youth—
More buds are blighted even ere they bloom.

II. 20

567:—Hf.201, Cb.419, Ho.200, Hw.1002, J.293, N.201, W.245, CR.1009.

از گردشِ این زمانهٔ دون پرور ٥٦٧ با صد غم و درد میبرم عمر بسر
چون غنچه بگلزارِ جهان بادلِ تنگ چون لاله ز باغِ دهر با خونِ جگر

The Time is serving persons mean and base,
With surging sorrows how I pass my days!
Like bud I fix my eyes upon my heart,
As tulip lose my petals, as it flays.

II. 21

357:—Hy.235, Ha.62, Sd.62, BNh.61, Sc.43, BNb.46, HGa.58, LN.57, Hj.156, Hk.170, Hl.49, He.144, Hf.128, Hh.412, Pc.75, Bb.239, Cb.262, Ia.249, BNn.49, ALI.256, Hp.319, Ho.128, Hw.266, A.313, J.183, N.127, W.154, L.252, Hz.240.
Var: Sa'di, [Dowlat: Rempis 102].

این چرخِ جفا پیشهٔ عالی بنیاد ۳٥۷ هرگز گرهِ بستهٔ کس را نکشاد
هر جا که دلی دید که داغی دارد داغی دگرش بر سرِ آن داغ نهاد

This Towering Wheel from whirling will not halt,
Entangled ones it knots with fault on fault;
If any heart is pining for some wound,
'Tis there the sky will brand, and gall with salt.

II. 22

138:—Hy.185, Ha.86, Sd.86, BNh.85, Se.94, U.42, Sc.63, Ra.33, Pa.46 v 75, BNb.42, BMa.57, HGa.81, BMd.60, Wbcd.63V428, Pb.90, Hb.88, BDb.100, BNl.100, Hk.136, BMb.107, RPa.19, Hx.65, BERa.142, BMc.65, Hm.94, He.49, Hf.42, Hg.64, Hh.36, HGb.32, Hn.114, Hr.88, BMf.84, Hv.22, Hc.27, Pc.273, Bb.195, Cb.193, RPc.163, Ia.39=98, Ib.85, Hd.359, ALI.206, Hp.122, Ho.42, Hw.204, A.214, J.52, N.42, L.201, Hz.64.

چون چرخ بکامِ یك خردمند نگشت ۱۳۸ خواهی تو فلك هفت شمر خواهی هشت
چون باید مُرد آرزوها همه هست چه مور خورد بگور چه گرگ بدشت

Time will not act as wisdom may surmise,
What matters there be eight or seven skies?
We may devise the ways of our demise—
In grave the worms regale, in jungle flies.

II. 23

569:—Hy.380, Ha.42, Sd.42, BNh.42, Se.220, U.44, Sc.31, Ra.152, Pa.143, BNb.56, BMa.183, HGa.40, LN.37, BMd.61, Wbcd.458, Pb.252, Ba.199, Hb.349, Sg.29, BDb.197, BNl.246, BMb.281, RPa.17, Hx.20, BMc.215, Hm.233, He.215, Hf.195, Hg.246, HGb.153, Hn.209, Hr.244, Hs.87, BMf.210, Hv.47, Pc.68, Bb.391, Cb.417, RPc.½273, Ia.257=261, Ib.157, ALI.421, Hp.331, Ho.194, Hw.467, A.459, J.286, N.195, W.240, L.398, Hz.65.

افلاك كه جز غم تفزايند دگر ٥٦٩ ننهند بجا تا نربايند دگر
نا آمدگان اگر بدانند كه ما از دهر چه می كشيم نايند دگر

As Spheres are rolling woes alone increase,
They land us just to sink in deeper seas;
If souls unborn would only know our plight,
And how we pine, their coming-in will cease.

II. 24

1039:—Hy.702, Sa.77, BDa.157, BNd.263, Sc.58v383, BNa.130, Ra.318, BNb.88, BNc.17, Wbcd.322, Pb.590, Ba.548, Hb.685, Hj.191, BNl.465, BMb.533, RPa.36, BMc.399, Hm.418, HGb.381, Hn.447, Hr.469, BMf.384, Pc.590, Bb 663, Cb.755, Ia.500, Ib.354, Hd.519, Hp.595, Hw.854, A.875, J.558, W.490, LCR.732=1176, BERf.129.

Vag: (1) Sanai [M.F.]. Not found in Kulliat of Sanai. (2) Afdal [464].

1047 (a):—Sb.91, Sc.383, BNi.20, Pb.593, Ba.551, Hb.688, Hf.436, Ho.435, Hw.935, N.450, *Var*: 1039.

گر آمدنم بمن بدے نامدے ١٠٣٩ ورنيز شدن بمن بدے كی شدے
به زين نه بدے كه اندرين ديرِ خراب نے آمدے نے شدے نے بدے

گر من بمرادِ اختيارِ خود ے ١٠٤٧ فارغ زغمِ قضا و نيك و بدے
آن به بودے كاندرين كون وفساد a نے آمدی نے شدے نے بدے

Had I but choice, I had not come at call,
Had I a voice why would I go at all?
I would have lived in peace and never cared
To enter, stay, or quit this filthy stall.

II. 25

560:—Hy.303, Se.163, Wbcd.446=452, Pb.246, Ba.192, Hb.342, BDb.191, RPb.52, BNl.229, Hk.263, BMb.250=273, Hl.55, BMc.189, Hm.207, Hf.193, Hg.241, Hh.398, Hi.107, HGb.127, Hn.222, Hr.210, BMf.192, Hc.173, Pc.564, Bb.323, Cb.390, RPc.252, Ia.235, Ib.139, ALI.304, Hp.291, Ho.192, Hw.400, A.382, J.282, N.193, W.206, L.321.

Vag: (1) Kamal Isma'il [MS. 1010 H.]. (2) Rumi [Z].

يك روز فلك كار مرا ساز نكرد ٥٦٠ هرگزسوی من دمے خوش آواز نكرد
يك دم نفسے از سر شادی نزدم كانروز درے ز صد غمم باز نكرد

To help me once, the Time will not assent,
But raise his voice against me in dissent;
I do not plan a single wink of joy—
But hundred sorrows then and there are sent.

II. 26

840:—Hy.590, U.87, BNd.191, Pa.190, Wbcd.462, Pb.440, Ba.389, Hb.526, Sg.56, BDb.299, BNl.389, BMb.426, BMc.329, Hm.345, Hf.330,Hn.369, Hr.384, BMf.329, Hc.190, Pc.362, Cb.652, Ia.415, Ib.287, ALI.601, Hp.505, Ho.329, Hw.721, A.722, J.439, N.332, L.615.

(1) *Vag*: Ibn Yamin [Doulat]. (2) *Var*: Hakim 'Imadi [R.S.].

دارم زجفاے فلك آئينه گون ٨٤٠ وزگردش روزگار خس پروردون

از ديده رخے همچو پياله پراشك وز سينه دلے همچو صراحی پر خون

I chafe at sky reflecting faces wry,
And fret with wheel which raises chaff on high;
My eyes are flowing cups for fancy fries
And heart's a jar of blood—for what's a lie.

II. 27

683:—Hy.459, Sa.128, Se.273, Wbcd.392, Pb.332, Ba.280, Hb.430, BNl.304, BMb.355, Hm.261, Hg.281, HGb.252, Hn.293, Hr.293, BMf.271, Hc.276, Bb.471, Cb.500, Ia.311, Ib.203, ALI.479, Hp.401, Hw.568, A.559, L.480.

تا کی زجفا های تو ای چرخ فلك ٦٨٣ از بهر خدا جور کن آهسته ترك

من سوخته ام تمام هر لحظه تو نيز بر سوخته می پراگنی سوده نمك

What cruel cuts hast thou for me in stores?
O Wheel of Time! may God arrest thy course;
I'm pining every moment, and thou wilt
Apply thy salt and pepper on my sores.

II. 28

717:—Hy.497, Ha.58, Sd.58, BNh.57, U.65, Sc.395, BNa.91, Ra.203, Pa.176, BNb.43, HGa.56, LN.53, BMd.80, BNc.19, Pb.349, Ba.297, Hb.448, Sg.41, BDb.285=286, Hj.32, BNl.327, BMb.413, RPa.35, BMc.261, Hm.281, Hf.263, Hg.295, HGb.271, Hn.313, Hr.313, Hs.56, Hc. 288, Pc.74, Bb.507, Cb.587, RPc.316, Ia.337=380, Ib.223, Hd.529, ALI.513, Hp.426, Ho.262, Hw.606, A.626, N.263, W.306, L.519.

Vag: (1) Athir Akhiskati [Z]. But not in Kulliat MS. d. 816 H. (2) Athir Admani [A.K.].

ايچرخ زگردش توخورسند نيم ٧١٧ آزادم کن که لايق بند نيم

گر ميل تو با بيخرد و نا اهل ست من نيز چنان اهل و خرد مند نيم

O Sky! I sicken as you dance the reel,
You leave me free, with you I find no weal,
If you would feed the unfit fools you may,
But I am neither wise nor fit I feel.

II. 29

650:—Hy.445, Hj.219, Bb.457, Cb.484, Hd.531, ALI.458, Hw.549, A.542, L.466.

ای چرخ مرا مکش به بدمستی خويش ٦٥٠ بشناس بلندی من و پستی خويش

من خود زغم خويش وتهی دستی خويش پيوسته ملول باشم از هستی خويش

Thou drunken Wheel! don't drag me in thy reel,
First know my worth, and then thy squalor feel;
Beset with lofty cares and scanty means,
I feel so sad for life without a weal.

II. 30

571:—Hy.388, Bb.399, Cb.348=438, ALI.403, Hw.483, A.467, L.406.

ای چرخ فلك نه‌عقل داری‌نه هنر ۵۷۱ هرگز نکنی بکار آزاده نظر
نا مردان را دهی همه گنج و گهر احسنت ز هے چرخ مخنّث پرور

Thou booby Wheel of Time! thou witless fool!
When freemen want thy help thou stayest cool.
To niggard cowards thou wilt give thy gems,
'Tis queer—but eunuchs prosper in thy rule!

II. 31

680:—Hy.458, Sb.101, Pa.171, Wbcd.131, Pb.331, Ba.279, Hb.429, BDb.242, BMb.354, BMc.249, Hm.262, Hf.251, HGb.253, Hn.294, Hr.294, BMf.274, Hc.277, Pc.156, Bb.470, RPc.301, Ia.313, Ib.204, ALI.478, Hp.402, Ho.250, Hw.567, A.558, J.349, N.251, W.292, L.679.

ای چرخ فلك نه نان شناسی نه نمك ۶۸۰ پیوسته مرا برهنه سازی چو سمك
از چرخ زنی دو شخص پوشیده شوند پس چرخ زنی به از توای چرخ فلك

You wheel of Time! give neither bread nor veal,
But all I gather, you are wont to steal;
A spinning wheel will clothe at least two men,
Avaunt O Time! I sing the spinning wheel!

II. 32

641:—Hy.432, BDb.227, BMb.333, BMf.252, Pc.152, Bb.444, ALI.449, Hw.534, A.525, L.452. *Var*: Afdal [277].

ای چرخ خسیس خس‌دون پرورخس ۶۴۱ هرگز نروی تو بر مراد دل کس
چرخا فلکا ترا همین عادت بس نا کس تو کسے کنی و کس را نا کس

O Wheel! thou wilt to meanest acts devote,
None hopes from all thy turns to gain a grote.
Thou reeling Time I note one trait of thee,
Thou makest mote of mount and mount of mote.

II. 33

955:—BDa.142, Sb.145, Ha.347, Sd.346, BNh.333, BNd.218, Sc.321, BNa.63, Ra.294, Sf.83, BNb.339, LN.286, BMd.269, Wbcd.522, Pb.530, Ba.480, Hb.618, Hj.237, RPa.261, Hg.413, Cb.796, Hd.532, Hw.851, A.871, W.492, L.728, BERf.204.

ای چرخ همه خسیس را چیز دهی ۹۵۵ گرما به وآسیا و دهلیز دهی
آزاده بنان شب گروگان بنهد شاید که باین چنین فلك تیز دهی

O Time! you ever pamper base and loon
With mills and mansions and your every boon;
But freemen pledge their nightly bread with you,
So that when stale at dawn, you throw it soon.

II. 34

954:—Hy.674, Ha.40, Sd.40, BNh.40, Sc.374+483, Ra.293, BNi.13, BNb.41, HGa.36, LN.35=245, BMd.238, Pb.515, Ba.465, Hb.602, Hj.26, Hf.389, Hr.446, Pc.66, Bb.642, Cb.785, Ia.496, Hd.530, ALI.684, Hp.615, Ho.388, Hw.822, A.844, J.506, N.393, W.435, L.701, Hz.135.

ای چرخ دلم همیشه غمناك کنی ۹۵۴ پیراهن خُرّمی من چاك کنی
بادے که بمن رسد تو آتش کنیش آبے که خورم درد هنم خاك کنی

O Time! you ever make me weep and howl,
And tear my pleasant clothes, my gown and cowl;
You burn my tissues with the air I breathe,
And all I eat or drink you only foul.

II. 35

953:—Hy.704, Hl.91, BMc.58, Bb.665, RPc.27, Hw.898, A.878, W.499, L.735.

اے چرخ چه کرده‌ام ترا راست بگوے ۹۵۳ پیوسته فگندهٔ مرا در تگ و پوے
نانم ندهی تا نبری کوے بکوے آبم ندهی تا نبری آب ز روے

O Time! what harm I did you, what's your case—
To drive me after belly in this chase?
No bread you gave, but led me door to door,
No drink you give but sink me in disgrace.

II. 36

79:—Ha.34, Sd.34, BNh.34, Se.23, U.24, BNd.61, Sc.26, Ra.18, BNb.37, BMa.49, HGa.32, LN.31, BMd.34, Wbcd.34, Pb.23, Hb.23, BDb.22, Hj.23, BNl.22, Hk.40, BMb.27, RPa.9, BERa.32, Hm.19, Hf.21, Hg.14, Hh.52, Hi.39, Hn.35, Hr.20, BNf.22, Hc.17, Pc.64, Bb.37, Cb.82, RPc.83, Ia.21, Ib.17, Hd.528, ALI.42, Hp.25, Ho.21, Hw.41, A.57, N.21, W.25, L.42, Hz.47. *Vag*: Afdal [42].

ای چرخ فلك خرابی از کینهٔ تُست ۷۹ بیدادگری شیوهٔ دیرینهٔ تُست
ای خاك اگر سینهٔ تو بشگافند بس گوهر قیمتی که درسینهٔ تُست

Thou wheel of Time! to crush us thou hast rolled,
Injustice, malice is thy custom old,
Thou greedy earth! were they to rip thee out,
How many saints thy guts would then unfold?

II. 37

822:—Hy.560, Hl.82, BMc.56, Hc.333, Bb.563, RPc.26, Hp.517, Hw.733, A.691, L.584.

ای چرخ همیشه در نبردی با من ۸۲۲ درمان دگرکسے ودردی بامن
از صُلح چه ماند کان نکردم با تو وز جنگ چه بود کان نکردی بامن

O Time Thou ever acted like my foe,
As weal to others, but to me as woe;
Each art I tried for peace, Thou ever hast
With newer tactics dealt a deadly blow!

II. 38

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ای چرخِ فلك نه‌عقل داری‌نه هنر ۵۷۱ هرگز نکنی بکار آزاده نظر
نا مردان را دهی همه گنج و گهر احسنت زهی چرخ مخنّث پرور

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از چرخ زنی دو شخص پوشیده شوند پس چرخ زنی به از توای چرخِ فلك

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A spinning wheel will clothe at least two men,
Avaunt O Time! I sing the spinning wheel!

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641:—Hy.432, BDb.227, BMb.333, BMf.252, Pc.152, Bb.444, ALI.449, Hw.534, A.525, L.452. *Vag*: Afdal [277].

ای چرخِ خسیس خس‌دون پرورخس ۶۴۱ هرگز نروی تو برمرادِ دلِ کس
چرخا فلکا ترا همین عادت بس نا کس تو کسی کنی و کس را نا کس

O Wheel! thou wilt to meanest acts devote,
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ای چرخ همه خسیس را چیز دهی ۹۵۵ گرما به وآسیا و دهلیز دهی
آزاده بنانِ شب کروگان بنهد شاید که باین چنین فلك تیز دهی

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ای چرخ دلم همیشه غمناك کنی ۹۵۴ پیراهن خُرّمی من چاك کنی
بادے که بمن رسد تو آتش کنیش آبے که خورم درد هنم خاك کنی

O Time! you ever make me weep and howl,
And tear my pleasant clothes, my gown and cowl;
You burn my tissues with the air I breathe,
And all I eat or drink you only foul.

II. 35

953:—Hy.704, Hl.91, BMc.58, Bb.665, RPc.27, Hw.898, A.878, W.499, L.735.

اے چرخ چه کرده‌ام ترا راست بگوے ۹۵۳ پیوسته فگندهٔ مرا در تگ و پوے
نانم ندهی تا نبری کوے بکوے آبم ندهی تا نبری آب ز روے

O Time! what harm I did you, what's your case—
To drive me after belly in this chase?
No bread you gave, but led me door to door,
No drink you give but sink me in disgrace.

II. 36

79:—Ha.34, Sd.34, BNh.34, Se.23, U.24, BNd.61, Sc.26, Ra.18, BNb.37, BMa.49, HGa.32, LN.31, BMd.34, Wbcd.34, Pb.23, Hb.23, BDb.22, Hj.23, BNl.22, Hk.40, BMb.27, RPa.9, BERa.32, Hm.19, Hf.21, Hg.14, Hh.52, Hi.39, Hn.35, Hr.20, BNf.22, Hc.17, Pc.64, Bb.37, Cb.82, RPc.83, Ia.21, Ib.17, Hd.528, ALI.42, Hp.25, Ho.21, Hw.41, A.57, N.21, W.25, L.42, Hz.47. *Vag*: Afdal [42].

ای چرخ فلك خرابی از کینهٔ تُست ۷۹ بیدادگری شیوهٔ دیرینهٔ تُست
ای خاك اگر سینهٔ تو بشگافند بس گوهر قیمتی که درسینهٔ تُست

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Injustice, malice is thy custom old,
Thou greedy earth! were they to rip thee out,
How many saints thy guts would then unfold?

II. 37

822:—Hy.560, Hl.82, BMc.56, Hc.333, Bb.563, RPc.26, Hp.517, Hw.733, A.691, L.584.

ای چرخ همیشه در نبردی با من ۸۲۲ درمان دگرکسے و دردی بامن
از صلح چه ماندکان نکردم با تو وز جنگ چه بودکان نکردی بامن

O Time Thou ever acted like my foe,
As weal to others, but to me as woe;
Each art I tried for peace, Thou ever hast
With newer tactics dealt a deadly blow!

II. 38

99:—Hy.85, Ha.357, Sd.356, Sc.409, BNa.135, Sf.53, Pb.70, Hb.69, Hk.66, Hg.50, Bb.93, Cb.108, ALI.88, Hw.79, A.108, L.101, Hz.286.
Var: 'Imad Faqih [Rempis 27].

با ما فلك ارجنگ ندارد عجب ست ۹۹ گر بر سرما سنگ نبارد عجب است
قاضی که خرید بادهٔ وقف و فروخت در مدرسه گر بنگ نکارد عجب ست

No wonder sky is frowning for some fight,
And stones are pelted at us left and right;
If teacher sells His Word of Grace for gold,
No wonder if his lads in *bhang* delight.

II. 39

685:—Hy.457, Wbcd.190, Pb.335, Ba.283, Hb.433, BDb.243, BNl.302, Hm.257, Hf.254, HGb.249, Hn.290, Hr.290, BMf.273, Hc.272, Bb.469, Cb.507, Ia.308, Ib.200, ALI.477, Hp.398, Ho.253, Hw.566, A.557, J.352, N.254, W.294, L.478.
Var: Awhadi Muraghi [Hx.].

گر صلح نیابم ز فلك جنگ اینك ۶۸۵ ور نام نکو نباشدم ننگ اینك
جامِ می لعلِ ارغوان رنگ اینك آنکس که نمیخورد سرو سنگ اینك

As sky will make no peace—then on with war!
I may not make a name but I can mar!
Now Lord and Love and Heart are not afar,
But if one sleeps, then there's his face and tar!

II. 40

860:—Hy.570, Ha.51, Sd.51, BNh.50, Se.310, Sc.36, Ra.251, Sf.51, BNb.98, BMa.248, HGa.48, LN.46=295, BMd.293, Wbcd.240, Pb.450, Ba.400, Hb.537, BDb.315, Hj.314, BNl.378, BMb.438, RPa.270, Hx.41, BMc.318, Hm.332, Hf.338, Hg.365, Hr.373, BMf.313, Hc.341, Pc.464, Bb.573, Cb.636, BERb.153, Ia.401, Ib.276, Hd.575, ALI.578, Hp.494, Ho.337, Hw.700, A.701, J.449, N.340, W.379, L.594, BERf.306.

گر بر فلکم دست بدُے چون یزدان ۸۶۰ برداشتمے من این فلك را ز میان
از نو فلکے دگر چنان ساختمے کازاده بکامِ دل رسیدے آسان

Had I but on the skies divine control,
I'd kick this bluish ball beyond the goal;
And forthwith furnish better worlds and times,
Where love will cling to every freeman's soul.

II. 41

1069:—Hf.442, Ho.441, Hw.929, J.565, N.457, W.486, CR.1186.

یزدان خواهم جهان دگرگون کندے ۱۰۶۹ وا کنون کندے تانگرم چون کندے
یا نامِ من از جریده بیرون کندے یا روزیِ من ز غیب افزون کندے

I wonder, Lord could make a newer world,
Just now that I may see his plans unfurled.
Would He remove my name from roll of call?
Or would my dish with larger sops be hurled?

II. 42

830:—Hy.571, Ha.155, Sd.155, BNh.153, Sc.117, Ra.244, BNb.173, HGa.147, BMd.408, Wbcd.241, Pb.431, Ba.380, Hb.517, BDb.312, BNl.379, BMb.439, Hl.83, BMc.319, Hm.333, Hf.324, Hg.351, HGb.194, Hr.374, BMf.314, Hc.336, Pc.195, Bb.574, Cb.637, Ia.402=412, Ib.277, Hd.541, ALI.579, Hp.495, Ho.323, Hw.701, A.702, J.433, N.326, W.367, L.595, Hz.260.

بشنو ز من ای زبدهٔ یاران کهن ۸۳۰ اندیشه مکن زین فلك بی سروبن
بر گوشهٔ عرصهٔ قناعت بنشین بازیچهٔ چرخ را تماشائی کن

Aye hear me please, my old and dearest friend!
Think naught of world—it hath no root or end;
Sit quiet on thy balcony content
To view how Wheel would play its turn-and-bend.

II. 43

495:—Hy.239, BDa.73, Ha.80, Sd.80, BNh.79, BNd.87, Sc.60, Ra.133, HGa.75, BMd.348, Ba.76, Hb.229, Hj.37=163, He.143, Hf.177, Hg.162, Hh.227, Bb.243, Cb.266, Ia.190, Hd.239, ALI.260, Hp.308, Ho.176, Hw.272, A.317, J.260, N.176, W.191, L.256, BERf.254.

کم کن طمع از جهان و می زی خورسند ۴۹۰ از نیك و بد زمانه بگسل پیوند
خوش باش دمی چنانکه این دور فلك هم بگسلد و نماند این روزی چند

Desire no gain from world, with bliss you trade;
In good or bad of Times you need not wade;
Remain sedate, so that the whirling Wheel—
Would snap itself and blow up days it made.

II. 44

612:—Hy.407, Ra.169, BMb.315, Hf.219, Pc.½208, Bb.419, RPc.36, ALI.428, Ho.218, Hw.507, A.496, J.315, N.219, W.259, L.426.

این چرخ که با کسی نمی گوید راز ۶۱۲ کشته بستم هزار محمود و ایاز
می خور که بکس عمر دوبا ره ندهند هر کس که شد از جهان نمی آید باز

This Wheel will never warn us at its turn,
Its cruel cuts kill all without concern;
So love Him now—for life is not renewed,
The cage will burn, the bird will not return.

II. 45

660:—Hc.258, Hp.391, Hw.556.

خوشباش بهر حال مشوش اندیش ۶۶۰ شادی و غمت بوقت خویش آید پیش
زنهار کزین چرخ نباشی دلریش کو نیز خبر ندارد از گردش خویش

In every perturbation keep sedate,
For joys and sorrows will their turn await,
Why mar thy heart that stars are hatching harm?
They know not how their globes are hurled by Fate.

II. 46

282:—Hy.64, BDa.41, Ha.107, Sd.107, BNh.106, Se.60, BNd.44, Sc.263, Ra.70, Pa.49, BNb.45, HGa.102, LN.127, BMd.325, Wbcd.325, Ba.10, Hb.158. Hj.125, BNl.67, Hk.113, BMb.86, RPa.147, BERa.80, BMc.31, Hm.61, He.24, Hf.96, Hh.132, HGb.207, Hn.69, Hr.58, BMf.39, LE.27, Hv.10, Hc.68, Pc.517, Bb.72, BERb.30, RPc.94, Ia.67, Ib.55, ALI.70, Hp.66, Ho.96, Hw.65, A.95, J.110, N.95, W.96, L.80, BERf.320. *Vag*: (1) Awhad [Hx.]. (2) Afdal [102].

هر نیك وبدی كه در نهاد بشرست ۲۸۲ شادی وغمی كه در قضاو قدر ست
با چرخ مكن حواله كاندر ره عشق چرخ از تو هزار بار بیچاره ترست

The good or evil human nature moulds,
And bliss or bane which He in power unfolds,
Are not from stars. The stars in path of love
Are meeker far than man—who thinks and scolds.

II. 47

119:—Hy.99, Ha.82, Sd.82, BNh.81, Se.43, U.33, BNd.56, Sc.62, Ra.28, BNb.54, BMa.63, HGa.77, LN.71, BMd.55, Wbcd.180, Pb.55, Hb.54, Sg.25, BDb.52, Hj.183, BNl.52, Hk.39, BMb.26, RPa.14, BERa.68, BMc.18, Hm.47, Hf.29, Hg.38, Hh.21, HGb.312, Hn.64, Hr.45, LE.54, Bb.107, Cb.91=118, BERb.13, Ia.52, Ib.41, BNn.39, ALI.104, Hp.52, Hw.91, A.128, J.39, N.29, W.33, L.114, BERf.322, Si, Rempis 8, Hz.55.

Vag: (1) Afdal [Hv.], [R.S.]. (2) Obaid Zaqani [Hj.]. (3) Mujid Hamgar [H.A.].

پیش از من وتو لیل ونهار ے بوده است ۱۱۹ گردنده فلك زبهر كار ے بوده است
زنهار قدم بخاك آهسته نهی كان مردمك چشم نگار ے بوده است

Before we came, the day and night and sky,
Went round and round—and may be but to spy.
Beware and walk on earth with gentle steps—
For earth's an apple of a Watchful Eye.

II. 48

844:—Hy.589, Ha.169, Sd.169, BNh.167, Sc.381, Ra.247, BNb.44, HGa.162, LN.275, BMd.411, Wbcd.246, Pb.442, Ba.392, Hb.529, BDb.298, BNl.388, BMb.425, RPa.255, BMc.328, Hm.344, Hz.263, HGb.323, Hn.368, Hr.383, BMf.327, Pc.361, Cb.651, Ia.414, Ib 286, ALI.600, Hp.504, Hw.720, A.721, L.614=1097.

در دامن این چرخ نوانگیز كهن ۸۴۴ با یار تو سر زیك گریبان بر كن
دستی كه زمانه را نتابد سر و بن كوته مكن از وے كه دراز ست سخن

Beneath this wondrous old expanse of sky,
Enclosed in single vest are Friend and I;
My hand can never reach two ends of time,
I clasp my friend in arms before I die.

II. 49

449:—MA.175, Hk.166, BMb.161, He.118, Pc.366, Hw.440, CR.948.

روزے فلکم جامه دهد میر کند ۴۴۹ روزے دگرم برهنه چون سیر کند
با چون و چرائے فلکم کاری نیست غم خوردن بیهوده مرا پیر کند

The Time will clothe me once in silk and gold;
And oft with garlics nude I may be sold.
I do not care for how the Time behaves:
I mind my own, for cares will make me old.

II. 50

817:—Hy.582, Wbcd.243, Pb.426, Ba.375, Hb.512, BNl.384, BMb.452, BMc.324, Hm.340, Hf.318, HGb.319, Hn.364, Hr.379, BMf.326, Hv.67, Pc.161, Bb.584, Cb.647, Ia.409, Ib.282, ALI.590, Hp.500, Ho.317, Hw.712, A.713, J.428, N.320, W.363, L.606.

ازگردش این دائرهٔ بے پایان ۸۱۷ برخورداری دونوع مردم را دان
یا با خبرے تمام از نیك وبدش یا بیخبرے از خود و ازکار جهان

This endless Wheel with its eternal turn
Will teach two lessons if one cares to learn;
Beware we must of all its good and ill.
Or cease to think of Self and World's return.

II. 51

1022:—BDa.154, BNd.261, Pc.328, J.567, CR.1167.

در گوش دلم گفت فلك پنهانی ۱۰۲۲ حکمے که قضا بود زمن میدانی
درگردش خویش اگرمرادست بدے خود را برهاندمے زسرگردانی

The Wheel now whispers in my ear " I know
What fate decreed—just ask and I will show.
Could I but check the push which whirls me round,
I should have saved myself from reeling so."

II. 52

877:—Rc.12, Hy.609, Sa.79, BDa.129, Sb.178, Se.314, BNd.196, Sc.254, BNa.131, Ra.262, Pa.196, BNb.47, BMa.252, LN.100, Wbcd.467=524, Pb.464, Ba.414, Hb.551, BDb.323, Hj.235, BNl.403, BMb.464, RPa.53, BMc.343, Hm.359, Hf.346, Hg.377, HGb.337, Hn.383, Hr.390, BMf.340, Hc.352, Pc.21, Cb.673, Ia.421, Ib.293, Hd.526, ALI.618, Hp.521, Ho.345, Hw.751, A.753, J.458, N.348, W.390, LCR.634=1116. BERf.205. *Var*: 'Attar [M.N.].

این چرخ فلك بهر هلاك من وتو ۸۷۷ قصدے دارد بجان پاك من وتو
بر سبزه نشین پیاله کش دیر نماند تا سبزه برون دمد ز خاك من وتو

This Wheel of time effaces me and thee,
To slaughter us it chases me and thee;
Sit on the lawn and love, for time arrives
When lawn would hide our traces, me and thee.

II. 53

283:—Hy.67, BDa.44, Ha.146, Sd.146, BNh.144, BNd.47, Sc.108, Ra.75, BNb.165, LN.121, Ba.3, Hb.161, Hj.56=230, RPa.143, He.58, Hh.68=174, Hr.114, Pc.531, Bb.75, Cb.102, Ia.118, Hd.523, ALI.74, Hp.152, Hw.68, A.98, W.103, L.83, BERf.250 =264, Hz.256. *Vag*: Afdal [Hv.] [R.S.].

هُشدار که روزگار شور انگیز ست ۲۸۳ ایمن منشین که تیغ دوران تیز ست
در کام تو گر زمانه لوزینه نهد زنهار فرومبر که زهر آمیز ست

Beware! the Time is raising great uproar;
His flourishing sword is sharp besmeared with gore.
The kissing comfit which a siren gives
Is soaked in poison, eats you in the core.

II. 54

35:—Hy.24, Hl.4, Hi.27, Pc.24, ALI.32, Hw.29, A.31, L.26.

ای دل ز زمانه رسم احسان مطلب ۳۵ وز گردش دوران سروسامان مطلب
درمان طلبی درد تو افزون گردد با درد بساز و هیچ درمان مطلب

The Time will spare us not, but eat us sure;
Thy life or chattels time will not insure.
Thy search for cure enhances but thy pains,
Endure thy pain, and do not seek a cure.

II. 55

8:—MA.9, BMa.11, BNe.3, Hk.11, BMb.3, BERa.8, Hn.19, LE.6, Hw.15, A.4, CR.772.

ایّام بکامے نرساند مارا ۸ وز دوست پیامے نرساند مارا
ایزد ندهد حلال ابلیس مگر کو هم بحرامے نرساند مارا

The Times have turned my hopes to phantoms vain,
And bring no news from Friend,—a word in plain;
Tho' God denies his sacred love to me,
The Tempter too has brought me none profane!

II. 56

93:—BDa.20, Se.24, V.51, BMa.50, Wbcd.35, Pb.24, Hb.24, BDb.23, RPb.46, BNl.23, Hk.41, BERa.33, BMc.25, Hm.20, Hf.22, Hg.15, Hh.113, Hi.40, Hn.36, Hr.22, BMf.23, Hc.18, RPc.60, Ia.22, Ib.18, Hp.27, Ho.22, Hw.42, A.32, J.32, N.22, W.26, L.84. *Vag*: Afdal [33].

93 (a):—Hy.68, Sa.130, Sb.241, Ha.147, BNh.145, Se.51, BNd.22, Sc.109, BNa.140=186, Pa.38, Sf.17, BNb.162, BMa.107, HGa.141, LN.206, BMd.138, Pb.88, Hb.86, BDb.59, Hj.331, BNl.60, BMb.131, RPa.171, Hm.55, Hg.62, Hh.66, HGb.199, Hn.26, Hr.53, Hs.109, Pc.267, Bb.76, Cb.103, RPc.89, Ia.60, Ib.48, BNn.27, Hd.565, ALI.75, Hp.59, A.99, CR.812, BERf.77, Hz.153.

چون آب بجوئیبار و چون باد بدشت روزے دگر از عمر من و تو بگذشت ۹۳ a
این یک دوسه روز نوبت عمر گذشت ۹۳ بگذشت چنانکه بگذرد باد بدشت
تا من با شم غم دو روزه نخورم روزیکه نیامده ست وروزیکه گذشت

The first, the second, third—they sneak away
These urchin days of life as wind in play.
I heed them not, and strike off from the roll
The day that sneaketh, and the tardy day.

II. 57

228:—Hy.69, Sc.419, Hk.106, BMb.79, BERa.115, Bb.77, BERb.16, RPc.14, ALI.175, Hw.147, A.100, L.85.

طاس فلك از پیش دلارای تهی ست ۲۲۸ آسوده درین جهان نمیدانم کیست
ایمن نفسے زمرگ می نتوان زیست پس فایده درجهان بیفائده چیست

From Him has come the sky an empty plate,
We try to feast—but this will never sate.
We can't repose a moment free from death,
What boots this living in such bootless state.

II. 58

902:—Hy.631, Sa.111, BDa.134, Sb.200, Ha.161, Sd.161, BNh.159, U.26, BNd.203, Sc.120, BNa.154, Ra.269, Sf.90, BNb.34, HGa.154, LN.104, BMd.49, Wbcd.261, Pb.481, Ba.431, Hb.568, Sg.21, BDb.342, Hj.86, BNl.417, BMb.484, RPa.6, Hx.30, BMc.353, Hm.371, Hf.361, Hg.389, Hn.396, Hr.408, Hs.25, BMf.351, Pc.28, Bb.617, Cb.698, Ia.439, Hd.525, ALI.641, Hp.539, Ho.360, Hw.775, A.778, J.473, N.363, W.408, L.657, BERf.84, Hz.49.

این چرخ چوطاسیست نگون افتاده ۹۰۲ دروے همه زیرکان زبون افتاده
در دوستی شیشه و ساغر نگرید لب بر لب ودر میانه خون افتاده

Yon sky is but a dry inverted pan,
Where wise are cooped to die or lie and scan
But like the kiss which binds the cup and jar
In silent bliss His spirit flows in Man.

II. 59

761:—Hy.502, Ha.257, Sd.257, BNh.264, Se.285, U.172, Sc.181, Sf.134, BNb.269, HGa.246, Wbcd.151, Pb.378, Ba.366, Sg.98, Hj.298, BNl.315, Hf.286, Hg.317, Cb.537, BERb.121, Hd.296, ALI.518, Ho.285, Hw.611, A.631, J.385, N.286, W.326, L.524, BERf.192, Hz.183.

دیگرغم این گردش گردون نخوریم ۷۶۱ جز بادهٔ صاف ومی گلگون نخوریم
می خون جهانست وجهان خونی ما ما خون دل خونی خود چون نخوریم

The times may roll, henceforth I cease to care,
For on His Word and love I long to fare;
Love is the life of world, my deadly foe,
When foe's at bay his life I never spare.

II. 60

866:—Hy.562, BNf.3, Ha.205, Sd.205, BNh.203, Se.309, U.131, BNd.192, Sc.149, Ra.254, BNb.232, BMa.247, HGa.199, LN.129, BMd.123, Wbcd.159, Pb.454, Ba.404, Hb.541, Sg.82, BDb.302, Hj.284, BNl.374, BMb.446, RPa.80, BMc.314, Hm.328, Hf.343, Hg.369, HGb.190, Hn.359, Hr.369, Hs.95, Hc.327, Pc.522, Bb.565, Cb.629, BERb.149, Ia.396, Ib.272, Hd.210, ALI.570, Hp.490, Ho.342, Hw.692, A.693, J.455, N.345, W.383, L.586, BERf.288, Hz.101.

ننگست بنام نیك مشهور شدن ۸۶۶ عارست زجورچرخ رنجور شدن
خمار ببوی آب انگور شدن به زانکه بزهد خویش مغرور شدن

'Tis shame to be extolled for goodly fame,
And lame excuse to cast on Times the blame;
'Tis better one should reel with smell of wine,
Than strut with pious pride and sell His name.

II. 61

417:—MA.135, Hk.183, BMb.190, Hf.138, Hh.352, Pc.293, Hp.221, Ho.138, Hw.423, J.214, N.137, W.161, CR.932.

خیام اگر چه خرگهِ چرخِ کبود ۱۷۴م زد خیمه و در بست لب گفت و شنود
چون شکلِ حبابِ باده در جام وجود ساقیِ ازل هزار خیام ربود

Khayyam who pitched his Tent on top of Spheres,
And closed the doors for speech, his lips and ears,
A bubble of wine was he in Being's cup,
Countless Khayyams Eternal Saqi clears!

II. 62

III. THE YOUTH.

نامه جوانی

1034:—Ba.539, Hb.677, Hf.425, Ho.424, Hw.934, J.544, N.437, CR.1171.

شاها زمی و مُطرب و انجمنے ۱۰۳۴ در موسمِ گُل بکا شکیبد چوئے
بہتر زبہشت و حور و کوثر باشد باغے و قرابۂ می و چنگ زنے

O KING! with wine and song a court you light,
When rose expands my pride will only blight;
Thus more than honey-lake, and houri bride,
Is garden, glass of wine and lute delight.

III. 1

839:—Hy.574, BDb.309, Hf.328, BMf.321, Hc.337, Cb.640, ALl.582, Ho.327, Hw.704, A.705, J.437, N.330, W.371, L.598.

خواهی که نہد پیشِ تو گردون گردن ۸۳۹ کارِ تو بود همیشه جان پروردن
همچون منت اعتقاد باید کردن می خوردن واندوه جهان ناخوردن

Ye like to rule on all in Time and Space,
But then to live ye run a fatal race;
Accept my creed of Love, for drunk in love
I care not for the world and all her grace.

III. 2

The feast.

910:—Hy.632, Sc.259, Ra.274, BNb.177, BMd.240, Wbcd.470, Pb.490, Ba.440, Hb.577, BDb.343, BNl.418, BMb.428, RPa.251, BMc.354, Hm.372, Hg.395, HGb.345, Hn.397, Hr.409, BMf.352, Pc.259, Bb.618, Cb.699, Ia.440, Ib.308, BNn.87, Hd.121, ALl.642, Hp.540, Hw.776, A.779, J.477, L.658, Hz.137.

جانا زکدام دست برخاستۂ ۹۱۰ کز طلعت خویش ماه را کاستۂ
خوبانِ جهان بعید روآرایند توعید بروی خویش آراستۂ

Who raised Thee, Dear! as rising Sun in East?
Thy glory casts the Moon to shrink to least;
The feast adorns the maidens of this world,
But Thou bestowest grace to day of feast.

III. 3

350:—Sa.104, BNa.56, BMd.309, Hk.272, Cb.351, Hw.365, A.284, CR.905.

ای خرّم وشاد از دلِ آگاه توعید ۳۵۰ آراسته باد از رخِ چون ماه توعید
تا کسب سعادت کند وعزّ و شرف آمد بمبارکی بدرگاه تو عید

Thy Knowing Heart has given its joy to Feast,
Thy moon-light decks the feast from West to East;
To gain thy grace and honour from the world,
This feast desires that thou be pleased at least.

III. 4

570:—Sb.15, Ha.277, Sd.277, BNh.284, Se.239, Sc.343, Pa.155, Rb.37, BNb.291, BMa.199, HGa.266, Pb.257, Ba.204, Hb.354, BDb.218, RPb.58, BNl.266, BMb.299, RPa.331 He.214, Hf.202, Hg.251, HGb.169, Hn.254, Hr.255, BMf.224, Hc.234, Pc.133, Cb.445, BERb.94, Ia.274, Ib.168, Hp.346, Ho.201, Hw.497, J.294, N.202, W.246, CR.1014.

Vag: Hafiz [MS. 1055 H.].

ایّامِ جوانی و شباب اولی تر ۵۷۰ با خوش پسران جامِ شراب اولی تر
این عالمِ فانی چو خرابست بیاب در جایِ خراب هم خراب اولی تر

The days of youth are best among our days,
And he is blest with chums who drinks and plays;
This mortal world is ruined, this you know,
In ruined places, wrecklessness displays.

III. 5

72:—BDa.13, BNd.15, BNb.194, LN.129, RPa.150, Pc.9, Hw.965, A.91, W.116, BER.29, CR.1189.

اکنون که جهان را بخوشی دست رسے است ۷۲ هرزنده دلے را سوی صحرا هوسے است
بر هر شاخی طلوعِ موسی دستے است در هر نفسے خروشِ عیسی نفسے است

Now that the world has reached her fortune tide,
The quickened hearts in forests do abide;
And there the leaflets preach them Word of Lord,
And breath of Jesus greets from every side.

III. 6

142:—Hy.121, Se.34, Pa.24, BMa.98, Wbcd.40, Pb.84, Hb.82, BDb.37, BNl.37, Hk.69, BMb.41, BERa.52, Hm.33, He.18, Hf.40, Hg.58, Hh.122, Hi.48, HGb.179, Hn.50, Hr.33, LE.31, Hc.49, Bb.129, RPc.71, Ia.40, Ib.29, ALI.128, Hp.40, Ho.40, Hw.109, A.150, J.50, N.40, W.44, L.136.

چون لاله بسوز و قدحے گیر بدست ۱۴۲ با لاله رخے اگر ترا فرصت هست
می نوش بخرمی که این چرخِ کهن ناگاه ترا چو خاک گرداند پست

Like Lotus burn at heart and fined His grace,
And find some time to see His Lotus face,
And sing in bliss His name. This rusty time
May quickly blow thy dust and leave no trace.

III. 7

136:—MA.57, Hk.133, BMb.105, BERa.140, Hf.80, Pc.262, Ho.80, Hw.238, J.93, N.79, W.81, CR.828.
Var: (1) Kamal Isma'il [MS. 1010 H.]. (2) Hafiz [Lucknow.].

چون بلبل مست راه در بستان یافت ۱۳۶ روی گل و جام باده را خندان یافت
آمد بزبان حال و در گوشم گفت در یاب که عمر رفته را نتوان یافت

A mystic songster came to Garden's ground,
And saw the cups and roses smiling round;
He was entranced and whispered in my mind:
"Do find Him now—for past is never found."

III. 8

464:—Hy.341, Wbcd.430, Pb.202, Ba.146, Hb.297, BDb.174, BNl.175, Hk.296, BMb.184, BMc.141, Hm.158, He.108, Hf.160, Hh.333, HGb½278, Hn.163, Hr.155, Hc.210, Pc.383, Bb.360, Cb.316, RPc.222, ALI.364, Hp.194, Ho.159, Hw.334, A.420, J.237, N.159, W.178, L.359.

سودا زده را باده پر و بال بود ۴۶۴ می بر رخ شاهدان خط و خال بود
ماه رمضان باده نخوردیم گذشت بارے شب عید از مه شوال بود

For parching hearts His word is shield at least;
His love adorns the rising Sun in East.
In lent we fasted, so in gloom it past—
'Tis Easter now and so on Him we feast.

III. 9

415:—Hy.299, Ha.307, Sd.306, BNh.304, Se.219, BNd.148, Sc.210, Ra.112, BNb.188, HGa.295, BMd.194, Wbcd.220, Pb.186, Ba.129, Hb.281, BDb.189, BNl.224, RPa.211, BMc.185, Hm.203, Hh.248=388, HGb.123, Hn.218, Hr.199, BMf.180, Hc.166, Bb.318, Cb.387, Ia.220, Hd.193, ALI.299, Hp.279, Hw.397, A.378, LCR.317=1190, Hz.211.

خوش باش که ماه عید نو خواهد شد ۴۱۵ اسباب طرب جمله نکو خواهد شد
مه زرد و خمیده قد ولاغر شده است گوئی که درین رنج فروخواهی شد

Rejoice! The waning moon will wax again,
And bands of music will proceed in train;
The yellow moon is bent and lean with age,
But will renew and then be free of pain.

III. 10

482:—Hy.296, Sa.91, Sb.150, Ha.212, Sd.212, BNh.210, Se.336, U.215, BNd.155, Sc.342, BNa.45v216, Ra.131, BNb.163, HGa.204, BMd.213, Wbcd.124, Ba.65, Hb.222, Hj.115, BNl.245, Hk.267, BMb.251, RPa.263, BMc.214, Hm.232, He.191, Hi.138, HGb.152, BMf.253, Hc.212, Bb.315, Cb.310, RPc.½272, Hd.194, ALI.360, Hp.250, Hw.329v1019, A.375, J.189, L.314, BERf.238, Hz.110. *Var*: in [M.I.].

عید آمد و کارها نکو خواهد کرد ۴۸۲ ساقی می ناب در سبو خواهد کرد
افسار نماز و پوزه بند روزه از گردن این خران فرو خواهد کرد

The feast is feasting, fast is shrinking fast,
In empty jars our Guide his wine will cast;
The fasts and prayers which had curbed the folk
Or asses, I would say, will end at last.

III. 11

739:—Hy.475, Sb.61, Ha.299, Sd.298, BNh.296, Se.297, U.212, BNd.177, Sc.205, BNb.306, BMa.224, HGa.286, Hz.206, Wbcd.145, Pb.367, Ba.312, Hb.467, BDb.250, BNl.253, BMb.364, RPa.203, BMc.257, Hm.269, Hf.281, Hg.308, HGb.260, Hn.301, Hr.301, BMf.286, Hc.296, Pc.251, Bb.487, Cb.575, RPc.307, Ia.320, Ib.211, Hd.336, ALI.493, Hp.414, Ho.280, Hw.587, A.604, J.379, N.281, L.496.

تا کے زجفای هر کسے ننگ کشیم ۷۳۹ وز ناکس روزگار نیرنگ کشیم
خوش باش که ایام تراویح گذشت عیدست بیا تا می گلرنگ کشیم

How long for shame we smart with jeerer's sting?
And dance in fickle fashion's fairy ring?
Rejoice, for nights of restraints all are past
And freedom dawns—with lovers we may sing!

III. 12

769:—Hy.536, U.213, BNd.178, Sc.205, Ra.½210, BNb.308, Wbcd.97, Pb.393, Ba.340, Hb.487, BNl.356, BMc.297, Hm.310, Hg.329, HGb.298, Hn.349, Hr.341, BMf.296, Hc.323, Bb.539, Cb.614, BERb.143, Ia.367, Ib.251, ALI.548, Hp.455, Hw.646, A.667, L.560.

728 (*a*):—Ra.210, BNb.308, RPa.205, Hd.272, CR.1064.
Var: 769.

عیدست بیا تا می گلرنگ کشیم ۷۶۹ با نغمهٔ عود و نالهٔ چنگ کشیم
با یار سبك روح دمے بنشینیم رطلے دوسه بادهٔ گران سنگ کشیم

Prepared for feast we dance in rosy rounds,
With harp and lute which blend in merry sounds;
Then stay a while with our ethereal Friend,
And drag the weary heart—a hundred pounds.

III. 13

602:—Hy.384, Sa.33, Ha.195, Sd.195, BNh.193, Se.223, U.115, BNd.120, Sc.348, Ra.165, Pa.145, BNb.224, BMa.186, HGa.180, LN.210, BMd.371, BNc.21, Wbcd.109, Pb.282, Ba.229, Hb.379, Sg.77, BNe.30, BNl.249, BMb.294, RPa.68, BMc.218, Hm.236, He.209, Hf.214, Hg.263, HGb.156, Hn.241, Hr.237, Hs.33, BMf.213, Pc.527, Bb.395, Cb.404, BERb.93, RPc.275, Ia.252, Ib.150, Hd.232, ALI.415, Hp.322, Ho.213, Hw.474, A.463, J.307, N.214, L.402, Hz.89.

وقت سحر ست خیز ای طرفه پسر ۶۰۲ پر باده لعل کن بلورین ساغر
کین یکدم عاریت درین کنج فنا بسیار بجوئی و نیابی دیگر

'Tis dawn of life. Arise my lusty swain,
And fill thy crystal heart with Him in main;
One breath they lent thee in this mortal den,
When that is lost, thou wilt not find again.

III. 14

545:—Hy.264, Ha.252, Sd.252, BNh.259, Se.130, BNd.110, Sc.294, Ra.144, Pa.111, Sf.68, BNb.274, BMa.120, HGa.242, LN.250, Wbcd.42, Pb.239, Ba.185, Hb.335, Sg.115, BDb.150=196, BNl.151, Hk.214, BMb.215, RPa.99, BMc.124, Hm.138, He.93, Hf.186, Hg.237, Hh.250, HGb.223, Hr.135, BMf.112, Hc.216, Bb.275, Cb.241, RPc.193, Ia.148, Ib.123, Hd.217, ALI.328, Hp.173, Ho.185, Hw.297, A.343, J.271, N.185, W.200, L.282=1002, BERf.25, Hz.213.

وقتی که طلوعِ صبح ارزق باشد ۵۴۵ باید که بکف جام مروّق باشد

گویند که حق تلخ بود در همه حال باید که بدین دلیل می حق باشد

At Dawn when Light of Grace is beaming through,
We should with ready heart receive it too.
Some say that truth is bitter, hard in life,
And for that reason, love alone is True.

III. 15

686:—Hy.454, BNf.35, Se.275, BMd.257, Wbcd.169, Pb.337, Ba.285, Hb.435, BDb.244, BNl.303, BMb.353, Hm.259, Hf.255, Hg.285, HGb.250, Hn.291, Hr.291, BMf.268, Hv.58, Hc.273, Pc.551, Bb.466, Cb.497, BERb.117, Ia.309, Ib.201, ALI.474, Hp.399, Ho.254, Hw.563, A.554, J.353, N.255, W.295, L.475. *Vag*: 'Attar [M.N.].

هین صبح دمید و دامن شب شد چاك ۶۸۶ برخیز و صبوح کن ز رائی غمناك

می نوش هلا که صبح بسیار دمد اوروی بما کرده و ما روی بخاك

Behold the Dawn, the darkness slinks in shame,
Arise, dispel thy sorrows, sing His name;
Yea, love thy Lord, and fie! when He would smile
On thee, that thou should sneak in dust—or flame.

III. 16

904:—Hy.645, BNf.34, BDa.135, Ha.81, Sd.81, BNh.80, BNd.204, Sc.61, Ra.270, LN.130+193, BMd.388, Wbcd.171, Pb.483, Ba.433, Hb.570, BDb.351, Hj.164, BNl.425, BMb.489, RPa.151=229, BMc.361, Hm.379, Hf.367, Hn.404, Hr.416, BMf.357, Pc.173, Cb.718, Hd.289 v 351, ALI.655, Hp.555, Ho.366, Hw.789, A.791, J.483, N.370, W.414, L.671, BERf.256, Hz.240. *Vag*: Attar [M.N.].

بنگر ز صبا دامنِ گُل چاك شده ۹۰۴ بلبل ز جمالِ گُل طربناك شده

در سایهٔ گُل نشین که بسیار این گُل از خاك بر آمده است و در خاك شده

The Rose unfolds and smiles to Morning Light,
To Rose the Bulbul sings his heart's delight;
Stay, Dearest One! beneath the rosy shade,
The roses bloom for Thee but soon would blight.

III. 17

768:—Hy.547, BDa.118, BNd.169, Pb.391, Ba.338, Hb.485, Hj.265, RPa.223, Hf.294, Hg.327, Pc.400, Bb.550, Cb.570, Hd.309, ALI.557, Ho.293, Hw.655, A.678, J.395, N.294, W.332, L.571, BERf.303. *Vag*: Jalal-ud Din Qazvini [Z].

صبح ست دمے برمی گلرنگ زنیم ۷۶۸ وین شیشهٔ نام و ننگ بر سنگ زنیم

دست از دامنِ دراز خود باز کشیم در زلفِ دراز و دامنِ چنگ زنیم

'Tis dawn, inhale His light and love in suit,
Our names and marks are wrecked in absolute;
Refrain from trailing after phantom lies,
But hold by skirts and plait celestial lute.

III. 18

*

403:—Sb.16, RPb.32, Hh.366, BMf.108, Hc.178, Hp.240, Hw.456.

Vag: Hafiz [MS. dated 818 H.].

چون غنچهٔ گل قرابه پرداز شود ۴۰۳ نرگس بهوایِ می قدح ساز شود

خرّم دلِ آن کسی که مانند حباب اندر سرِ مے خانه بر انداز شود

When rose expands to hold the fragrant mead,
And nargis folds in heart the golden seed,
Happy the soul, who like a bubble of wine
Is shaped in Him by love, in Him is freed.

III. 19

412:—Hy.219, Wa.25, Sa.25, Ha.321, Sd.320, BNh.318, Se.122, U.223, BNd.112, Sc.244, Ra.110, Pa.102, BNb.320, HGa.309, LN.264, BMd.203, Wbcd.58, Ba.59, Hb.219, BDb.141, Hj.122, BNl.141, Hk.172, BMb.165, RPa.197, BMc.116, Hm.130, Hg.148, Hh.197, HGb.67, Hn.136, Hr.126, BMf.127, Hc.123, Pc.302, Bb.229, Cb.229, BERb.62, RPc.186, Ia.137, Ib.115, Hd.271, ALI.240, Hp.164, Hw.251, A.296, J.241, W.233, L.235, BERf.318, Hz.223.

خورشید کمندِ صبح بر بام افگند ۴۱۲ کیخسرو روزباده در جام افگند

می خور که منادیِ سحرگه خیزان آوازهٔ سرِّ تو در ایّام افگند

The sun has clasped our heads with beaming rays,
And in our heart His holy Word displays;
Awake! the early rising birds in choir
Are singing thus thy secrets for the days.

III. 20

819:—Hy.595, Sa.47, Sb.190, Pa.192, Wbcd.300, Pb.425, Ba.374, Hb.511, BDb.317, BNj.5, BNl.393, BMb.434, Hx.51, BMc.333, Hm.349, Hf.321, Hg.357, HGb.327, Hn.373, Hr.388, Hv.69, Bb.593, Cb.660, Ia.419, Ib.291, ALI.599, Hp.509, Ho.320, Hw.727, A.727, J.430, N.323, L.620.

اکنون که زند هزار دستان دستان ۸۱۹ جز بادهٔ لعل از کفِ مستان مستان

برخیز و بیا که گُل بشادی بشگفت روزے دوسه دادخود زبُستان بستان

The sun now claps his thousand lustrous hands,
Come, let us sing in tune to mystic bands;
Arise, and take this blooming rose of joy,
Enjoy a while with Lord in garden lands.

III. 21

766:—Hy.491, Ha.69, BNh.68, Se.293, U.106, Sc.50, Ra.215, Pa.184, BNb.128, BMa.227, HGa.66, BMd.105, Wbcd.91, Ba.337, Hb.484, BDb.279, BNl.344, BMb.396, RPa.58, Hl.34, BMc.285, Hm.298, Hf.293, Hg.326, HGb.287, Hn.329, Hr.329, Hs.80, Hc.289, Pc.238, Bb.501, Cb.532=601, BERb.135, Ia.355=393, Ib.239, Hd.87, ALI.508, Hp.442, Ho.292, Hw.632, A.654, J.393, N.293, LCR.513=547=1068, Sd.69.

768 (a):—Sb.158, Pb.392, Ba.339, Hb.486, Hf.295, Hg.328, Ho.294, N.295 CR.1069.

شبها گذرد که دیده برهم نزنیم ٧٦٦ تا پای نشاط بر سرِغم نزنیم

برخیز که دم زنیم پیش از دمِ صبح کین صبح بسے دمد که ما دم نزنیم

How many nights with eyes so wide awake
We seek to trample down this woe—the snake!
Arise, and breathe in bliss, for many a morn
Will breeze and blow, ere we our torpor shake.

III. 22

804:—Hy.555, Hf.308, Hc.326, Bb.558, Cb.574, ALI.565, Hp.482, Ho.307, Hw.663, A.686, J.407, N.308, W.358, L.579.

هنگامِ گُل ست اختیارے بکنم ٨٠٤ وانگه بخلافِ شرع کارے بکنم

باسبز خطانِ لاله رُخ روزے چند بر سبزه زِ جرعه لاله زارے بکنم

Now roses bid us do what we would choose,
What law may want us do, we will refuse;
We play with budding youths and beaming cheeks,
And deck the lawns and lilies so profuse.

III. 23

226:—Hy.197, Ha.292, Sd.291, BNh.289, Se.105, U.192, Sc.198, Ra.56, Pa.82, BNb.304, BMa.88, HGa.280, BMd.192, Wbcd.415, Pb.126, Hb.123, BDb.114, BNl.114, Hk.149, BMb.118, RPa.200, BERa.158, BMc.79, Hm.108, He.6, Hg.90, Hh.80, HGb.46, Hn.94, Hr.101, BMf.35, Hc.103, Pc.399, Bb.208, Cb.206, BERb.46, RPc.171, Ia.114, Ib.97, Hd.234, ALI.217, Hp.135, Hw.216, A.226, L.213, Hz.209.

صحرا رُخِ خود با بر نوروز بشست ٢٢٦ این دهرِ شکسته دل بتو گشت درست

بین سبز خطے و سبزه زارے و مئے ای بیخبرا که سبزه از خاك تو رست

The wood-land washed its face with Christmas tears;
This broken-hearted earth is full of cheers;
Retire to lawns for bliss when yet in youth,
You know not when your dust as lawn appears.

III. 24

71:—BNf.23, Se.95, BMa.30, Wbcd.62, Pb.41, Hb.41, BDb.99, BNl.99, Hk.122, BMb.94, BERa.134, BMc.64, Hm.93, He.34, Hg.28, Hh.163, Hi.74, HGb.31, Hn.113, Hr.87, BMf.83, Hc.97, Cb.192, Ia.97, Ib.84, ALI.163, Hp.121, Hw.961, CR.794.

اکنون که بهشتِ عدن را ماند دشت ۷۱ گردی ورود و بوستان باید گشت
فردا که جهان بساط شادی بنوشت کی باز پس آوریم روز یکه گذشت

Now Heav'n of Eden sends an arid blast,
'Tis meet we roam in river-gardens fast;
Tomorrow when the world will call her feast,
How could I bring with me the days of past?

III. 25

101:—Hy.169, Wa.18, Se.79, Pa.61, BMa.65, Wbcd.16, Hb.55, BDb.84, Hj.104, BNl.84, Hk.89, BMb.48, BERa.108, BMc.44, Hm.80, He.30, Hf.78, Hg.39, Hh.95, HGb.17, Hn.98, Hr.75, BMf.80, Hc.83, Pc.209, Bb.178, Cb.175, BERb.37, RPc.106, Ia.83, Ib.71, Hd.349, ALI.189, Hp.82, Ho.78, Hw.188, A.198, J.88, N.77, W.79, L.184, BERf.282.

با مُطرب و می حور سرشتے گر هست ۱۰۱ یا آبِ روان و لبِ کشتے گر هست
به زین مطلب دوزخ فرسوده متاب حقا که جز این نیست بهشتے گر هست

With angels meek in song celestial soar,
Realise by river side His love in store;
Crave not for aught, for then you ply for Hell,
For Heav'n is saintly soul, and nothing more.

III. 26

236:—Hy.89, BDa.32, Ha.298, Sd.297, BNh.295, BNd.35, Sc.202, BNa.144, HGa.287, LN.85, BMd.338, Pb.129, Hb.126, Hj.247, RPa.136, Hh.103, Hs.130, Bb.97, Cb.35, BERb.47, Hd.233, ALI.93, Hw.83, A.112, J.92, L.105, BERf.121.

فصلِ گُل و طرفِ جوئبار و لبِ کشت ۲۳۶ بایك دوسه تازه لعبتِ حور سرشت
پیش آر قدح که باده نوشانِ صبوح آسوده دوزخ اند و فارغ ز بهشت

Now roses bloom, and river softly flows,
With angel faces heart is full of glows;
Now sing His Word, for Singers of the morn
Are safe from hell and staid from heaven's shows!

III. 27

103:—Hy.178, BDa.17, Sb.217, Ha.121, Sd.121, BNh.120, Se.85, BNd.19, Sc.320, BNa.62, Ra.25, Pa.66, Sf.82, BNb.126, BMa.69, HGa.115, LN.260, BMd.268, BNc.68, Wbcd.147, Pb.59, Hb.58, BDb.92, BNl.92, Hk.95, BMb.66, RPa.326, BERa.121, BMc.82, Hm.88, Hg.40, Hh.46, HGb.24, Hn.106, Hr.81, Hc.89, Pc.172, Bb.187, Cb.184, RPc.111, Ia.89, Ib.76, BNn.25, ALI.198, Hp.88, Hw.197, A.207. W.112, L.193.

Vag: Attar [M.N.].

بر چهرهٔ گل شبنم نو روز خوش ست ۱۰۳ درصحن چمن روی دل افروز خوش ست
ازدی که گذشت هرچه گوئی خوش نیست خوشباش زدی که عیش امروز خوش ست

The rose is smiling, Christmas tears greet;
For lo! in lawn of heart I see His feet;
The tales of past ye sang are jarring slang,
Away with past, this day ye make it sweet.

III. 28

550:—Hk.209, BMb.210, Hf.190, Hh.365, Hc.177, Pc.539, Hp.239, Ho.189, Hw.427, J.276, N.189, CR.1000.

هرگه که بنفشه جامه بر رنگ زند ۵۵۰ دردامن گل باد صبا چنگ زند
هشیار کسے بود که باسیمبرے می نوشد و جام توبه برسنگ زند

When violet tints her frock with fragrant scents,
To dancing rose the zephyr tunes invents,—
The wise will only love the Fairest Fair—
And waver not an inch from their intents.

III. 29

627:—Kb., MA.243, BMb.309, Hc.243, Pc.415, RPc.20, Hp.364, Hw·528, CR.1188.

Var: in Kamal Isma'il [MS. d. 991 H.].

فراش چمن باد شمال ست امروز ۶۲۷ بی باده و گل عمر وبال ست امروز
می خور که باجماع همه اهل خرد خون رز و مال گل حلال ست امروز

The Northern wind has decked our garden now,
Without the rose and wine we harden now;
Yea we may drink—the wise are proving now,
That rose and vine for murder pardon now.

III. 30

*

617:—Hy.420, Sa.113, BDa.96, Sb.180, Ha.248, Sd.248, BNh.255, BNd.128, Sc.177, BNa.169, BNb.264, HGa.237, BMd.320, Pb.296, Ba.243, Hb.393, Hj.132=253, BERa.224, Hf.224, Pc.174, Bb.431, Cb.458, Hd.230, ALI.446, Ho.223, Hw.514, A.509, J.320, N.224, L.439, BERf.127=199. *Vag*: 'Attar [M.N.].

برروے گل از ابر نقاب ست هنوز ٦١٧ جانا می خور که آفتاب ست هنوز
درخواب مرو چه وقت خواب ست هنوز در طبع دلم میل شراب ست هنوز

Thro' dewy veil with Rose revealing yet,
Love me O darling, sun is healing yet;
Avoid that sleep, there's time for reeling yet;
But grant me love, I long, I'm feeling yet.

III. 31

503:—BDa.74, Hf.174, Pc.433, Hw.1002, J.263, W.211, CR.1202.

گردون ز سحاب نسترن می ریزد ٥٠٣ گوئی که شگوفه در چمن می ریزد
در جام چو سوسن مِی گلگون ریزم کز ابر بنفشه گون سمن می ریزد

Marigolds alight from Skies in jubilee,
Methinks to dance with pansies on the lea;
In lily cup I pour Him rosy wine,
For violet clouds are pouring jasmine free.

III. 32

134:—Rc.5, Hy.88, Sa.114, Sb.181, Ha.294, Sd.293, BNh.291, Se.50, U.194, Sc.200, BNa.170, Pa.37, Sf.78, BMa.106, HGa.282, BMd.186, BNc.75, Wbcd.435, Pb.87, Hb.85, BDb.58, Hj.251, BNi.59, Hk.152, BMb.121, RPa.201, BERa.69, BMc.24, He.22, Hg.61, Hh.23=81, HGb.198, Hn.25, Hr.50, Hv.17, Hc.63, Bb.96, Cb.34, BERb.27, RPc.88, Ia.59, Ib.47, Hd.288, ALI.92, Hp.58, Hw.82, A.111, L.104, BERf.124, Hz.202.

چون ابر بنوروز رخ لاله بشست ١٣٤ بر خیز و بجام باده کن عزم درست
این سبزه که امروز تماشاگه تست فردا همه از خاك تو بر خواهد رست

The new year cloud has washed the tulip clear,
Arise from filth, resolve in love and cheer;
Today this pasture is thy pleasure ground,
To whom thy ash so pleasing would appear?

III. 33

60:—Hy.176, Sa.87, Sb.49, Ha.293, Sd.292, BNh.290, Se.83, U.209, BNd.53, Sc.199, Ra.9, Pa.64, BNi.24, Sf.124, BNb.305, BMa.68, HGa.281, BMd.187, Wbcd.299, Pb.36, Hb.36, Sg.108, BDb.90, BNl.90, Hk.93, BMb.64, RPa.202, BERa.119, BMc.81, Hm.54, He.71, Hf.71, Hg.26, Hh.44=62, HGb.23, Hn.104, Hr.79, LE.37, Hv.20, Hc.87, Pc.111, Bb.185, Cb.182, BERb.42, RPc.112, Ia.87, Ib.75, Hd.202, ALI.196, Hp.86, Ho.71, Hw.195, A.205, J.80, N.70, W.73, L.191, Hz.203. *Vag*: Hafiz [z?].

ابر آمد و باز بر سر سبزه گریست ٦٠ بے بادهٔ ارغوان نمیباید زیست
امروز که این سبزه تماشاگه ماست تا سبزهٔ خاك ما تماشاگه کیست

The cloud outpours its heart on lawn, and says:—
A loveless life is only loss of days."
This lawn is pleasing now,—O! could I be
A lawn in future where some Angel plays.

III. 34

544:—Hy.254, BDa.80, Ha.142, Sd.142, BNh.140, BNd.92, Sc.104, BNb.157, HGa.138, LN.147, BMd.402, Hj.169, RPa.153, He.183. Hf.187, Hh.271, Pc.526, Bb.265, Cb.275, Hd.143, ALI.323, Hp.310, Ho.186, Hw.287, A.333, J.273, N.186, W.201, L.272, BERf.334, Hz.254. Parodied by 'Attar [M.N.].

وقتیست که از سبزه جهان آرایند ۴۴۵ موسی صفتان ز شاخ کف بنمایند
عیسی نفسان زخاك بیرون آیند در چشمِ سحاب دیده ها بکشایند

The Coming Grace reflects in Earth's delight,
Each leaf with Moses-hand will prove His might;
Like Jesus dust of feet enlivens souls,
And water drops reveal eternal light.

III. 35

803:—Pb.413, Ba.352, Hb.499, Hf.309, Hg.344, Ho.308, Hw.686, N.309, CR.1085.
Var: (1) Malik Shamsuddin [Doulat] Shah Shuja' [A.K.].

هر گه که درین سبزه طربناك شویم ۸۰۳ مانندهٔ سبز جنك افلاك شویم
باسبز خطان سبز خورم در سبزه زان پیش که زیرِ سبزه درخاك شویم

When we enjoy on lawns the verdure green,
We vie with skies, and rend its bluish screen;
With budding youths we may have picnics now,
Before we sink beneath the lawn unseen.

III. 36

474:—Hy.331, Wa.1, Sa.1, Sb.4, Ha.279, Sd.279, BNh.246, Se.204, U.181, BNd.156, Sc.252, Ra.128, BNb.287, BMa.152, HGa.267, BMd.174, Wbcd.85, Pb.206, Ba.150, Hb.301, BNl.206, Hk.227, BMb.225, RPa.179, Hx.14, BMc.168, Hm.186, Hf.164, Hg.209, Hh.191, HGb.105, Hn.191, Hr.181, BMf.164, Hc.157, Pc.518, Bb.351, Cb.285, RPc.234, Ia.200, Hd.298, ALI.276, Hp.262, Ho.163, Hw.382, A.410, J.242, N.163, W.181, L.349, Hz.191.

طبعم همه باروی چوگل میخندد ۴۷۴ دستم همه با ساغرِ مُل پیوندد
از هرجزوے نصیب خود بردارم زان پیش که جزء ها بکُل پیوندد

On rosy face my mind will ever roll,
And I realise I hold a loving soul!
I'll reap my bliss with all the parts I have,
Before my parts are welded with their whole.

III. 37

448:—Hy.273, BDa.67, Ha.202, Sd.202, BNh.200, BNd.84, Sc.147, Ra.123, BNb.230, HGa.195, BMd.418, Hj.161, RPa.155, He.189, Hf.154, Hh.226, Pc.368, Bb.292, Cb.281, Hd.203, ALI.338, Ho.154, Hw.304, A.352, J.231, N.153, W.174, L.291, BERf.253, Hz.269. *Var*: Amir Mu'azzi [Hv.].

روزیست خوش وهوا نه گرمست ونه سرد ۴۴۸ ابر از رخ گلزار همی شوید گرد
بلبل بزبان حال خود با گل زرد فریاد همی زند که می باید خورد

Today, of heat or cold we feel no trace,
The clouds have washed the dust from garden's face;
The songster tells the yellow weary rose:
"O give us love that we may live in grace."

III. 38

777:—CALc.385, Hr.358, Ia.389, Ib.267, Hp.471, Hw.670.
'Attar [M.N.].

گل گفت چنین که من کنون می آیم ۷۷۷ حقّا که خلاصهٔ جنون می آیم
شاید اگر آغشته بخون می آیم چون از خم غنچه برون می آیم

Said lily ") Ye can fancy my delight,
As if the very madness at its height;
Halloo! ye laugh at these my bloody vests,
Because I tore my heart to see His light?"

III. 39

779:—Hy.544, BNa.90, Ra.229, BMd.317, Bb.547, Cb.566, ALI.554, Hw.652, A.675, J.411, W.352, L.568.
Parodied 'Attar [M.N.].

گل گفت که من یوسف مصر چمنم ۷۷۹ یا قوت گرانمایهٔ پُر زر دهنم
گفتم چو تو یوسفی نشانی بنمای گفتا که بخون غرقه نگر پیرهنم

"I'm Joseph" said the Rose, "of ancient fame,
Whom loving queen of Egypt could not tame;
Ye ask an extra sign? Then lo behold
My torn and gory garb, I wear the same."

III. 40

968:—Ha.297, Sd.296, BNh.294, Sc.201+262, BNb.187, HGa.285, LN.272, BMd.433, Pb.514, Ba.464, Hb.601, BDb.395, RPa.252, Hf.392, Pc.112, Ho.391, Hw.918, J.509, N.396, W.438, CR.1143.
Vag: 'Abdullah Ansari. *Var*: Razi Daya [M.I.].

ای گل تو بروی دلربا می مانی ۹۶۸ وی مل تو به لعل جانفزا می مانی
ای بخت ستیزه کار هردم بامن بیگانه تری و آشنا می مانی

The rose has taken from His face a glow,
In wine the nectar of His lips will flow;
But evil luck will ever go with me
And keep my house, although a deadly foe.

III. 41

114:—Hy.188, BNf.25, Se.98, BMa.33, BMd.460, Wbcd.292, Pb.65, Hb.64, BDb.103, BNl.103, Hk.33=142, BMb.22, BERa.145, BMc.68, Hm.97, He.1, Hg.45, Hh.164, HGb.35, Hn.117, Hr.91, BMf.55, Bb.198, Cb.196, RPc.166, Ia.101, Ib.88, ALI.209, Hp.125, Hw.207, A.217, J.149, L.204.

بلبل که بباغ ناله بر دست گرفت ۱۱۴ مَیْ باید همچولا له بر دست گرفت
زان پیش که مردمان مرا از سرِ جهل گویند فلان پیالهٔ بر دست گرفت

Now thrush his flute to dancing lily plays,
May heart rejoice as well, and sing His praise
Before some foolish booby comes and says
"Lo so-and-so has measured out his days."

III. 42

305:—Hy.246, Sa.132, BDa.49, Sb.37 and 207, Ha.124, Sd.124, BNh.123, Se.127, U.197, BNd.67. Sc.332, BNa.21, Pa.109, Sf.11, BNb.127, HGa.119, LN.146, BMd.302, Wbcd.346, Pb.153, Ba.93, Hb.246, BDb.147, RPb.41, BNl.148, Hk.212, BMb.212, RPa.112, BERa.197, BMc.121, Hm.135, He.178, Hh.317, HGb.217, Hn.141, Hr.132, BMf.110, LE.36, Pc.13, Bb.257, Cb.237, Ia.144, Ib.120, ALI.269, Hp.169, Hw.279, A.325, J.199=265, W.217, L.264, BERf.32. *Vag*: Afdal [136].

آن عقل که در راه سعادت پوید ۳۰۵ روزے صد بار خویش را میگوید
دریاب تو این یکدمه صحبت که نئی آن تره که بدروند و دیگر روید

Wise man who plies to reach His high domain
Will often guide his mind, and thus explain:
"Rejoice for once with friends, for thou art not
That herb which after lopping grows again."

III. 43

513:—LE.71, Hw.340.
Ibrahim Mirza Jahi [H.v.].

گیرم که فلك همدم و همراز آید ۵۱۳ ناسازیِ دهر برسرِ ساز آید
یارانِ موافق از کجا جمع شوند وین عمر گذشته از کجا باز آید

I grant that Time's your trusted friend in plain,
And world will give you bliss in place of bane;
But how and whence will gather loving friends,
And whence would days that pass return again?

III. 44

971:—Sb.184, Hf.388, Ho.387, Hw.916, J.505, N.392, W.434, CR.1146.

این کارِ جهان اگر نه تقلید ستے ۹۷۱ هر روز بجائی خویشتن عید ستے
هر کس بمرادِ خویش دستے بزدے آنگاه نه این بیهده تهدید ستے

We all depend on Mrs. Grundy's yeast,
Or else, each day had been an Easter Feast;
For each would then attain his object end,
And not be fooled by vain advice at least.

III. 45

568:—Hy.383, Se.222, U.236, Ra.151, BNb.326, BMa.185, BMd.216, Wbcd.108, Pb.254, Ba.201, Hb.351, BNl.248, BMb.293, RPa.104, BMc.217, Hm.235, He.218, Hf.130, Hg.248, HGb.155, Hn.240, Hr.236, BMf.212, Bb.394, RPc.274, Ia.251, Ib.149, Hd.268, ALI.½414, Hp.321, Ho.130, Hw.469, A.462, J.310, N.129, W.239, L.401, BERf.28, Hz.113.

از گردش روزگار بهرهٔ بر گیر ٥٦٨ بر تختِ طرب نشین بکف ساغر گیر
از طاعت و معصیت خدا مستغنی ست بارے تو مرادِ خود ز عالم بر گیر

From whirls of Time a lesson we may learn;
We stay in bliss and then His love we earn.
He careth not how much we sinned or prayed,
See that your days would give the best return.

III. 46

605:—Hy.405, Sb.32, Ha.122, Sd.122, BNh.121, Se.240, U.83, Sc.330, BNa.9, Ra.167, Sf.2, Rb.38, BNb.121, BMa.200, HGa.117, LN.161, BMd.83, Pb.286, Ba.233, Hb.383, Sg.54, BDb.219, Hj.188, BNl.267, BMb.317, RPa.55 Hf.217, Hg.264, HGb.170, Hn.255, Hs.59, BMf.234, Bb.417, Cb.446, Ia.275, Ib.169, Hd.345, ALI.424, Hp.348, Ho.216, Hw.501, A.494, J.313, N.217, W.258, L.424, BERf.327.

از جملهٔ رفتگانِ این راهِ دراز ٦٠٥ باز آمده کو که او بما گوید راز
زنهار درین سراچه از روی مجاز چیزی نگذاری که نمی آئی باز

Of all who passed this long and dreary lane,
Who has returned and told us truth in plain?
Discharge allotted tasks as they ordain,
To finish things you cannot come again.

III. 47

608:—Hy.427, Se.254, U.97, BNd.133, BMa.207, BMd.96, Wbcd.121, Pb.289, Ba.236, Hb.386, BNl.283, BMb.318, BMc.246, Hf.220, HGb.230, Hn.271, Hr.270, Hs.71, BMf.248, Hc.249, Pc.143, Bb.439, Cb.468, Ia.289, Ib.183, ALI.447, Hp.365, Ho.219, Hw.524, A.517, J.316, N.220, W.260, L.447.

ای برهمه سروران عالم فیروز ٦٠٨ دانی که چه وقت میبود روح افروز
یکشنبه و دوشنبه و سه شنبه وچار پنجشنبه وآدینه و شنبه شب و روز

You lead the stars, O Guide! to utmost heights?
Tell me the time when heart has fortune-flights.
Said " Sunday, Monday, Tuesday, Wednesday too
And Thursday, Friday, Saturday and nights.

III. 48

625:—Hy.406, Sa.137, BDa.97, Sb.199, Se.241, U.231, BNd.129, BNa.180, Ra.174, Sf.47, Rb.39, BNb.262, BMa.201, LN.236, BMd.210, Wbcd.116, Pb.299, Ba.246, Hb.396, BDb.220, Hj.128, BNl.268, Hf.228, HGb.171, Hn.256, Hr.256, Hc.244, Pc.365, Bb.418, Cb.447, BERb.99, Ia.276, Ib.170, Hd.274, ALI.425, Hp.349, Ho.227, Hw.502, A.495, J.324, N.228, W.267, L.425, BERf.195, Hz.107.

رو بر سر افلاک جهان خاك انداز ٦٢٥ می میخور و گرد خوب رویان می تاز
چه جاے عباد تست و چه جای نماز کز جملهٔ رفتگان یکے نامد باز

Ascend the skies, fling dust on earth, 'tis base,
Yea seek His love, and linger on His face.
Thy rites and prayers will not profit there,
The path you once have plied you can't retrace.

III. 49

652:—Hy.438, Se.260, BMa.213, Pb.318, Ba.265, Hb.415, BDb.228, BNl.288, BMb.334, Hx.39, BMc.231, Hg.269, HGb.234, Hn.275, Hr.275, BMf.254, Pc.213, Bb.450, Cb.477, BERb.108, RPc.285, Ia.293, Ib.187, ALI.461, Hp.375, Hw.541, A.534, Sc.458, L.458, Wbcd.125. *Var*: Hafiz [M.S. d|1055 H.]. (2) 'Attar [M.N.].

ای دوست دل از جفای دشمن درکش ٦٥٢ باروی نکو شراب روشن درکش
باساده رخے نشین و مگذر از خویش پیراهن کبر و هستی از تن درکش

O friend! protect thy heart from blows of foes,
Imbibe with glee the Spring of Light which flows;
And stay with guileless soul bereft of Self,
Yea! strip thy Self of pride and all its throes.

III. 50

691:—Hy.472, Bb.484, Cb.521, ALI.491, Hw.580, A.573, L.493.

اے دل مشنو نصیحت اهل حیل ٦٩١ کز بادهٔ ناب عقل و دین راست خلل
گر راحت جان و قوت روحت باید می نوش به بوستان بگلبانگ غزل

List not to what these fools in penance plead,
That wine will mar thy wisdom or thy creed;
If bliss of life and strength of soul you want,
Then drink and sing His praise, and pipe on reed.

III. 51

74:—Sa.64, BDa.12, Sb.245, Ha.120, Sd.120, BNh.119, BNd·14, Sc.302, BNa.189, Ha.14, BNb.124, BMa.56, HGa.116, L.N.123, BMd.397, Wbcd.61, Pb·37, Hb.37, BDb.98, Hj.150=328, BNl.98, Hk.121, BMb.93, RPa.145, BERa.133, BMc.87, Hm.92, Hf.26, Hg.27, Hh.14, HGb.30, Hn.112, Hs.132, BMf.49, LE.43, Hv.21, Hc.393, Pc.7, Bb.36, Cb.81, RPc.162, Ia.96, Ib.83, BNn.28, Hd.141, ALI.41, Hp.120, Ho.26, Hw.127, A.56, J.36, N.26, W.30, L.41, BERf.90=374.

امروز ترا دسترس فردا نیست ٧٤ واندیشه فردات بجز سودا نیست
ضائع مکن این دم ار دلت شیدا نیست کین باقی عمر را بها پیدا نیست

Tomorrow's hours are not in our store!
Tomorrow's cares would make us only sore.
Why waste a single breath if you be sane?
For balance of this life you cannot score.

III. 52

86:—Hv.57, Hk.100, BMb.73, BERa.126, Bb.65, RPc.12, ALI.120, Hw.145, A.88, L.73.

ای مرد خرد حدیث فردا هوس ست ۸۶ در دهر زدن لاف سخنها هوس ست

امروز چنین هر که خردمند کس ست داند که همه جهان چنین یك نفس است

The morrow is a phantom in disguise,
Thy boasts and glories here are pack of lies;
And he is wise today who knows this wise—
That world is breath, for in a breath it flies.

III. 53

718:—Hy.523v537, Sb.222=231, Ha.123, Sd.123, BNh.122, U.104, Sc.362, BNa.96, Ra.204, Pa.183, Sf.70, Rb.60, BNb.122, HGa.118 LN.91, BMd.103, Wbcd.295, Pb.351, Ba.300, Hb.450, Sg.70, BDb.255, Hj.49, BNl.342, BMb.394, RPa.56, BMc.284, Hm.296, Hf.269, Hg.297, HGb.285, Hn.327, Hr.327, Hs.76, BMf.285=297, Pc.93, Bb.529v540, Cb.599, Ia.353, Ib.237, Hd.344, ALI.535v549, Hp.440, Ho.268, Hw.631, A.653=668, J.367, N.269, W.312, L.546, BERf.210. Jamal'd Din Qazwini [Rempis 168].

ای دوست بیا تا غم فردا نخوریم ۷۱۸ وین یکدم عمر را غنیمت شمریم

فردا که ازین دیر کهن در گذریم با هفت هزار سالکان همسفریم

Come on, O friend! why tarry till the morn?
Let us now lave in love and banish scorn.
Tomorrow when we pass this ruined inn,
We hie with souls who lead us all forlorn.

III. 54

289:—Hy.210, Ha.213, Sd.213, BNh.211, Se.114, U.139, Sc.153, Ra.79, Pa.95, BNb.160, BMa.113, HGa.203, BMd.131, BNc.30, Wbcd.54, Ba.19, Hb.172, BDb.128, Hj.285, BNl.128, RPa.92, BERa.193, Hl.23, BMc.106, Hm.120, He.80, Hg.119, Hh.177, Hi.81, HGb.57, Hn.126, Hr.117, Hs.102, LE.50, Hv.28, Pc.232, Bb.220, Cb.221, BERb.56, RPc.179, Ia.126, Ib.106, BNn.43, Hd.283, ALI.236, Hp.154, Hw.241, A.239, L.226, BERf.289, Hz.147. *Vag*: Afdal [126].

تا بتوانی غم جهان هیچ مسنج ۲۸۹ بر دل منه از آمده وز نا مده رنج

خوش می خور و می بخش کزین دار سپنج با خود نبری گرچه بسی داری گنج

Weigh not thyself with woe for worldly stores,
And gain or loss. Let heart be free of sores.
Regale thyself, and bestow all the rest,
A pie will not go with thee from thy crores.

III. 55

437:—Hk.274, Hw.421.

در موسم گل بکف درم میباید ۴۳۷ جام می ناب دمبدم میباید

از عقل و کمال دانش ایخواجه مناز کاینها همه هیچ ست کرم میباید

In rosy times we should have cash in hands,
In love, you see, we form concordant bands;
We do not pride on wit and wisdom, sir!
They cannot stand, for kindness only stands.

III. 56

606:—Hy.419, BMb.313, Hf.218, Hc.242, Pc.140, Bb.430, Hp.369, Ho.217 Hw.530, A.508, J.314, N.218, L.438.

از عمر تو چونکه می‌تراشد شب و روز ۶۰۶ مگذار که خاك بر تو پاشد شب و روز
روز و شب خویشتن بشادی گذران ای بسکه نباشی تو و باشد شب و روز

Our life is clipped by days and nights—the blades,
Beware! they shovel dust on us with spades;
So keep sedate in bliss for nights and days,
And see no more the Days' and Nights' parades.

III. 57

129:—Hh.161, Hc.117, Hp.116, Hw.231.

جائیکه درو شراب گلرنگے نیست ۱۲۹ یالا له رخے سرو قدے شنگے نیست
زانجا بگریز گرهمه خلد آنجاست اینست سخن درسخنت جنگے نیست

Accursed place without a lover mute,
Where none would sing His praise with pipe and flute;
Hie from such place, though it be heaven itself,
'Tis what I say—I enter no dispute.

III. 58

578:—Hy.377, Se.231, Wbcd.376, Pb.264, Ba.210, Hb.360, BDb.200, RPb.12, BNl.251, BMb.290, BMc.220, Hm.238, He.220, Hf.206, Hg.255, HGb.158, Hn.243, Hr.239, BMf.218, Pc.189, Bb.388, Cb.423, Ia.254, Ib.152, ALI.395, Hp.325, Ho.205, Hw.476, A.456, J.298, N.206, W.248, L.395.

باسفلهٔ تند خوی و بےعقل و وقار ۵۷۸ زنهار مخور باده که رنج آرد بار
بدمستی وشور و عربده دردم عیش دردِ سر وعذر خواهیش روز خمار

From mean and snappish sots, bereft of sense,
Aloof you stay, and thus avoid offence;
At song or talk they wrangle, even fight,
Excuse yourself and seek your exit thence.

III. 59

597:—Hy.397, Ha.210, Sd.210, BNh.208, Se.238, U.133, Sc.417, Ra.164, Pa.153, BNi.29, Sf.101, Rb.41, BNb.233, HGa.197, BMd.125, BNc.28, Wbcd.144, Pb.279, Ba.225, Hb.376, Sg.84, BNe.29, BDb.213, Hj.126, BNl.260, BMb.305, RPa.89, BMc.225, Hf.212, Hg.262, HGb.163, Hn.248, Hr.250, Hs.97, BMf.225, Hc.237, Pc.447, Bb.409, Cb.442, RPc.280, Ia.268, Ib.163, Hd.253, ALI.413, Hp.338, Ho.211, Hw.490, A.477, J.305, N.212, L.416, BERf.196, Hz.103.

گر باده خوری تو با خردمندان خور ۵۹۷ یا با صنمے لاله رخے خندان خور
بسیار مخور ورد مکن فاش مساز اندك خور وگه گاه خور و پنهان خور

If you would love, then you should love the wise,
Or smiling icons vying with sunrise.
But do not fawn, and make no vile display,—
Pine in thy heart, and love Him in disguise.

III. 60

393:—Hy.224, Ha.39, Sd.39, BNh.39, Sc.29, BNa.118, Ra.104, Sf.36, **BNb.57**, HGa.37, LN.34, Pb.174, Ba.116, Hb.268, Hj.25, RPa.214, Hh.406, Hc.231, Pc.255, Bb.234, Cb.257, BERb.78, Ia.134, BNn.46, Hd.406, ALI.245, Hp.301, Hw.256, A.300, W.232, L.240, BERf.75. *Vag*: Hafiz [Rempis, 107].

جانم بفدائے آنکه او اهل بود ۳۹۳ سر در قدمش اگر نهم سهل بود
خواهی که بدانی بیقین دوزخ را دوزخ بجهان صحبتِ نا اهل بود

Of course I lay my life for worthy souls,
I kiss their feet and play my humble roles;
If Hell ye really wish to see in life,
'Tis when some wretch comes by you and cajoles.

III. 61

600:—Ha.232, Sd.232, BNh.230, Sc.288, BNi.8, BNb.247, HGa.236, BMd.326, Pb.281, Ba.228, Hb.378, RPa.279, He.213, Hf.213, Hr.235, BMf.216, Pc.488, **Cb.415**, Ho.212, Hw.475, A.492, J.306, N.213, CR.1029.

می بارخِ دلبرانِ چالاك بخور ۶۰۰ افعی غمت گزنده تریاك بخور
من می خورم وعیش کنم نوشم باد گر تو نخوری من چه کنم خاك بخور

Drink wine with witty souls who rob your heart,
'Tis cure for sorrow's fangs wherewith you smart;
I stay in perfect bliss enrapt in love,
You won't, I cannot help, then go, be tart!

III. 62

76:—Hy.118, Sa.88, BDa.11, Sb.118, Se.27, BNd.13, Pa.17, BMa.53, BMd.336, Wbcd.330, Pb.26, Hb.26, BDb.30, BNl.30, Hk.51, BERa.41, Hm.27, Hf.24, Hg.18, Hh.116, Hi.43, Hn.43, Hr.27, Hc.59, Pc.6, Bb.126, Cb.127, Ia.29, Ib.23, ALI124, Hp.32, Ho.24, Hw.47, A.147, J.34, N.24, W.28, L.133.

Vag: Talib Amali [Z?].

امروز که نوبتِ جوانی من ست ۷۶ می نوش کنم که کامرانی من ست
عیبش مکنید گرچه تلخست خوشست تلخ ست از آنکه زندگانی من ست

When still so young, and time has left some scope,
I take to wine and thus attain my hope.
Why call it bitter? I relish it so;
I like my bitter life and do not mope!

III. 63

108:—BNd.233, BERf.43, Ra.26, BNb.338, Hh.87, Hw.955, CR.815.

بر کف می ناب ودستِ دلدار بدست ۱۰۸ بر طرفِ چمن کند با قبال نشست
می نوشد و از کار جهان بنشیند وانگه شود از بادهٔ عشرت مست

With loving heart, and hand in Master's hand,
The lucky sits at garden side or strand;
In love he careth not for world's affairs,
But sings His Name, and sits sedate and bland.

III. 64

267:—Hy.81, BDa.36, Sb.159, Ha.334, Sd.333, BNd.39, Sc.227, BMa.94, LN.132, Hb.148, Hj.116, RPa.160, He.75, Hh.70, Pc.469, Bb.89, Cb.107, BNn.19, ALI.86, Hw.77, A.119, W.106, L.97, BERf.236. *Vag*: Hafiz [Nadwi, Rempis 62].

می نوش که عمر جاودانی این ست ۲۶۷ خود خاصیت از دور جوانی این ست
هنگام گل ست و مل و یاران سرمست خوش باش دمی که زندگانی این ست

Partake His word that is Eternal Soul,
When youth by nature brings His love in role;
Now buds are blooming, friends with rapture filled,
Be tranquil for some time, and see thy Soul.

III. 65

963:—Sb.261, U.168, Pb.535, Ba.487, Hb.625, Hf.399, Hg.417, Bb.694, BNn.90, Ho.398, Hw.922, A.913, J.516, N.403, W.445, L.770.

ای دل می و معشوق بکن در باغی ۹۶۳ سالوس رها کن و مکن زراقی
گر پیرو احمدی خوری جام شراب زان حوض که مرتضاش باشد ساقی

Be garden Heart! that He may there abide,
Forswear thy cunning tricks and showy pride;
Go after Prophet, drink a cup of mead
From Fount dispensed by Murteda, the Guide.

III. 66

12102

IV

IV. DECAY AND DEATH.

پیری و مرگ

120:—Hy.70, Hk.107, BMb.80, BERa.109, Hi.55, Bb.78, RPc.15, ALI.132, Hw.148, A.101, L.86.

تا با ز شناختم من این پای ز دست ۱۲۰ این چرخ فرومایه مرا دست به بست

افسوس که در حساب خواهند نهاد عمریست که مرا بی می و معشوقه گذشت

THE MOMENT I could tell my feet and hands,
I'm tied by Time the rogue, with thousand bands;
Alas! they debit life's account with hours
When life devoid of Him and Word but strands.

IV. 1

802:—Hy.493, Ha.139, Sd.139, BNh.137, Sc.485+102, Ra.237, BNb.156, HGa.134, LN.194, BMd.400, Wbcd.507, Hj.232, RPa.230, Hf.310, Pc.550, Bb.503, Cb.534, Ia.388, Hd.379, ALI.510, Hp.479, Ho.309, Hw.603, A.622, J.414, N.310, W.343, L.515, BERf.331, Hz.252. *Var*: Abu'l 'Atai Ganjawi [Rempis 177].

هرگز بطرب شربت آبی نخورم ۸۰۲ تا از کف اندوه شرابی نخورم

نانی نزنم در نمکِ هیچ کسی تا از جگرِ خویش کبابی نخورم

To taste the joys of lemonade I start,
But time will mix its brine and make me smart;
And none obliged me by a pinch of salt
Unless I suffered him to roast my heart.

IV. 2

342:—Hy.314, Sb.290, U.86, BNd.108, Pa.141, Rb.28, BMd.85, Wbcd.228, Pb.155, Ba.95, Hb.248, Sg.55, BNl.239, Hk.276, BMb.261, BMc.199, Hm.217, Hf.129, Hg.173, Hh.391, Hi.128, HGb.137, Hn.232, Hr.203, Hs.61, BMf.102, Hv.45, Hc.182, Bb.334, Cb.400, RPc.219, Ia.228, BNn.58, ALI.316, Hp.284, Ho.129, Hw.411, A.393, J.184, N.128, W.155, L.352. *Var*: Afdal [Hj.].

افسوس که نامهٔ جوانی طی شد ۳۴۲ وین تازه بهارِ ارغوانی طی شد

وان مرغِ طرب که نامِ او بود شباب افسوس ندانم که کی آمد و کی شد

Finis! the Song of youth has couplets few,
These rosy blossoms all have lost their hue;
That bird of joy which they have named as youth,
We know not when it came and where it flew.

IV. 3

*

594:—BDa.90, BERf.272, Hj.215, Pc.390, BNn.61, Hd.489, Hw.1008. *Vag*: Hafiz [Rempis 143].

سیلاب گرفت گرد ویرانهٔ عمر ۵۹۴ واغاز برآن نهاد پیمانهٔ عمر
غافل منشین دلا که خوش خوش ببرد حمال زمانه رخت از خانهٔ عمر

Time's torrents flood the ruins where we stay,
And strange that on its tides we mark our day!—
Be careful—See that Time, the smiling thief
In pilfering thy pots and pans away.

IV. 4

649:—Hy.442, Se.267, Pb.313, Ba.260, Hb.410, BDb.236, RPb.10, BNl.296, BMb.348, BMc.238, Hm.250, Hg.266, HGb.242, Hn.283, Hr.285, BMf.263, Hc.268, Pc.155, Bb.454, Cb.486, RPc.292, Ia.303, Ib.195, ALI.462, Hp.385, Hw.546, A.539, L.463.

Vag: Karkiyan Khan Ahmad [Hv.].

ایام شباب رفت و خیل و حشمش ۶۴۹ تلخست مرا عیش ولے می چشمش
این قامت همچو تیر من گشته کمان زه کرده ام از عصا وخوش می کشمش

My youth has passed and all its pomp in haste,
The grapes are sour and yet I long to taste;
My stature's bent, Ah! what a pliant bow,
And chorded by the staff I drag—to waste!

IV. 5

377:—Hy.245, Se.126, U.119, Sc.382, Ra.102, Pa.108, BNi.15, BNb.136, BMd.110, Wbcd.345, BDb.145, BNl.146, Hk.210, BMb.211, RPa.67, Hl.47, BMc.120, Hm.134, He.149, Hg.177, Hh.223, HGb.216, Hn.140, Hr.130=131, Hs.37, BMf.101, Pc.223, Bb.256, Cb.236, RPc.190, Ia.143, Ib.117, Hd.460, ALI.268, Hp.168, Hw.278, A.324, L.263. *Vag*: Afdal [181].

پیری سروری ناصوابی دارد ۳۷۷ گلنار رخم برنگ آبی دارد
بام ودر وچار رکن دیوار و جود ویران شده روی درخرابی دارد

My hair is gray, but thought is still unchaste;
Tho' cheeks may bloom with rouge and paint I paste;
The prop and doors and walls and roof of me
Have mouldered fast, and crumble now to waste.

IV. 6

595:—Hy.400 BMb.289, Pc.405, Bb.412, RPc.17, ALI.408, Hp.344, Hw.499, A.480, W.255, L.419.

عمر تو چه دو صد وچه سیصد چه هزار ۵۹۵ زین کهنه سرا برون برندت ناچار
گر پادشهی و گر گدائے بازار این هر دو بیك نرخ بود آخر کار

Your age is hundred, perhaps more in tale,
They lift you from this Inn, a helpless bale;
Be Pharoah or a pauper with no pail,
They sell in lots at final clearance sale.

IV. 7

111:—Hy.42, Se.33, Pa.23, BMa.100, Wbcd.39, Pb.72, Hb.71, BDb.36, BNl.36, Hk.32, BMb.20, BERa.51, Hm.32, Hg.52, Hh.120, HGb.178, Hn.52, Hr.32, Bb½52, Cb.89, RPc.70, Ia.37, Ib.28, ALI.84, Hp.38, Hw.53, A.72, W.129, L.57, Hz.87.

بسیار بگشتیم گرد دروِ دشت ۱۱۱ اندر همه آفاق به گشتیم بگشت
از کس نشنیدیم که آمد زین راه راهی که برفت راهرو باز نگشت

I roamed in cities, sauntered through the chase,
Patrolling royal roads, by-lanes and ways;
I did not hear a pilgrim ever say:
The path he plied he ever could retrace.

IV. 8

247:—Hy155, Hj.63, Pc.459, Bb.164, Cb.153, ALI.172, Hw.174, A.184, L.170. BERf.269.

گل گفت به‌ازلقاے من روے نیست ۲۴۷ چندین ستم گلاب گرباره چیست
بلبل بزبان حال بااو میگفت یك روز که خندید که سالے نگریست

Said Rose " Transcend I all in beauty lo!
But why perfumers ever crush me so?"
Replied the grieving Bulbul: " We in world,
For smiling once, for ever weeping go."

IV. 9

540:—Wbcd.185, MA.183, Hk.163, BMb.158, He.106, Hh.359, Hc.153, RPc.205, Hp.233, Hw.437, CR.991.

نے رونق گلهائی چمن خواهد ماند ۵۴۰ نے قیمت دُرهای عدن خواهد ماند
خوشباش که در دورِجهان فانی نے نام تو و نشان من خواهد ماند

This rosy garden soon will run to waste,
And cotton seeds will vie with pearls so chaste;
Rejoice, this mortar-mill of rolling world,
Will grind our name and fame to finest paste.

IV. 10

104:—Hh.146, Hc.40, Hp.99, Hw.967.

برخوانِ زمانه شور وشیرین بهم است ۱۰۴ بے تلخیِ هجر لذتِ وصل کم است
دردهرا گرچه روز شادی خودنیست یا هست ولی بقدر شبهای غم است

This world has sweet and gall in single plate,
I found no joy unless bereft I state;
No pleasant day can ever dawn in world
Or else in agonies for nights we wait.

IV. 11

112:—Hy.45, Ha.71, Sd.71, BNh.70, Se.36, Sc.52. Ra.27, Pa.26, BNb.131, HGa.67, BMd.369, Wbcd.332, Pb.53, Hb.52, BDb.39, BNl.39, Hk.31, BMb.21, BERa.54, Hm.35, Hg.36, HGb.181, Hn.49, Hs.31, ALI.56, Hw.57, A.75, L.60.

بسیار دویدیم بگرد در و دشت ۱۱۲ یك کارمن از دو رجهان راست نگشت
وز ناخوشیِ زمانه بارے عمرم گر خوش بگزشت یکدمے خوش نگذشت

I toured from door to valleys round and round,
The only thing I wanted never found;
And cross with times, if I could seek His grace
'Twas when in woes I felt as ever bound.

IV. 12

964:—Hy.687, Se.326, Ra.296, Wbcd.480, Pb.528, Ba.478, Hb.616, BDb.399, BNl.456, BMb.517, RPa.122, BMc.391, Hm.409, Hg.411, HGb.373, Hn.438, Hr.463, BMf.416, Pc.580, Bb.653, Cb.748, Ia.492, Ib.348, Hp.589, Hw.838, A.859, W.495, L.716, BERf.37.

ای دهر بکردهائی خود معترفی ۹۶۴ در خانقه جور و ستم معتکفی
نعمت بخسان دهی وزحمت بکسان زین هر دو برون نیست دُری یا خزفی

O World! You know, your wanton deeds are fell,
In cruelty and malice you excel;
You pour your weal on mean, and woes on men,
No pearl, but after all you are a shell.

IV. 13

478:—BERf.259, Hj.140, Hh.235, Cb.359, Hd.480, Hw.379.

عالم که لباس دلکشائی دارد ۴۷۸ و ندر دل خلق آشنائی دارد
انصاف بده که خوش سرآئیست جهان افسوس که داغِ بیوفائی دارد

How fine the World has dressed? she makes us gay,
Each man aspires that she should grace his day;
Of course she seems a dainty maid to court,
But then, Alas! she only cheats to slay.

IV. 14

828:—Hy.561, Sb.45, Ha.143, Sd.143, BNh.141, U.136, Sc.105, Ra.242, Pa.186, BNb.159=178, HGa.137, BMd.129, BN.29=62, Wbcd.374, Pb.430, Ba.379, Hb.516, Sg.86, BDb.301, Hj.60, BNl.372, BMb.444, RPa.90, Hx.26, BMc.312, Hm.326, Hf.323, Hg.350, HGb.309, Hn.357, Hr.367, Hs.100, Pc.217, Bb.564, Cb.628, Ia.392, Ib.270, Hd.561, ALI.569, Hp.488, Ho.322, Hw.691, A.692, J.432, N.325, W.366, L.585, BERf.268, Hz.145. *Vag*: Kamal Isma'il [MS. 1010 H.] [A.K.].

برخیز و مخور غمِ جهان گذران ۸۲۸ خوش باش دمے بشادمانی گذران
در طبع جهان اگر وفائی بودی نوبت بتو خود نیامدے از دگران

This actress World will dance and go, arise!
Thou list her not, but be sedate and wise;
If loyal, she had stayed with men of yore,
Not leered at thee with these her wistful eyes.

IV. 15

1024:—Hy.719, Pc.677, Hw.876, A.894, L.751.

دنیا نفسے و من در و یك نفسے ۱۰۲۴ اندر نفسِ چند توان زد نفسے
شکرانۂ آنکه زنده و خوش باشی این عالم بے وفا نماند بکسے

The world is vain, and "I" a word in vain,
What can then flimsy fancy draw in train?
The Lord be praised! His name is bliss for us,
This faithless world in faith will not remain.

IV. 16

903:—Hy.619, Wbcd.255, Pb.476, Ba.426, Hb.563, BDb.347, BMb.480, Hf.358, Hg.385, BMf.362, Pc.166, Cb.687, ALI.629, Ho.357, Hw.763, A.766, J.471, N.360, W.405, L.645.

ای یار ز روزگار باش آسوده ۹۰۳ واندوه زمانه کم خور از بیهوده
چون کسوتِ عمر بر تنت چاك شود چه کرده و چه گفته و چه نابوده

O friend! let World betake herself, be still,
And fret not, fool! for times tho' good or ill;
When from thy body, cloak of life is torn
Thy words or deeds or failings count as nil.

IV. 17

557:—Hy.363, Se.193, U.95, BMa.170, BMd.94, Wbcd.79, Pb.141, Ba.81, Hb.234, Sg.63, BNl.196, Hk.200, Hu.5, BMb.207, Hx.32, Hl.43, BMc.158, Hm.176, He.121, Hg.165, Hh.342, Hi.130, HGb.95, Hn.181, Hr.171, Hs.68, BMf.150, Pc.558, Bb.374, Cb.325, BERb.84, RPc.226, Ia.188, ALI.382, Hp.211, Hw.353, A.442, J.197, W.219, L.381.

Vag: Khaqani [Hv.].

یارانِ موافق همه از دست شدند ۵۵۷ در پای اجل یگان یگان پست شدند
بودند بیك شراب در مجلسِ عمر دورے دو سه پیشتر ز ما مست شدند

This house has lost the comrades and their fun,
And death has trampled on them one by one;
In feast of life they drank the wine with me,
A round or two before me they are done.

IV. 18

491:—MA.157, Hk.196, BMb.203, Pc.427, Hw.426, CR.971.

کارندۂ کندنا و کشنیز نماند ۴۹۱ سازندۂ آستان و دهلیز نماند
از حال دل هر که خبر پرسیدم گفتند ترا بقا که او نیز نماند

"A" grew his gardens, but was goaled away,
"B" built his barracks, but was bowled away;
I asked how "C" is faring, but was told:
"Now here you are! for "C" is sold away."

IV. 19

340:—Hy.345, Sb.54, Ha.95, Sd.95, BNh.100, Se.159, BNd.115, Sc.70, Ra.94, BNb.75, HGa.89, LN.76, BMd.65. BNc.15, Wbcd.218, Pb.151, Ba.91, Hb.244, RPb.49, Hj.38, BNl.220. Hk.253, Hu.6, BMb.244, RPa.27, BMc.181, Hm.200, Hf.126, Hh.217, Hi.135, HGb.119, Hn.214, Hr.195, BMf.185, Hc.169, Pc.85. Bb.364, Cb.381, BERb.74, RPc.246, Ia.215, Hd.500, ALI.294, Hp.275, Ho.126, Hw.392, A.424, J.181, N.125, W.152, L.363.

افسوس که سرمایه ز کف بیرون شد ۳۴۰ در دست اجل بسی جگرها خون شد
کس نامد از آنجهان که تا پرسم ازو کاحوال مسافران عالم چون شد

Alas! I lose the days my stock in trade,
For countless hearts are torn by fatal blade;
No pilgrim thence returned whom I may ask
If friends are parched in sand or rest in shade.

IV. 20

912:—Hy.622, Ha.91+372, Sd.91, BNh.90, U.34, Sc.68, Ra.275, BNb.72, HGa.86, BNc.16, Wbcd.469, Pb.489, Ba.439, Hb.576, BDb.349, BNl.411, BMb.468, RPa.25, BMc.348, Hm.365, Hg.394, Hn.390, Hs.85, Pc.274, Cb.690, Ia.444, Hd.513, ALI.632, Hp.551, Hw.766, A.769, LCR.648=925, Hz.56.

چند از پئی حرص در تنِ فرسوده ۹۱۲ ایدوست روی گرد جهان بیهوده
رفتند و رویم و هرچه آیند روند یکدم به مرادِ خویشتن نابوده

How long with corpus worn this greed ye chase,
And round the world in vain ye run the race?
They went, we go, and others follow soon,
But none will meet his object face to face.

IV. 21

554:—Hy.369, Hj.135, Hh.234, Pc.548, Bb.381, Cb.346, Hd.515, ALI.38, Hw.359, A.449, L.388, BERf.356.

هم دستِ منِ تشنه بجامے نرسید ۵۵۴ هم پای تمنا بمقامے نرسید
وآندل که بمانده بود در ناکامی هم عاقبتُ الامر بکامے نرسید

With thirsty soul no cooling cup I meet,
Desire has roamed but found no safe retreat;
This heart which plied despondent all along,
In sheer despair, at last has ceased to beat.

IV. 22

496:—U.253, BNd.232, BNb.199, RPa.129, Hh.252, Hd.568, Hw.988, CR.981, BERf.42.

کوآنکه غم از گردشِ گردون نخورد ۴۹۶ وین عشوهٔ روزگار واژون نخرد
تا ساعتی از عمر غنیمت شمرد هنگامِ سحر که پرده هر گل بدرد

Is there a man, sedate through all the climes,
Who does not glance at topsy-turvy times,
But keeps awhile content in highest bliss,
Till Dawn when roses bloom in early primes?

IV. 23

444:—BNb.425, Hh.186, Hd.465, Hw.971. Afdal [Hx.].

دل نعره زنان ملك جهان می طلبد ۴۴۴ پیوسته وجود جاودان می طلبد
مسکین خبرش نیست که صیّاد اجل پے در پے او نهاده جان می طلبد

Heart loudly wails and calls for world's domain,
And wants eternal living but in vain;
The wretch is not aware that Hunter Death
Pursues it at the heels till it is slain.

IV. 24

53:—Hy.194, Sb.78, Ha.163, Sd.163, BNh.161, Se.113, BNa.156, Ra.13, Pa.80, BNb.48, BMa.112, HGa.155, LN.116, BNc.12, Wbcd.432,=525, Pb.51, Hb.50, BDb.105, RPb.21, BNl.105, Hk.131, BMb.103, Hx.36, BERa.137, Hl.13, BMc.70, Hm.99, He.3, Hf.70, Hg.35, Hh.88, HGb.37, Hn.82, Hr.93, BMf.59, Hv.24, Hc.33, Pc.102, Bb.204, Cb.202, Ia.103, Ib.90, Hd.481, ALI.214, Hp.127, Ho.70, Hw.213, A.223, J.79, N.69, W.72, L.210, BERf.54. *Vag*: Hafiz [z?]

آن قصر که بهرام در او جام گرفت ۵۳ آهو بچه کرد و شیر آرام گرفت
بهرام که گور میگرفتی همه روز بنگر که چگونه گور بهرام گرفت

That castle wherein Arthur held the Grail,
A partridge owns it now, perchance a quail;
Tho' Arthur was in fact a mighty King
We hear him now in fables, or a tale.

IV. 25

1040:—Hw.930, J.539, N.430, W.465, CR.1162.

در حکمت اگر ار سطو و جمهوری ۱۰۴۰ در قدرت اگر چه قیصر و فغفوری
می نوش ز جامِ جم که گور آخر کار گر بهرامی که عاقبت در گوری

In wisdom more than Plato you may swell,
In better castles than the Cæsar's dwell;
Yet drink from cup which tastes of world—and then,
Although a Titan, you would stay in Hell.

IV. 26

869:—Hy.602, Ha.74, Sd.74, BNh.73, U.123, BNd.198, Sc.55, Ra.257, BNb.140, HGa.70, LN.63, BMd.115, Wbcd.249, Pb.459, Ba.409, Hb.546, BDb.320, RPb.20, BNl.396, BMb.457, RPa.72, BMc.336, Hm.352, Hf.348, Hg.372, HGb.330, Hn.376, Hr.394, BMf.345, Hv.71, H .343 Pc.80, Bb.600, Cb.666, Ia.425, Ib.296, Hd.482, ALI.610, Hp.524, Ho.347, Hw.743, J.460, N.350, W.392, L.627, LE.91.

Vag: Hafiz [Z].

آن قصر که بر چرخ همی‌زد پهلو ۸۶۹ بر درگه او شهان نهادندے رو
دیدیم که بر گنگره اش فاختهٔ بنشسته همی گفت که کو کو کو کو

That castle high which scraped the azure blue,
Where princes crept as inmates of a zoo;
I see now possessed by an ugly owl,
I hear it hooting: "Where is Who is Who?"

IV. 27

645:—Hy.433, Ha.70, Sd.70, BNh.69, U.113, BNd.253, Sc.51, Ra.181, BNb.130, HGa.65, BMd.368, BNc.11, RPa.60, Hf.237, Hr.274, Hs.30, Hv.53, Pc.484, Bb.445, Ia.297, BNn.70, Hd.483, ALI.452, Hp.372, Ho.236, Hw.535, A.525, J.334, N.237, W.277, L.453, Hz.86.

مرغے دیدم نشسته بر بارهٔ طوس ۶۴۵ در پیش نهاده کلّهٔ کیکاؤس
با کلّه همی گفت که افسوس افسوس کو بانگ جرسها و کجا نالهٔ کوس

I saw a quail amidst the battlefield,
It nestled safe beneath a broken shield;
It spake to royal skulls in great disdain:
"Where *is* the pomp ye wield, what *is* the yield?"

IV. 28

50:—Hh.117, Pc.3, Hd.484, Hp.39, Hw.50.

آنخواجه که خویش را هلاکو میگفت ۵۰ وز کبر سخن بچشم و ابرو میگفت
بر کنگرهٔ سرای او فاختهٔ دیدم که نشسته بود و کو کو میگفت

That chief who called himself the Roderick Dhu,
Who swore in pride by eyes, and eyebrows too,
Lo! on his castle I descry an owl
And hear it hooting: "Where is Who is Who!"

IV. 29

229:—Hy.129, Se.35, Pa.25, BMa.99, Wbcd.331, Pb.102, Hb.100, BDb.38, BNl.38, Hk.38, BMb.25, BERa.53, Hm.34, Hg.73, Hi.49, HGb.180, Hn.51, LE.32, Hv.8, Hc.50, Bb.137, Cb.135, RPc.72, ALI.140, Hw.118, A.158, W.121, L.144.

طوریست که صدهزار موسی دیده است ۲۲۹ دیریست که صدهزار عیسی دیده است
قصریست که صدهزار قیصر بگذاشت طاقیست که صدهزار کسری دیده است

One mount is here where lakhs of Musas reach;
One shrine is here where lakhs of Christs would preach;
One home is here which lakhs of Cæsars left,
One whole is here and lakhs are fractions each.

IV. 30

179:—Hy.77, Ha.282, Sd.281, BNh.248, U.60, Sc.328, BNi.1, BNb.295, HGa.270, LN.266, BMd.33, Pb.116, Hb.114, Hj.173, Hk.141, RPa.332, Hi.78, Hs.129, Pc.340, Bb.85, Cb.33, ALI.81, Hw.73, A.115, L.93, BERf.338, Hz.14.

Vag: Zakani [Rempis 45].

دنیا نه مقام تست نے وجای نشست ۱۷۹ فرزانه دروخراب وعاقل سرمست
بر آتش غم زباده آبی میزن زان پیش که درخاك روی بادبدست

The world is not thy station, nor thy stand,
It strips the clever, wise remain unscanned;
Do sprinkle tears of love on fire of grief,
Before you leave this earth with air in hand.

IV. 31

512:—Hf.175, Ho.174, Hw.1000, J.258, N.174, W.189, CR.982.

گه شربتِ عیش صاف باشد گه دُرد ٥١٢ گه پوششِ ما پلاس باشد گه پَرند
اینها همه سهل ست بنزدِ عاقل این واقعه سخت ست که میباید مُرد

I feasted often, oft I had to fast,
I went in silks and oft in sacks I past;
We bear with these as easy, if we think,
But cannot face the fact—we die at last!

IV. 40

688:—TK.3, Hy.470, Ka.9, Sb.141, Ha.18, Sd.18, BNh.18, Se.282, BNd.143, Sc.16, Ra.193, BMa.216, HGa.16, LN.15, BMd.27, Wbcd.393, Pb.338, Ba.286, Hb.436, BDb.251, BNl.311, BMb.362, RPa.298, Hx.48, BMc.256, Hm.268, Hg.286, HGb.259, Hn.300, Hr.300, BMf.281, Hc.284, Pc.62, Bb.482, Cb.509, RPc.306, Ia.319, Ib.210, Hd.393, ALI.489, Hp.410, A.571, W.303, L.491, BERf.13, Hz.29.

Vag: Ibn Sina [M.F., R.S. & Hv.].

ازجرم حضیضِ خاك تا اوجِ زحل ٦٨٨ کردم همه مشکلات گردون را حل
بیرون جستم زبند هر مکر وحیل هر بند کشاده شد مگر بند اجل

From puny mite to Saturn's farthest height
All problems I have solved, and think them light;
I freed myself from all entanglements,
All chains are snapped, but not of death, 'tis tight.

IV. 41

178:—Hy.170, BMb.110, BERa.94, Hf.47, Hh.10, BMf.81, Pc.303, Bb.179, Cb.176, ALI.190, Ho.47, Hw.189, A.199, J.57, N.47, W.50, L.185, BNb.455.

Vag: (1) Afdal [Hj.], [R.S.]. (2) Attar [M.N.]. (3) Awhad Kir [R.S.].

دنیا دیدی و هر چه دیدی هیچ ست ١٧٨ وان نیز که گفتی وشنیدی هیچ ست
سرتا سرِ آفاق دویدی هیچ ست وان نیز که در خانه خریدی هیچ ست

You saw the world, and all ye sought was naught;
Ye heard and said, and all ye thought was naught;
Ye ran around, but all ye wrought was naught;
And in your heart whatever ye brought was naught.

IV. 42

435:—MA.146, Hk.233, BMb.229, He.91, Hh.299, Hc.126, Pc.94, Hd.404, Hp.222, BNb.405, Hw.428, CR.1008=1211. *Vag*: (1) Rumi [Hv.]. (2) Afdal [216].

در مصطبهٔ عمر زبد نامے چند ٤٣٥ سیر آمدم از سرزنشِ خامے چند
کو قوت پائی که مرا گیرد دست تا پیشِ اجل برون نهم گامے چند

How long should I in world of slander go,
And bear with taunts of fools that do not know?
And where's The Foot which helps me in this hour
To march on death and deal a deadly blow.

IV. 43

1029:—Hy.724, Wbcd.287, BDb.363, Hf.423, Hn.455, BMf.410, Bb.682, Cb.722, Hd.59, ALI.711, Ho.422, Hw.880, A.899, N.435, W.470, L.756. *Vag*: Afdal [462].

زان پیش که ازجام اجل مست شوی ۱۰۲۹ زیر لکد حادثه ها پست شوی
سرمایه بدست آر در اینجا کانجا سودے نکند اگر تهی دست شوی

Death doses us his lees. Before we reel
And ere with kicks of Time we spent-up feel
Bring Him our soul's asset—Yea, now and here—
For *there* we cannot borrow, beg, or steal.

IV. 44

292:—Hy.214, Se.115, U.55, BMa.114, BMd.72, Sg.37, BDb.127, BNj.60, BNl.126. BERa.192, He.81, Hf.104, Hi.83, Hs.49, Hc.119, Pc.311, Bb.224, ALI.238, Ho.104. Hw.242, A.240, J.157, N.103, W.133, L.230.

Vag: (1) Khaqani [Hv.]. (2) Ibn Sina [Hx.].

بنگر ز جهان چه طرف بر بستم هیچ ۲۹۲ وز حاصل عمر چیست در دستم هیچ
شمع طربم و لے چو بنشستم هیچ من جام جمم ولی چو بشکستم هیچ

Behold! in world what all I laid is naught,
And through my life what all I made is naught,
The lamp I was, when light did fade is naught,
The lense I was, when turned to jade is naught.

IV. 45

284:—Hy.171, Ha.131, Sd.131, BNh.130, U.127, Sc.95, Ra.16, BNb.146+174, HGa.126, BMd.398, Hk.135, BMb.108, RPa.74, Hh.64=152, BERa.95, He.55, Hf.77, Hs.120, BMf.74, Hc.75, Pc.529, Bb.180, Cb.14=177, Hd.511, ALI.191, Hp.105, Ho.77, Hw.190, A.200, J.86, N.76, W.78, L.186, Hz.251.

Vag: Nasir-ud Din Tusi [Hx.] [M.F.].

هیهات که این جسم مجسّم هیچ ست ۲۸۴ وین دایرهٔ وسطح مُخیّم هیچ ست
دریاب که درکشاکش موت وحیات وابستهٔ یك دم و آنهم هیچ ست

Alas! this buxom body is but frail,
This Dome and Candle are a fairy tale;
When life and death are playing tug-of-war,
The rope, our breath, would snap at last and fail.

IV. 46

184:—MA.32, Hk.54, BMb.34, BERa.96, Hf.87, Hh.153, Hi.51, Hc.77, RPc.34, Hp.106, Ho.87, Hw.236, J.100, N.86, W.88. L.842.

رفتن چو حقیقت ست پس بودن چیست ۱۸۴ راه طمع محال پیمودن چیست
جائیکه بمصلحت نخواهند گذاشت فارغ زسفر بودن وآسودن چیست

Depart we must. Why then we crawl or creep?
And slide in quest of vain such abyss deep?
They would not leave us here to rest in peace,
Why then we cease to ply our path, and sleep?

IV. 47

348:—MA.196, Wbcd303, Hk.285, BMb.174, Hf.124, BMf.172, Pc.52, Cb.367, Ho.124, Hw.384, J.173, N.123, W.150, CR.902.

ای بسکه نباشیم و جهان خواهد بود ۳۴۸ نی نام زما و نی نشان خواهد بود
زین پیش نبودیم ونبد هیچ خلل زین پس چو نباشیم همان خواهد بود

Suffice it we must die, let world remain,
Of us then there is neither name nor stain;
Before this we were *not,* and all was hale,
'Twill be the same when we go, that is plain.

IV. 48

882:—Hy.606, U.103, BMd.102, Wbcd.174, Pb.470, Ba.420, Hb.557, Sg.69, BNl.405, Hm.361, Hn.385, Hr.389, Hs.75, Bb.604, Cb.680, Ia.420, Ib.292, Hd.467, ALI.614, Hp.520, Hw.747, A.750, L.631.

Vag: 'Attar [M.N.].

روزیکه بود وقت هلاك من و تو ۸۸۲ از تن برود روان پاك من و تو
ای بسکه نباشیم درین چرخ کبود تا بد مه وخور برسر خاك من و تو

When time arrives for me and thee to die,
From body soul of me and thee would hie;
No more we stay, but Sun and Moon reveal
The dust which we as thou and I espy.

IV. 49

36:—Hy.29, Sa.126, Hk.25, BMb.13, BERa.27, BMc.88, Hi.28, Hv.5, Bb.28, RPc.8, ALI.29, Hw.35, A.36, W.23, L.31.

Vag: (1) Kamal ud Din Bazzaz [A.K.]. (2) Rumi [Hx.]. (3) Razi Bundar. [Rempis 8].

بابط میگفت ماهئ درتب و تاب ۳۶ باشد که بجوے رفته بازآید آب
بط گفت که چون من و تو گشتیم کباب عالم پس مرگ ماچه دریا چه سراب

A pining fish said: "O my duck! may be,
When brook will cycle back, we swim in glee."
Replied the duck: "They roast us now on spits,
What boots if world be then mirage or sea!"

IV. 50

81:—Hy.82, Ha.73=337, Sd.73, BNh.72, Se.39, U.111, Sc.54, Ra.19, Pa.28, BNb.133, BMa.23, HGa.68, LN.64, BMd.366, Wbcd.21, Pb.27, Hb.27, BDb.44, BNl.44, Hk.55, BMb.35, RPa.63, BERa.57, BMc.12, Hm.39, He.15, Hf.25, Hg.19, Hh.63, Hi.53, HGb.185, Hn.56, Hr.37, Hs.28, BMf.27, Pc.79, Bb.90, Cb.90, BERb.17, RPc.52, Ia.44, Ib.33, Hd.477, ALI.87, Hp.44, Ho.25, Hw.78, A.120, J.35, N.25, W.29, L.98, Hz.84.

ای دل چو نصیب تو همه خون شدنست ۸۱ احوال تو هر لحظه دگرگون شدنست
ای جان تو درین تن بچه کار آمدهٔ چون عاقبت کار تو بیرون شدنست

O Mind! you dwindle, and are dwindled out,
You change and swindle, but are swindled out;
And why O Life! you step this earthen hall?
You bundle, but at last are bundled out.

IV. 51

146:—Wa.3, Sa.38, Ha.159, Sd.159, BNh.157, Sc.329, BNa.139, Ra.36, BNi.3, BNb.181, BMa.28, HGa.151, LN.234, BMd.285, Pb.81, Hb.79, Hk.35, RPa.290, He.59, Hh.98, Hs.121, Hc.22, Bb.35, Cb.15, Ia.95, Hd.355, ALI.33, Hp.148, Hw.126, A.51, J.128, L.33, BERf.276.

Var: Rumi [Hv.]. Tarikh Wassaf (without mentioning author).

چون نیست زهر چه هست جز باد بدست ۱۴۶ چون نیست بهر چه هست نقصان شکست

پندار که هر چه هست در عالم نیست انگار که هر چه نیست در عالم هست

As all you hold will vanish in the air,
And all that exists will not really wear;
The things which here we see are only vain,
And soul unseen is ever lasting ware.

IV. 52

124:—Hy.181, Pa.69, Hk.126, BMb.98, BERa.112, Hf.39, Hh.7, BMf.52. Bb.190, Cb.187, Hd.449, ALI.201, Ho.39, Hw.200, A.209, J.49, N.39, W.43, L.196, BNb.443.
Var: Afdal [69].

ترسِ اجل و بیمِ فنا هستیِ تست ۱۲۴ ورنه زِ فنا شاخِ بقا خواهد رست

من از دمِ عیسوی شدم زنده بجان مرگ آمد واز وجودِ من دست بشست

Thy life in fear of death is only woe,
Or else from death will life eternal grow;
I got eternal life by Master's breath
Death came, shook hands with me, but had to go.

IV. 53

693:—Hy.464, Ha.286, Sd.285, BNh.252, U.183, Sc.194, Ra.194, BNb.294, HGa.274, BMd.176, RPa.184, Hf.256, Bb.476, Cb.511, Hd.277, ALI.483, Ho.255, Hw.573, A.565, J.354, N.256, W.297, L.485, Hz.193.

این صورتِ کرنِ جمله نقش است و خیال ۶۹۳ عارف نبود هر که ندارد این حال

بنشین قدحِ باده بنوش و خوش باش فارغ شو ازین نقشِ خیالاتِ محال

The world's a sketch our fancy draws on skies,
This real truth is seen thro' wisdom's eyes;
So stay sedate entranced with Master's Grace,
Aloof from fantasies and all their lies.

IV. 54

585:—Hy.390, Ha.97, Sd.97, BNh.94, Se.230, U.49, BNd.118, Sc.72, Ra.159, Pa.149, Sf.107, Rb.31, BNb.76, HGa.93, BMd.67, BNc.14, Pb.270, Ba.217, Hb.367, Sg.34, BDb.205, Hj.28, BNl.256, BMb.303, RPa.29, Hl.64, BMc.51, He.211, Hg.258, Hr.246, Hs.44, BMf.227, LE.75, Hv.48, Hc.236, Pc.275, Bb.402, Cb.428, RPc.43, Ia.264, Ib.159, Hd.486, ALI.406, Hp.333, Hw.486, A.470, J.309, L.409.

چون حاصلِ آدمی همین جای دو در ۸۸۵ جز درد دل و دادن جان نیست دگر
خُرّم دلِ آنکه یك نفس زنده نبود وآسوده کسے که خود نزاد از مادر

Two vents may free us from this den of gloom:
We either bear the pangs, or lie in tomb;
Thus glad is he who dies at every breath,
And free that cometh not from mother's womb.

IV. 55

874:—Hy.616, BNj.17, Bb.610, Cb.675, Hd.555, ALI.626, Hw.758, A.761, L.642, BNb.381. *Var*: Afdal [Hj.] [372].

ایدل زغمِ جهان که گفتت خون شو ۸۷۴ یا ساکنِ عشوه خانهٔ گردون شو
دانی چه کنی چو نیست سامانِ مقام انگار درون نیامدی بیرون شو

Who directs you, O mind! to waste away,
Or in the gayety house of world to stay?
You have no quarters where you can abide,
Hence ere you come 'tis meet you haste away.

IV. 56

837:—Hy.581, BDa.124, Sb.100, U.29, BNd.186, Ra.246, Pa.188, BNb.53, BMd.52, Wbcd.242, Pb.436, Ba.385, Hb.522, BDb.311, Hj.275, BNl.383, BMb.451, RPa.13, BMc.323, Hm.339, Hg.353, HGb.318, Hn.363, Hr.378, Hs.82, BMf.324, Pc.266, Bb.583, Cb.643, BERb.164, Ia.408, Ib.281, Hd.487, ALI.589, Hp.499, Hw.711, A.712, W.387, L.605, BERf.111, Hz.52.

چون حاصلِ آدمی درین شورستان ۸۳۷ جز خوردنِ غصه نیست یا کندنِ جان
خُرّم دلِ آنکه زین جهان زود برفت وآسوده کسیکه خود نیامد بجهان

Since in this miry marsh of brine and fleas,
Man either pines or dies his pangs to cease;
Happy is he who quickly quits the world,
Who never comes in world would stay in peace.

IV. 57

897:—BNb.415, Hd.551, Hw.1027. Afdal [Hj.] [385].

ای دل به چه غم خورندهٔ اندیشه ۸۹۷ وز مرگ چه ترسی چو درخت از تیشه
گر زانکه بناشی و برندت آنجا خوش باش که رستی از هزاران پیشه

O mind! why should you so much pine and fear,
Or embrace Death when you but see him leer?
For ere you call, your guide will take you there,
Cheer up! from all these fancies you would clear.

IV. 58

143:—Hy.56, Sa.60, Hk.79, BMb.56, BERa.47, Bb.64, ALI.114, Hw.144, A.87, J.135, L.72.

Vag: 'Attar [M.N.].

چون مردن تو مردن یکبارگیست ۱۴۳ یکبار بمیر این چه بیچارگیست
خونی ونجاستی ومشت رگ و پوست در کار نبود این چه غمخوارگی ست

Since you must die, and then you die but once—
Then die at once. Why be a helpless dunce?
This baggy hide with filth and blood, O fool!
Why pamper this with cares and cakes and buns?

IV. 59 •

150:—Hy.84, BNf.13, Sb.274, Ha.366, Sd.365, Se.104, BNd.145, Sc.489, BNa.172, Pa.81, BMa.87, BMd.29, Wbcd.66, Pb.95, Hb.93, BDb.113, Hj.87, BNI.113, Hk.148, Hu.25, BMb.117, BERa.157, Hl.15, BMc.78, Hm.107, He.5, Hf.81, Hg.69, Hh.170, Hi.75, HGb.45, Hn.93, Hr.100, BMf.34, Hv.25, Hc.101, Pc.301, Bb.92, Cb.205, RPc.170, Ia.113, Ib.96, Hd.450, ALI.169, Hp.134, Ho.81, Hw.152, A.107, J.94, N.80, W.82, L.100, BERf.85, Hz.30.

Vag: (1) Afdal [116], (2) Abu Said [Ha.], (3) Rumi [Rempis 38].

خیّام تنت بخیمه میماند راست ۱۵۰ سلطان روحست ومنزلش دارفناست
فرّاش اجل ز بهر دیگر منزل از پافگند خیمه که سلطان برخاست

Khayyam! thy body straight as tent it stands,
Thy Soul is King, Nirvana he commands;
And Death is Laskar who removes the tent,
When King departs to conquer other lands.

IV. 60

V. THE CLAY AND CUP.

گل و کوزه

659:—Hy.436, Sb.65, Ha.14, 3d.14, BNh.14, Se.263, Sc.12, Ra.185, HGa.12, LN.12, BMd.24, Wbcd.389, Pb.321, Ba.268, Hb.418, BDb.233, Hj.18, BNl.291, BMb.340, RPa.314, BMc.234, Hm.246, Hg.272, HGb.238, Hn.279, Hr.280, Hs.16, Hc.265, Pc.258, Bb.448, Cb.481, RPc.288, Ia.298, Ib.191, Hd.394, ALI.460, Hp.379, Hw.539, A.532, J.344, W.290, L.456, BERf.9=145, Hz.28.

جامیست که عقل آفرین میزندش ٦٥٩ صد بوسه ز مهر بر جبین میزندش
این کوزه‌گرِ دهر چنین جامِ لطیف میسازد و باز بر زمین میزندش

SUCH GRACEFUL cup! its praise the Wisdom sings,
And thereon all His love and grace He brings;
But then this Potter of the world would make
Such graceful cups which soon on ground he flings.

V. 1

311:—Hy.218, Sb.47, Ha.127, Sd.127, BNh.126, Se.121, U.116, BNd.102, Sc.89, Ra.89, Pa.101, BNb.134, HGa.122, BMd.372, Wbcd.57, Pb.143, Ba.85, Hb.238, BDb.140, BNl.140, Hk.282, BMb.267, RPa.64, BMc.115, Hm.129, He.88, Hf.108, Hg.167, Hh.222, HGb.66, Hn.135, Hr.125, Hs.34, BMf.126, Hc.122, Pc.95, Bb.228, Cb.228, RPc.187, Ia.136, Ib.114, Hd.496, ALI.239, Hp.163, Ho.108, Hw.250, A.295, J.161, N.107, W.137, L.234, Hz.90.

آنکس‌که زمین وچرخ وافلاك نهاد ٣١١ بس داغ که او بر دل غمناك نهاد
بسیارلبِ چولعل وزلفین چوشك در طبلِ زمین وحقهٔ خاك نهاد

And He who made this earth and time and skies,
Has branded broken hearts with hundred dies;
And many a ruby lip and musky hair,
He hides in earth in spite of all our cries.

V. 2

880:—Hy.611, Wbcd.252, Pb.466, Ba.416, Hb.553, BDb.324, BNl.404, BMb.442, BMc.344, Hm.360, Hg.379, HGb.338, Hn.384, Hr.403, Pc.286, Cb.676, Ia.432, Ib.304, ALI.620, Hp.532, Hw.752, A.755, LCR.636=1093.

Vag: 'Attar [M.N.].

چون رفت زجسم جوهرِ روشنِ تو ٨٨٠ با جنسِ دگر گزین کند مسکنِ تو
آیند وروند و هیچکس نشناسد تا زیر زمین چه می رود برتنِ تو

When life's extinct and body lies unsound,
Thy house possessed by strangers will be found;
Thy friends will come and go, but never know
What creepeth on thy carcass underground.

V. 3

911:—Hy.649, BMd.459, Wbcd.264, Pb.488, Ba.438, Hb.575, BDb.352, BNl.426, BMb.494, BMc.362, Hm.380, HGb.386, Hn.405, Hr.415, Pc.260, Bb.628, Cb.719, Ia.448, Ib.314, Hd.491, ALI.656, Hp.546, Hw.790, A.795, L.675.

Vag: 'Attar [M.N.].

جا نیست درین راه خطرناك شده ۹۱۱ تن زیر زمین ز نیك و بد پاك شده
بس رهگذر ے که بگذرد بر من وتو ما بیخبر از هرد و جهان خاك شده

Alone the soul will grope in dark profound,
And body laved from all lie underground.
When strangers, trampling, march on me and thee
We neither see the world nor hear a sound.

V. 4

729:—Hy.532, BNf.44, Ha.27, Sd.27, BNh.27, U.17, Sc.20, Ra.212, BNb.29, HGa.25, LN.24, BMd.41, Wbcd.416, Ba.309, Hb.459, Sg.14, BDb.261, BNl.352, BMb.404, RPa.300, Hl.35, BMc.293, Hm.306, Hf.274, Hg.302, HGb.294, Hn.336, Hr.336, Hs.18, Hc.321, Pc.188, Bb.535, Cb.610, Ia.363, Ib.257, Hd.495, ALI.544, Hp.450, Ho.273, Hw.642, A.663, J.372, N.274, W.317, L.556, BERf.15, Hz.40.

Vag: 'Attar [M.N.] [Z].

بر مفرش خاك خفتگان می بینیم ۷۲۹ در زیر زمین نهفتگان می بینیم
چندانکه بصحرای عدم می نگریم نا آمدگان و رفتگان می بینیم

Some creep above the earth tho' sound in sleep,
Some hide beneath it, yet perchance to peep;
But in the vast ethereal waste I scan
The ebb and flow of souls on ocean deep.

V. 5

871:—Hy.612, Sb.31, Ha.102, Sd.102, BNh.99, U.102, Sc.265, BNa.25, Ra.260, BNb.90, HGa.98, LN.277, BMd.102, Wbcd.294, Pb.467, Ba.417, Hb.554, Sg.68, BDb.327, Hj.39, BNl.406, BMb.466, RPa.256, Hm.362, Hf.347, Hg.380, Hn.386, Hr.391, BMf.341, Pc.84, Bb.606, Cb.677, Ia.422, ALI.621, Hp.533, Ho.346, Hw.753, A.756, J.459, N.349, W.391, L.637, BERf.59. *Vag*: Afdal [Hv.].

ازتن چو رود روان پاك من وتو ۸۷۱ خشتے دونهند بر مغاك من وتو
انگاه برای خشت گور دگران درکالبدے کشند خاك من وتو

When soul would cease to play with me and thee,
Two bricks in pit will stay with me and thee;
And then to lay the bricks for other graves,
In moulds they cast the clay with me and thee.

V. 6

414:—Hy.367, Sa.129, Sb.240, Ha.358, Sd.357, BNh.343, Se.218, Sc.479, BNa.138, +185, Pa.137, Sf.7, LN.172, BMd.447, BNc.70, Wbcd.403, Pb.183, Ba.126, Hb.277, BDb.188, Hj.76, BNl.222, Hk.235, RPa.132, BMc.183, Hm.201, Hf.140, Hg.195, Hh.253, HGb.121, Hn.216, Hr.197, BMf.179, Bb.379, Cb.386, Ia.217, Hd.469, ALI.298, Hp.277, Ho.140, Hw.372, A.447, J.216, N.139, L.386, BERf.73, Hz.284.

Vag: Afdal [207].

خوش باش که عالم گزران خواهد بود ۴۱۴ روح از پی تن نعره زنان خواهد بود
این کاسهٔ سرها که تو بینی یکچند زیر قدم کوزه گران خواهد بود

Be calm,—for things in world dissolve in space,
The shouting soul will run and chase his case;
The skulls which crown the trunks of men you see,
Beneath the potters' kicks will lose their trace.

V. 7

118:—Hy.192, Se.102, BMa.37, Wbcd.349, Pb.66, Hb.65, BDb.109, BNl.109, Hk.146, BMb.115, BERa.149, BMc.74, Hm.103, He.39, Hg.46, Hh.168, HGb.41, Hn.86, Hr.97, Pc.220, Bb.202, Cb.200, Ia.108, Ib.94, ALI.212, Hp.131, Hw.211, A.221, J.150, L.208.

پیش از تو بسی مرد و بسی زن بوده است ۱۱۸ کافاق ز جمله شان مزین بوده است
زود آ که تن تو خاك گردد زیرا خاك تو دگر هزارره تن بوده است

Before thou peepest, men and maids untold
Had decked this earth as priceless gems in gold;
Hie quickly, turn as dust in Master's feet,
Thy dust encases thousand lives, behold!

V. 8

88:—Hy.106, Se.76, BMa.62, Wbcd.407, Pb.34, Hb.34, Hg.24, Hs.53, Bb.114, Cb.120, ALI.112, Hw.98, A.135, L.121.

این خاك ره از خواجه بخاری بوده است ۸۸ در وقت خود او بزرگواری بوده است
هر جا که قدم نهی یقین می پندار کان دست کریم شهسواری بوده است

The Saint who graced Bukhara and this land,
Has helped me, thus as dust, in Path to stand;
Just bear in mind that as ye tread the Path,
There is some gallant knight's supporting hand.

V. 9

413:—Hy.312, Sa.56, Sb.252, Ha.78, Sd.78, BNh.77, Se.189, U.247, BNd.149+235, Sc.59+298, BNa.197, Ra.111, BNb.50, BMa.122, HGa.74, LN.69, BMd.233, Wbcd.404, Pb.182, Ba.124, Hb.276, Hj.210, BNl.221, Hk.254, BMb.245, BMc.182, Hf.139, Hg.194, HGb.120, Hn.215, Hr.196, Hc.196, Pc.294, Bb.332, Cb.385, RPc.247, Ia.216, Hd.468, ALI.311, Hp.276, Ho.139, Hw.409, A.391, J.215, N.138, W.162, LCR.330=930, BERf.99, Hz.128.

خوش باش که دهر بیکران خواهد بود ۱۳م بر چرخ ز اختران نشان خواهد بود
خشتی که ز قالب تو خواهد بودن دیوار سرای دیگران خواهد بود

Rejoice! for earth material will remain,
And sky its starry jewels still retain;
The bricks to which thy carcass may be shaped,
Will form the mansion for a gallant swain.

V. 10

2:—Hy.3, BMa.10, BNe.6, Hk.10, BMb.2, BERa.7, Hn.18, Bb.3, ALI.9, Hw.14, A.9, L.4.

از آب و گل آفرید صانع مارا ۲ کرده بغم زمانه قانع مارا
پیوسته مرا ز مے همی منع کنی خود دست تهی بس است مانع مارا

He moulded me of clay and water pure,
With adverse times and trials I endure;
You warn me oft to keep away from wine,
An empty hand has made me sober sure!

V. 11

34:—Hy.15, Ha.35, Sd.35, BNh.35, U.27, Sc.27, Ra.6, BNb.38, HGa.31, LN.32, BMd.50, Pb.14, Hb.14, Sg.22, Hj.24, Hk.17, BMb.9, RPa.10, Hf.13, Hn.17, Hr.11, Hc.536, Bb.15, Cb.67, Ia.9, Hd.473, ALI.14, Hp.16, Ho.13, Hw.24, A.21, J.13, N.13, W.12, L.16, Hz.50.

هرچند که رنگ و بوئی زیباست مرا ۳۴ چون لاله رخ و چو سرو بالاست مرا
معلوم نشد که در طربخانهٔ خاك نقاش من از بهر چه آراست مرا

My hue is pearly, words with fragrance flow,
With beaming face and lofty gait I go;
He made this dusty house and decked me so,
But why?—I cannot ken, nor cared to know.

V. 12

331:—Hy.323, Sb.69, Hk.179, BMb.172, Hl.53, BMc.95, He.92, Hi.87, Pc.47, Bb.343, RPc.40, ALI.277, Hw.443, A.402, J.190, W.223, L.341, BERf.149.

از آب عدم تخم مرا کاشته اند ۳۳۱ وز آتش غم روح من افراشته اند
سرگشته چو باد میروم گرد جهان تا خاك من از چه جای برداشته اند

Salvation-spring imparted me its spray,
From fire of love my soul had come in play;
As wind I'm roving round the world to reach
The spot from whence they lifted first my clay.

V. 13

383:—Hy.337, Se.211, BMa.135, Wbcd.214, Ba.56, Hb.209, BNl.212, Hk.241, BMb.235, RPa.271, Hl.57, BMc.174, Hm.192, He.138, Hg.145, Hh.267=384, HGb.111, Hn.197, Hr.187, BMf.186, Hc.162, Pc.243, Bb.356, Cb.372, RPc.240, Ia.206, ALI.284, Hp.268, Hw.389, A.416, W.221, L.355.

تا خاك مرا بقالب آميخته اند ۳۸۳ صد بوالعجبی زمن بر انگيخته اند

من بهتر ازين نمی توانم بودن کز بوته مرا چنين برون ريخته اند

So when my clay the potters knead and mould,
A hundred wondrous apes they might unfold;
But now I can't be fairer than I seem,
They cast me not as you or I had told.

V. 14

153:—M.I,—Hy.87, Wa.28, Sa.27, Sb.96, Ha.59=365, Sd.59, BNh.58, Se.69, U.25, Sc.41, Ra.40, BNb.94, BMa.44, LN.54, BMd.92, Wbcd.400, Pb.107, Hb.105, Sg.57, BDb.75, Hj.109, BNl.75, Hk.125, BMb.97, RPa.37, Hx.2, BERa.87, BMc.59, Hm.69, He.48, Hg.77, Hh.39, HGb.8, Hn.76, Hr.66, Hs.66, BMf.42, LE.30, Hc.74, Pc.331, Bb.95, Cb.110, Ia.74, Ib.62, Hd.472, ALI.91, Hp.73, Hw.81, A.100, J.139, W.126, L.103, BERf.233. *Vag*: Afdal [81].

دارنده چو ترکيب طبايع آراست ۱۵۳ از بهر چه افگنديش اندر کم و کاست

گر نيك آيد شکستن از بهر چه بود ورنيك نيامداين صور عيب کراست

As Keeper mixt our natures,—all the same—
Why call this bad and that as worse by name?
If good the mixture, why the pot would break?
If bad the form, on whom ye lay the blame?

V. 15

125:—J.G.—BDa.19, Sb.281, Ha.171, Sd.171, BNh.169, Se.63, U.126, BNd.21, Sc.126, Ra.10, Pa.51, BNb.95, HGa.163, BMd.93, Wbcd.326, Pb.77, Hb.75, [illegible]g.67=120, BDb.69, Hj.111, BNl.69, Hk.42 v 114, BMb.29, RPa.38, BERa.82, BMc.33, Hm.63, He.60, Hf.38, Hg.55, Hh.29=40, HGb.2, Hn.71, Hr.61, Hs.67=124, BMf.41, Hc.26, Pc.229, Cb.19, BERb.13, RPc.96, Ia.69, Ib.57, Hd.173, ALI.39, Hp.68, Ho.38, Hw.233, A.55, J.48, N.38, W.42, L.40, BERf.232. Si. 18, [Rempis].

Vag: (1) Nasir-ud-Din Tusi [A.K.]. (2) Afdal. [28].

ترکيب پياله را که درهم پيوست ۱۲۵ بشکستن آن نگار روا دارد مست

چندين سروساق نازنين و کف دست از بهر که پيوست و بکين که شکست

We know that body once can earn His grace,
We should not wear it hence in wasteful ways;
Such graceful form, and slender hands and face,
He cherished so, should *we* in hate efface?

V. 16

309:—Hy.251, Ha.118, Sd.118, BNh.117, U.92, Sc.85, Ra.88, BNb.110, HGa.113, BMd.88, BNj.38, Hk.169, RPa.48, He.169, Hs.63, Bb.262, Ia.160, ALI.320, Hp.306. Hw.284, A.330, W.229, L.269.

آن کاسه گرے که کاسهٔ سرها کرد ۳۰۹ در کاسه گری صنعت خود پیدا کرد
بر خوانِ وجودِ ما کنون کاسه نهاد وآن کاسهٔ سرنگون پر از سودا کرد

The Potter who the pans of heads has wrought,
Has placed in pans his art and all his thought;
On us he placed a pan which waters world—
A pan inverted, still with fancies fraught.

V. 17

58:—Hy.164, Se.72, Pa.56, Wbcd.15, Pb.31, Hb.31, BDb.78, BNl.78, Hk.84, BMb.43, BERa.102, BMc.62, Hm.74, Hf.74, Hg.23, Hh.133, HGb.11, Hn.79, Hr.69, BMf.70, Hc.79, Bb.173, Cb.170, Ia.77, Ib.65, ALI.184, Hp.76, Ho.74, Hw.183, A.193, J.83, N.73, W.75, L.179.

آن ماده که قابل حیاتست بذات ۵۸ گاهے حیوان میشود وگاه نبات
تا ظن نبری که هست گردد هیهات موصوف بذاتِ تست گرهست صفات

That substance which in self a life can cheer,
It may as beast or now as herb appear;
Think not what exists once can ever die—
For attributes to thy own self adhere.

V. 18

89:—Hy.65, BDa.9, Hb.52, Ha.115, Sd.115, BNh.114, Se.44, U.59, BNd.11, Sc.293, BNa.142, Ra.20, BNb.108, BMa.84, HGa.109, LN.117, BMd.76, Wbcd.25=156, Pb.28, Hb.28, Sg.39, BDb.51, Hj.88, BNl.51, Hk.82, BMb.59, RPa.46, BERa.67, Hl.7, Hm.46, Hf.28, Hg.20, Hh.61=128, HGb.311, Hn.63, Hr.44, Hs.139=173, I E.55, Hv.14, Hc.66, Pc.4, Bb.73, Cb.100, BERb 22, Ia.51=436, Ib.40, Hd.172, ALI.71, Hp.51, Ho.28, Hw.66, A.96, J.38, N.28, W.32, L.81, BERf.83.

Vag: Afdal [50].

این کوزه چو من عاشق زارے بوده است ۸۹ در بند سرِ زلف نگارے بوده است
این دسته که در گردن او می بینی دستیست که در گردنِ یارے بوده است

This jar was once a gallant Tsar, I swear,
Who laid so eclipsed by his lady's hair;
Ah! even now the handle at his neck
Is ever curling round to clasp—the air!

V. 19

277:—Hy.47, Ha.88, Sd.88, BNh.87, U.35, BNd.57, Sc.65, Ra.73, Pa.32, BNb.64, BMa.85, HGa.83, BNc.20, Wbcd.24, Ba.5, Hb.163, Sg.26, BDb.48, BNl.48, Hk.71, BMb.49, RPa.22, BERa.60, BMc.15, Hm.43, Hf.60, Hg.113, Hh.59=125, HGb.188, Hn.60, Hr.41, BMf.30, LE.35, Hv.11, Hc.53, Pc.538, Bb.55, Cb.93, BERb.53, RPc.56, Ia.48, Ib.37, Hd.497, ALI.58, Hp.48, Ho.60, Hw.55, A.77, J.69, N.59, W.62, L.62, Hz.57. *Var*: Najmud Din Razi [A.K.].

هر سبزه که بر کنار جوئے رسته است ۲۷۷ گوئی زلب فرشته خوئے رسته است

هان بر سرِ سبزه پا بخواری نه نهی کان سبزه ز خاکِ لاله روئے رسته است

The verdures which on river banks are seen,
Are tresses of some pious nymph I ween;
Beware of stamping down this turf with scorn.
'Tis sleeping Narcissus now clad in green.

V. 20

173:—Hy.94, Wa.11, Sa.16, BDa.43, Se.58, U.70, BNd.46, Sc.365, BNa.159, Ra.48, BMd.31, Wbcd.179, Pb.105, Hb.103, Sg.43, BDb.50, BNl.50, Hu.3, BMb.58, Hx.61, BERa.66, BMc.17, Hm.45, Hg.76, Hh.127, HGb.310, Hn.62, Hr.43, LE.22, Hv.13, Hc.41, Pc.530, Bb.102, Cb.114, BERb.21, RPc.58, Ia.50, Ib.39, BNn.40, ALI.99, Hp.50, Hw.87, A.124, W.104, L.110, Hz.33.

در هر دشتی که لاله زاری بوده است ۱۷۳ آن لاله ز خونِ شهریاری بوده است

هر برگ بنفشه کز زمین میروید خالی ست که بر رُخِ نگاری بوده است

This jungle tulip rushing out in fray
Is blood which raised a Kaiser of his day;
And violet petals peeping from the earth
Are moles which decked the cheeks of maiden's gay.

V. 21

276:—T. Guzida, and Firdousut Tawarikh, J.155. *Var*: Sanai [Hx.] [H.A.].

هر ذرّه که بر روی زمینی بوده است ۲۷۶ خورشید رخی زهره جبینی بوده است

گرد از رخ نازنین بآرزم فشان کان هم رخ و زلفِ نازنینی بوده است

Each mote on earth had once a royal birth,
Like Sun a face, like Venus wits and worth;
So caress gently dust on Beloved's face,
It comes from lovers once so full of mirth.

V. 22

147:—Taıikh Wassaf, Hy.61, BNf.56, Ha.90, Sd.90, BNh.89, Se.46, Sc.67, Ra.37, Pa.33, BNb.74, BMa.78, HGa.84, LN.78, BMd.57, BNc.59, Wbcd.178, Pb.93, Hb.91, BDb.49, Hj.245, BNl.49, Hk.72, Ht.38, Hu.4, RPa.24, BERa.61, BMc.16, Hm.44, Hg.67, Hh.37=126, HGb.189, Ha.61, Hr.42, Hs.137, BMf.31, LE.56, Hv.12, Hc.54, Bb.69, Cb.96, RPc.57, Ia.49v111, Ib.38, Hd.498, ALI.47, Hp.49, Hw.63, A.92, J.31, L.77, BERf.359, Hz.61. *Vag*: Saifud Din Bakharzi [Rempis 37].

خاریکه بزیر پای هرحیوانے ست ۱۴۷ زلف صنمی وابروی جانانے ست
هرخشت که برکنگرهٔ ایوانے ست انگشتِ وزیرے وسرِ سلطانے ست

The thorns which sting in foot some jungle boar,
Are Adonis' curls which made some Venus sore;
The bricks, which deck the cornice of some dome
Are heads that ruled, and hands which sceptres bore.

V. 23

978:—Hy.692, BDa.147, Ha.110, Sd.110, BNh.109, U.56, BNd.247, Sc.81, Ra.300, BNb.101, HGa.105, BMd.74, Wbcd.495, Pb.543, Ba.495, Hb.633, BDb.390, Hj.256, BNl.457, BMb.518, RPa.41, BMc.392, Hm.410, HGb.374, Hn.439, Hr.464, Hs.51, Pc.211, Bb.658, Cb.749, Ia.493, Ib.349, Hd.176, Hp.590, Hw.845, A.864, W.493, L.721, BERf.183.

برکوزه گرانِ دهرکردم گزرے ۹۷۸ ازخاك همی نمود هر یك هنرے
من دیدم اگرنه دیدهرے بصرے خاك پدرم برکف هرکوزه گرے

As here in Potters' factories I stand,
I find them moulding clay to wonder-land;
I see what purblind eyes would fail to see,
My father's clay in every potter's hand.

V. 24

967:—Ha.113, Sd.113, BNh.112, U.208, Sc.416, BNa.141, Ra.297, BNb.105, HGa.108, LN.282, BMd.250, Ba.486, Hb.624, Hj.332, Hm.431, Hf.391, Hg.416, Hv.81, Hc.412, Pc.90, Cb.789, BERb.185, Ia.478, Hd.180, ALI.692, Hp.611, Ho.390, Hw.830=917, A.854, J.508, N.395, W.437, L.711, BERf.80.

ای کوزه‌گرا بکوش اگرهشیاری ۹۶۷ تا چند کنی برگلِ آدم خواری
انگشتِ فریدون و کفِ کیخسرو بر چرخ نهادهٔ چه می پنداری

Beware, O potter! Listen what I say:
How long you kick and mangle human clay?
And whirl on wheel the Czars' and Kaisars' skulls,
And never fear how they would take it.—*They*!

V. 25

1021:—Hy.671, Ha.112, Sd.112, BNh.111, U.53, BNd.246, Sc.82, Ra.310, Pa.197, BNb.103, HGa.106, BMd.70, Wbcd.271, Hb.668, BNl.446, Ht.33, BMb.513, RPa.43, BMc.381, Hm.401, HGb.363, Hn.340, Hr.443, Hs.47, BMf.395, Hc.374, Pc.639, Cb.740, Ia.481, Ib.339, Hd.177, ALI.681, Hp.579, Hw.819, A.841, J.540, N.431, W.466, L.698.

در کارگهِ کوزه گرے کردم راے ۱۰۲۱ در پایهٔ چرخ دیدم استاده بپاے
می کرد سبو و کوزه را دسته و سر از کلهٔ پادشاه و ز پاے گداے

I saw the potter treadling at his wheel,
And what I saw I speak I can't conceal:
To form the base and handle he had joined
The pate of Cæsar and a beggar's heel!

V. 26

360:—Hy.241, Ha.109, Sd.109, BNh.108, Sc.80, Ra.99, BNb.104, HGa.104, BMd.395, Ba.28, Hb.181, Hk.223, Ht.20, RPa.275, He.141, Hf.120, Hh.410, Pc.89, Bb.252, Cb.268, Ia.212, ALI.263, Hp.309, Ho.120, Hw.274, A.319, J.178, N.119, L.258, Hz.249.

این کوزه گران که دست درگل دارند ۳۶۰ عقل و خرد و هوش بر آن بگمارند
مشت ولکد و طپانچه تا چند زنند خاکے بدهانست چه می پندارند

These potters moulding shapeless mass of clay,
They watch and therein wit and wisdom lay;
Such kicks and thumps, and further slaps and beats,
Would mould us here.—Yea think on this, I pray!

V. 27

591:—Hy.392, BDa.89, Sb.252, Se.233, BNd.121, Sc.314, BNa.198, Ra.161, Pa.150, Sf.118, Rb.33, BNb.100, LN.152, BNc.71, Wbcd.112, Pb.274, Ba.221, Hb.371, Sg.19, BDb.209, Hj.213, BNl.258, BMb.307, RPa.40, He.212, Hf.211, Hg.260, Hr.248, BMf.229, Hv.49, Pc.307, Bb.404, Cb.430, BERb.97, RPc.19, Ia.266, Ib.161, BNn.63, Hd.178, ALI.410, Hp.336, Ho.210, Hw.488, A.472, N.211, W.252, L.411, BERf.100.

دی کوزه گری بدیدم اندر بازار ۵۹۱ بر پاره گلے لکد همیزد بسیار
وآن گل بزبانِ حال باوی میگفت من همچو تو بوده ام مرا نیکو دار

I saw a potter working in the mart,
He kicked a clod of earth which made it smart;
I heard the clay beseach him: "Master! please!
Like thee I once have been, be kind at heart."

V. 28

630:—Hy.426, Sa.122, BDa.100, Sb.252, Ha.60, Sd.60, BNh.59, Se.253, U.74, BNd.132, Sc.352, BNa.193, Ka.177, Pa.163, BNb.99, BMa.206, HGa.55, LN.55+160, BMd.259, Wbcd.153, Pb.303, Ba.250, Hb.400, Sg.48, BDb.223, Hj.159, BNl.282, BMb.314, RPa.39, BMc.245, HGb.229, Hn.270, Hr.269, BMf.247, Hc.248, Pc.467, BERb.105, Rpc.299, Ia.288, Ib.181, Hd.171, ALI.414, Hp.363, Hw.523, A.516, J.312, W.274, L.446, BERf.96.

لب برلبِ کوزه بردم ازغایتِ آز ۶۳۰ تا زو طلبم واسطهٔ عمرِ دراز
بامن بزبانِ حال میگفت این راز عمرے چو تو بوده‌ام دمے بامن ساز

My lip to lip of Jar I close in glee,
In hopes that life eternal I would see;
Then quoth the Jar: "Like thee I once have been
For ages, hence a minute breathe with me."

V. 29

514:—Hy.242, Ha.114, Sd.114, BNh.113, Sc.83, Ra.140, BNb.107, HGa.110, BMd.396, Hk.229, RPa.45, He.168, Hh.219, Bb.253, Cb.269, Ia.236, Hd.170, Hp.315, Hw.275, A.320, L.259, Hz.250.

لب برلبِ کوزه هیچ دانی مقصود ۵۱۴ یعنی لبِ من نیز چو لبهای تو بود
آخر که وجودِ ما نماند موجود لبهات چنین شود بفرمانِ ودود

Thus lip to lip with Jug—what would you ween?
It says "My lips as even thine have been;
"Since all our shapes will not remain for long
Thy lips will be as mine—when He would mean!

V. 30

977:—Rc.6, Hy.678, BDa.146, Sb.239, Ha.174, Sd.174, BNh.172, U.54, BNd.222, Sc.299, BNa.137, Ra.299, Sf.8, BNb.106, HGa.166, BNc.64, Wbcd.273, Pb.539, Ba.491, Hb.629, Sg.36, BNe.33, BDb.404, Hj.168, BNl.451, BMb.523, RPa.44, BMc.386, Hm.404, Hf.400, Hg.421, HGb.368, Hn.434, Hr.458, Hs.48, BMf.390, Hv.75, Pc.184, Bb.646, Cb.743, BERb.182, Ia.487, Hd.174, ALI.689, Hp.584, Ho.399, Hw.827, A.849, J.517, N.404, W.446, L.706, BERf.333.

برسنگ زدم دوش سبوے کاشی ۹۷۷ سرمست بُدم که کردم این اوباشی
بامن بزبانِ حال میگفت سبو من چون تو بدم تو نیز چون من باشی

In frolic once on stone I dashed a pot,
Alas! such wanton freaks come from a sot;
The pot then told me as if in a trance:
"Like thee I was, like me now find thy lot."

V. 31

308:—Ha.116, Sd.116, BNh.115, U.91, Sc.84, Ra.98, BNb.109, BMa.168, HGa.112, BMd.87, Sg.59, BNj.40, RPa.47, Hh.220v408, Hs.62, Pc.91, Cb.272, Ia.153, Hd.175, Hp.304, Hw.466, A.254v290, CR.899=999.

آن کاسه که بس نکوش پرداخته اند ۳۰۸ بشکسته و بر رهگذر انداخته اند
زنهار قدم برو بخواری ننهی کان کاسه ز کاسهای سر ساخته اند

That cup we cherished so, and held it fast,
Is broken now, and in the street is cast,
Beware! You do not trample on it, Sir!
That cup was made from skulls of Cæsars past.

V. 32

663:—Hy.449, BDa.103, Ha.111, Sd.111, BNh.110, Se.271, U.88, BNd.138, Sc.363, BNa.37, Ra.187, Pa.170, Sf.14, BNb.102, HGa.107, LN.170, Wbcd.390, Pb.323, Ba.270, Hb.420, BDb.239, Hj.74, BNl.300, Hu.14, BMb.346, RPa.42, Hm.254, Hf.243, Hg.274, HGb.246, Hn.287, Hr.279, BMf.265, Hv.56, Hc.270, Pc.310, Bb.461, Cb.489, BERb.115, Ia.306, Ib.198, Hd.179, ALI.470, Hp.388, Ho.242, Hw.553, A.546, J.340, N.243, W.243, W.283, L.470, BERf.67, Si. Rempis 143. *Vag*: Afdal [289].

در کارگه کوزه گرے بودم دوش ۶۶۳ دیدم دو هزار کوزه گویا وخموش
هریك بزبان حال با من میگفت کوکوزه گروکوزه خروکوزه فروش

I looked at night in Potter's shop, methought
That pots conferred and some solution sought;
And each enquired of me: "Tell who on earth
Is pot, or potter, who that sold, or bought?"

V. 33

452:—Hf.155, Hh.369, Hc.188, Hp.243, Ho.155, Hw.455, J.232, N.154, CR.949.

روزیکه هزار خویش وبیگانه کنند ۴۵۲ وز هستی من یاد بافسانه کنند
آیا که من این سخن نیارم گفتن تا از گل من سبو و پیمانه کنند

The day when thousand ties repulse away,
The fact I am, as fable they will say;
This is my will, to keep my parts in tact:
"You make a jar and measure from my clay!"

V. 34

762:—Hy.549, BNf.22, Wbcd.103, Pb.390, Ba.334, Hb.481, BNl.366, BMb.420, BMc.306, Hm.320, Hg.324, HGb.306, Hn.340, Hr.352, Bb.552, Cb.623, BERb.147, Ia.379, Ib.261, ALI.559, Hp.465, Hw.657, A.680, L.573.

روزیکه بکوی کوزه گر می گذرم ۷۶۲ خود را زمیان کوزها می شمرم
زان پیش که گل بکوزه گر هدیه برم شاید که یکے کوزه کنون باده خورم

The day I pass along a potter's lane,
I feel as void as pots which there remain;
So ere I gift my clay to Potter there,
I long to fill with One the Fountain Main.

V. 35

734:—Hy.530, BNf.38, BDa.111, Sb.193, Ha.184, Sd.184, BNh.182, BNd.164, Sc.240, BNa.173, Ra.214, Sf.129, BNb.118, HGa.173, LN.182, BNc.72, Wbcd.366, Pb.372, Ba.317, BDb.289, Hj.268, BNl.350, BMb.402, RPa.219, BMc.291, Hm.304, Hf.277, Hg.313, Hr.335, Hc.293, Pc.235, Bb.533, Cb.608, BERb.139, Ia.361, Ib.245, Hd.264, ALI.542, Hp.448, Ho.276, Hw.640, A.661, J.375, N.277, W.320, L.554, BERf.105.

تا چند اسیرِ عقلِ هر روزه شویم ۳۶ در دهرچه‌صد ساله چه‌یکروزه شویم
دردِه تو بکاسهٔ ازان پیش که ما درکارگه کوزه گران کوزه شویم

Why plan the days and months for work or game?
A day or hundred years in world are same;
Fill in our pans in full before we find
The pans as empty pots which rustics frame.

V. 36

907:—Hy.648, Pb.487, Ba.436, Hb.573, Hf.365, Hg.392, Bb.627, Ho.364, Hw.797, A.794, J.480, N.638, W.413, L.674.

تا چند ز مسجد و نماز و روزه ۹۰۷ در میکده ها مستی از دریوزه
خیام بخور باده که این خاك ترا گه جام کنند و گه سبو گه کوزه

How long I go to Mosque to fast and pray,
And knocking at His door I have to stay?
Khayyam! acquire His love, for they would mould
A pitcher, pot or pan from this thy clay.

V. 37

VI. FATE

قضا

69:—Hy.71, Wbcd.13, Pb.52, Hb.51, BDb.76, BNl.76, Hk.127, BMb.99, BERa.91, Hl.10, BMc.60, Hm.70, He.27, Hf.27, Hh.15, Hi.63, HGb.9, Hn.77, Hr.67, BMf.43. LE.39, Hv.19, Hc.31, Bb.79, RPc.101, Ia.75, Ib.63, ALI.138, Hp.74, Ho.27, Hw.149, A.102, N.27, W.31, L.87.

Var: Othman Mukhtari [Hx.].

از هر زه بهر دری همی باید تاخت ٦٩ با نیك و بد زمانه می باید ساخت
از طاسك چرخ و لعبتین تقدیر هر نقش که پیدا شود آن باید باخت

FROM DOOR to corner we should run the course,
With good or bad of time we bear of course;
Where Time and Fate are mates and die is cast—
Then heads or tails, 'tis we who march perforce!

VI. 1

719:—Hy.476, Sb.53, Ha.15, Sd.15, BNh.15, Se.298, U.15, Sc.13, Ra.205, BNb.16, BMa.230, HGa.13, LN.13, BMd.25, Wbcd.401, Pb.347, Ba.295, Hb.445, Sg.12, BDb.252, Hj.19, BNl.313, BMb.412, RPa.315, BMc.258, Hm.270, Hg.292, HGb.261, Hr.302, Hs.15, BMf.287, Bb.488, Cb.576, RPc.308, Ia.321=328, Ib.212, Hd.389, ALI.494, Hp.415, Hw.588, A.605, J.408, W.357, L.497, BERf.10, Hz.25.

ایزد چو نخواست انچه من خواستهام ٧١٩ کی گردد راست انچه من خواسته ام
گر جمله صوابست که او خواسته است پس جمله خطاست انچه من خواستهام

I wish one way, He wills the other way,
So my desires will surely lead astray;
Since what He wills is wholly for my weal,
Then my desires in woes alone will pay.

VI. 2

815:—Hy.593, BDa.122, Ha.83, Sd.83, BNh.82, U.30, BNd.184, Sc.312, Ra.239, BNb.58, HGa.79, LN.72+214, Wbcd.464, Pb.424, Ba.373, Hb.510, Sg.23, BDb.316, BNj.32, BNl.391, BMb.454, RPa.336, BMc.331, Hm.347, Hf.320, Hg.356, HGb.325, Hn.371, Hr.386, BMf.333, Hv.68, Hc.409, Pc.41, Bb.591, Cb.655, Ia.417, Ib.289, Hd.549, ALI.605, Hp.507, Ho.319, Hw.725, A.725, J.429, N.322, W.365, L.618.

آنرا که وقوفست بر احوال جهان ٨١٥ شادی وغم و رنج برو شد آسان
چون نیك و بد جهان بسر خواهد شد خواهی همه درد باش و خواهی درمان

If one but knows the changes world displays,
No joys or grief will ever cross his ways;
As weal will pass, and so the woes will pass,
No wound remains for long, no balm allays.

VI. 3

565:—Hy.382, Sb.34, Ha.144, Sd.144, BNh.142, Se.221, U.141, Sc.106, Ra.150, BMa.184, HGa.139, BMd.133, Wbcd.107, Pb.253, Ba.200, Hb.350, BNe.28, BDb.198, Hj.287, BNl.247, BMb.282, RPa.166, BMc.216, Hm.234, He.217, Hf.197, Hg.247, HGb.154, Hn.239, Hr.245, Hs.104, BMf.211, Pc.20, Bb.393, Cb.418, Ia.262=263, Ib.158, Hd.564, ALI.422, Hp.332, Ho.196, Hw.468, A.461, J.289, N.197, W.241, L.400, BERf.290, Hz.149.

از بودن آن دوست چه داری آزار ٥٦٥ در فکرت بیهوده دل و جان زافکار

خرّم بزی و جهان بشادی گذران تدبیر نه با تو کرده اند آخر کار

Our Friend will never give us cause to wail,
Our baseless cares alone would make us quail;
Be content and in pleasure pass the world,
For after all our schemes would only fail.

VI. 4

472:—BNf.4, Hr.452, J.196. *Var*: Afdal [238].

صیّاد اجل دانه چو در دام نهاد ٤٧٢ صیدے بگرفت و آدمش نام نهاد

هر نیك و بدے که می رود در عالم او میکند و بهانه برعام نهاد

Eternal Hunter laid a grain in snare,
He caught a bird and said: "A man is there."
Thus every good or bad which goes in world
Is done by Him, but we the blame would bear.

VI. 5

*

785:—J.410.
'Attar [H.I.].

مائیم دراوفتاده چون مُرغ بدام ٧٨٥ دلخستهٔ روزگار آشفته مدام

سرگشته درین دائرهٔ بے در وبام نا آمده بر مُراد و نے رفته بکام

So in this snare, as sparrows we are pent,
We feel so snappish and ever lament;
Perplexed we flutter round, but find no door,
We reach no peace, but chirrup discontent.

VI. 6

122:—Hy.202, BNf.37, Sa.94, Ha.106, Sd.106, BNh.105, Se.71, U.68, Sc.79, BNa.55, Ra.30, Pa.88, Sf.111, BNb.89, BMa.38, HGa.101, BNc.18, Wbcd.155, Pb.78, Hb.76, Sg.44, BDb.110, Hj.329, BNl.110, Hk.134, BMb.106, BERa.152, BMc.75, Hm.104, He.4, Hg.56, Hh.38=169, HGb.42, Hn.87, Hr.98, BMf.67, LE.49, Hc.37, Pc.227, Bb.212, Cb.211, RPc.168, Ia.109, Ib.95, Hd.396, ALI.222, Hp.132, Hw.221, A.231, J.120, L.218, BERf.377.

تا کی ز چراغ مسجد ودود کنشت ١٢٢ تا کی ززیان دوزخ و سود بهشت

رو بر سر لوح بین که استاد قضا اندر ازل آنچه بودنی بود نوشت

How long in Mosque or Church ye roam in thought
Of gain or loss which Heaven or Hell has brought?
Advance, and scan the tablet of your soul,
Where master wrote His Word when there was nought.

VI. 7

385:—BNb.442, Cb.361, Hw.381. *Vag*: Afdal [189].

تا روی زمین وآسمان خواهد بود ۳۸۵ حیوان ونبات را مکان خواهد بود
تا چرخ قرانِ اختران خواهد کرد تقدیر خلاصهٔ جهان خواهد بود

So long as heaven and earth in kinship bind,
The plants and beasts a resting place will find;
So long as sky revolves with all its stars,
He maintains all in world—but we are blind.

VI. 8

371:—Hy.354, LN.298, Ba.54, Hb.207, Hj.320, Hk.260, RPa.272, Hg.144, Hh.266, Bb.283, Cb.337, Hd.387, ALI.375, Hw.346, A.282=433, L.372, BERf.309.

برمن قلمِ قضا چو بے من رانند ۳۷۱ پس نیك و بدش چرا ز من میدانند
دی بے من وامروز چو دی بے من وتو فردا بچه حجّتم بد اور اخوانند

Fate asked me not when she her dicta scrawled,
To pay for what she wrote should I be called?
If first and this day are not what I made,
To-morrow on what grounds should I be hauled?

VI. 9

671:—Hy.446, Ha.288, Sd.287, BNh.286, BNb.184, HGa.277, LN.302, BMd.431, Wbcd.420=500, Hj.233, Hf.245, Pc.411, Bb.458, Cb.492, Hd.391, ALI.459, Ho.244, Hw.550, A.543, J.342, W.289, L.467, BERf.329. *Vag*: Afdal [Hv.] [R.S.] [290].

غم چند خوری ز کارِ نا آمده پیش ۶۷۱ رنجست نصیب مردمِ دور اندیش
خوشباش وجهان تنگ مکن بر دلِ خویش کز خوردنِ غم قضا نگردد کم وبیش

Why should you vainly count on coming grief?
Foreknower gathers thorns alone in sheaf;
Be calm, the heart's too small to hold the world,
By moaning, Fate will not rewrite your leaf.

VI. 10

610:—Hy.411, BDa.95, Ha.84, Sd.84, BNh.83, BNd.127, Sc.313, Ra.170, BNb.59, HGa.78, LN.215, BMd.255, Pb.292, Ba.239, Hb.389, RPa.344, Hf.216, Pc.34, Bb.422 Cb.455, ALI.436, Ho.215, Hw.506, A.500, J.311, N.216, W.257, L.430.

ای دل چوحقیقت جهان هست مجاز ۶۱۰ چندین چه بری خواری ازین رنج دراز
تن را بقضا سپار و با درد بساز کین رفته قلم زبهرِ تو ناید باز

O mind! the world is but a mocking sight,
You fancy some delights, and fret in fright;
Resign yourself to Him, and pine for Him,
You cannot alter what is black on white.

VI. 11

335:—BDa.54, BNd.72, Pb.144, Ba.84, Hb.237, Hx.11, Hh.208, Hd.392, Hw.984, BNb.488, CR.891. *Var*: (1) Hafiz [Lucknow]. (2) Afdal [Hv.] [152].

از رفته قلم هیچ دگرگون نشود ۳۳۵ یك ذره از انچه هست افزون نشود
هان تا جگرِ خویش بغم خون نکنی کز خوردنِ غم بجز جگر خون نشود

The Fate will not correct what once she writes,
And more than what is doled no grain alights;
Beware of bleeding heart with sordid cares,
For cares will cast thy heart in wretched plights.

VI. 12

296:—TK.2, Ka.10, Sb.142, HK.234, BMb.230, Pc.96, Hw.429, CR.885.

آرند یکے و دیگرے بر بایند ۲۹۶ بر هیچ کسے راز نمی بکشایند
مارا ز قضا جز این قدر نمایند پیمانهٔ تو شبے بتو بنمایند

Some bring us here, while others lead away,
But why they make the show they never say.
O Lord! impart to me but this much grace:—
My heart which is Thy gift with Thee I lay.

VI. 13

243:—Hy.55, BMa.27, Wbcd.23, Pb.137, Hb.135, BDb.46, RPb.9, BNl.46, Hk.206, BMb.129, RPa.258, BMc.13, Hm.41, Hh.124, HGb.186, Hn.58, Hr.39, Pc.454, Bb.63, BERb.18, RPc.54, Ia.46, Ib.35, Hd.390, ALI.102, Hp.46, Hw.143, A.86, L.71, BNb.481. *Var*: (1) Afdal [R.S.]. (2) Abu Sa'id [112].

گر کارِ تو نیك ست بتد بیرِ تو نیست ۲۴۳ ور سر برود نیز بتقصیرِ تو نیست
تسلیم و رضا پیش کن و شاد بزی چونیك وبدِ جهان بتدبیرِ تو نیست

You never make your weal, but it is sent;
Perchance they kill you, not by your intent.
Resign in Him, and ever be content,
For good or bad in world you can't invent.

VI. 14

137:—Hh.147, Hc.43, Hp.100, Hw.960.

چون تیرِ قضا کشاده از شست تو نیست ۱۳۷ راضی شو اگر کار بپایست تو نیست
خوش باش که در تصرّف نیك وبدت سررشتهٔ روزگار در دستِ تو نیست

As Fate required no shaft from you to dart,
Resign if matters do not please your heart;
Rejoice in taking affairs good or bad,
As Time requests you not to play its part.

VI. 15

109:—Hy.180, BDa.31, Sb.229, Se.87, BNd.33, BNa.211, Ra.53, Pa.68, BNb.25, BMa.59, LN.181, BMd.358, Wbcd.321, Pb.60, Hb.59, Hj.208, BNl.94, Hk.101, BMb.74, RPa.218, BERa.123, BMc.83, He.33, Hf.31, Hg.41, Hh.137, Hi.69, HGb.26, Hn.108, Hr.83, BMf.51, Pc.377, Bb.189, Cb.186, RPc.113, Ia.91, Ib.79, ALI.200, Hp.90, Ho.31, Hw.199, A.208, J.41, N.31, W.35, LCR.195=845, BERf.97, Hz.75.

بر لوح نشان بود پنهان بود است ۱۰۹ پیوسته قلم ز نیك و بد آسود است

اندر تقدیر آنچه بایست بداد غم خوردن و کوشیدن مابیهود است

His Tablet bears the future but concealed,
His Pen is calm if good or bad we yield.
The powers gave us proper share at first,
With grief or strife no less nor more we wield.

VI. 16

97:—Hy.195 RPb.23, Hk.132, BMb.104, BERa.138, Hl.14, BMc.38, Hf.34, Hi.34, BMf.60, Hc.34, Pc.175, Bb.205, Cb.203, RPc.6, ALI.215, Ho.34, Hw.214, A.224, I.44, N.34, W.38, L.211.

با حکم خدا بجز رضا در نگرفت ۹۷ با خلق بجز روی و ریا درنگرفت

هر حیله که در تصور عقل آید کردیم و لیك با قضا در نگرفت

Resign in Him, and He will come with grace.
A smirk will make the people run a race;
No pill or gland, no fist, or kick or stare,
With bribe or frighten Fate to change her pace.

VI. 17

271:—Hy.86, Wa.27, Sa.28, Ha.363, Sd.362, BNh.348, Sc.244, BMd.232, Ba.2, Hb.160, Hj.220, RPa.287, BERa.49, Pc.541, Bb.94, Cb.109, ALI.89, Hw.80, A.109, LCR.102=875, BERf.277, Hz.129=163.

هرجان شریف کوشناسائے رهیست ۲۷۱ داند که هر انچه آید از جایگهیست

چیزیکه بما میرسد از حکم شهیست کونین ز هرچه میرود بی گنهیست

An honest man, who plies his solemn beat,
Greets all he meets as coming from His seat:
And what we get is right a Royal treat,
And world is blameless, going as is meet.

VI. 18

275:—Hy.608, Ha.150, Sd.150, BNh.148, U.67, BNd.256, Sc.112, Ra.261, BNb.167, HGa.153, BMd.405, Wbcd.251, Pb.462, Ba.412, Hb.549, Sg.42, BNl.399, BMb.459, Hl.87, BMc.339, Hm.355, Hg.375, HGb.333, Hn.379, Hr.399, BMf.338, Pc.100, Cb.670, Ia.428, Ib.300, BNn.86, Hd.269, ALI.616, Hp.528, Hw.749, A.752, W.401, L.633, Hz.255.

Var: (1) Syed Hussain Shahab [Hv.]. (2) Afdal [370].

اے رفته بچوگان قضا همچون گو ۸۷۵ چپ میخور و راست میرو و هیچ مگو

کانکس که ترا فگند اندر تگ و دو اُو داند و اُو داند و اُو داند و اُو

Ye who rebound as ball at Master's blow!
Be mutely slapped on left, and right ye go;
For He who flings you running to and fro,
He knows and knows He knows He knoweth so.

VI. 19

1003:—Hy.685, Sa.73, Sb.172, Ha.126, Sd.126, BNh.125, U.110, Sc.88, BNa.120, Ra.305, HGa.121, BMd.365, Wbcd.275, Pb.560, Ba.513, Hb.651, Sg.74, BDd.400, Hj.62, BNl.453, BMb.525, RPa.86, BMc.388, Hm·406, Hf.415, Hg.425, HGb.370, Hn.436, Hr.460, Hs.27, BMf.392, Pc.284, Bb.651, Cb.745, Ia.489, Ib.345, Hd.356, Hp.586, Ho.414, Hw.835, A.857, N.419, W·458, LCR.714=1159, BERf.270=78, Hz.83.

چون واقفی ای پسر ز هر اسراری ۱۰۰۳ چندین چه بری بیهده هر تیماری
چون می نرود باختیارت کاری خوشباش بیك نفس که هستی باری

My son! you know the truth the very truth,
Why then you nurse each phantasy uncouth?
You won't attain thro' tactics, but thro' grace;—
So keep sedate and breathe in calm forsooth.

VI. 20

1051:—Hw.892.

گه راست کند صورت مائی و منی ۱۰۵۱ گه بشکند این طلسم جانی و تنی
کس نیست که استاد قضا را گوید از بهر چه سازی و چرا می شکنی

Fate oft would raise the forms of "I" and "Mine,"
Then break the body, blow the life in fine;
But none can dare to ask this Sorcerer:
If juggling thus behoves a hand Divine.

VI. 21

687:—Rc.8, Hy.453, Sa.76, Sb.174, Ha.207, BNh.205, Se.274, U.132, BNd.267, Sc.150, BNa.122, Ra.192, Pa.173, BNi.10, Sf.88, BNb.203, HGa.202, LN.166, BMd.124, BNc.27, Wbcd.186, Pb.333, Ba.281, Hb.431, Sg.83, BDb.241, BNj·1, Hj.54, BNl.301, BMb.352, RPa.87, Hm.256, Hf.252, Hg.282, HGb.248, Hn.289, Hr.289, Hs.96, BMf.266, Hv.57, Hc.275, Pc.300, Bb.465, Cb.496, BERb.116, Ia.307, Ib.199, BNn.74, Hd.293, ALI.473, Hp.404, Ho.251, Hw.562, A.562, J.350, N·252, L.474, BERf.212, Hz.102.

خیام زمانه از کسی دارد ننگ ۶۸۷ گو در غم ایام نشیند دل تنگ
می خور تو از آبگینه با ناله و چنگ زان پیش که آبگینه آید برسنگ

Khayyam! the World abhors that wasting wight,
Who in her days would cram his heart with fright;
With crystal heart sing anthems of delight,
Before it dashes on the rock of plight.

VI. 22

VII. THE CHASTENING.

پند و نصایح

159:—Hy.184, BDa.27, Sb.236, Ha.200, Sd.200, BNh.198, Se.91, BNd.29, Sc.146, BNa.184, Ra.43, Pa.73, Sf.133, BNb.228, BMa.55, HGa.191, BMd.305, Wbcd.402, Pb.112, Hb.110, BDb.85, Hj.252, BNl.85, Hk.118, BMb.90, RPa.138, BERa.131, BMc.45, Hm.81, Hf.48, Hg.82, Hh.102, Hi.67, HGb.18, Hn.99, Hr.76, BMf.48, LE.42, Pc.320, Bb.194, Cb.191, BERb.38, RPc.107, Ia.84, Ib.72, Hd.53, ALI.205, Hp.83, Ho.48, Hw.203, A.213, J.58, N.48, W.51, L.200, BERf.126.

در خواب بُدم مرا خرد مندے گفت ۱۵۹ کز خواب کسی را گُل شادی نشگفت
کارے چه کنی که با اجل باشد جفت برخیز که زیرِ خاك میباید خفت

IN SLEEP I was—A sage then told me so:
" In darkness fruit of bliss will never grow,
Arise and fight with Death, avoid his blow;
Ere long ye sleep within The Pit below."

VII. 1

127:—Se.70, BMa.45, Wbcd.14, Pb.89, Hb.87, BDb.77=181, BNl.77, Hk.83, BMb.60, BERa.101, BMc.61, Hm.71, Hf.97, Hg.63, Hh.16, Hi.64, HGb.10, Hn.78, Hr.68, BMf.45, LE.40, Hc.76, Cb.169, RPc.102, Ia.76, Ib.64, ALI.183, Hp.75, Ho.97, Hw.237, A.111, N.96, W.97, CR.829.

Var: (1) Afdal [Hv.]. (2) Kamal Isma'il [MS. 1010 H.].

تیر یکه اجل زند سپرها هیچ ست ۱۲۷ وین محتشمی وسیم و زرها هیچ ست
چندانکه بروے کارها در نگرم نیك ست که نیکست دگرها هیچ ست

When Death will fling its dart, thy shields will fail,
These gold and silver stores will not avail;
I scan through all the world and there I see
That good has solid worth and rest is gale.

VII. 2

823:—Hy.568, Ha.104, Sd.104, BNh.103, Sc.77, Ra.241, BNb.93, HGa.99, LN.98, BMd.392, Wbcd.511, Pb.428, Ba.376, Hb.514, Hj.280, Hf.316, Pc.87, Bb.571, Cb.635, Hd.78, ALI.576, Hp.510, Ho.315, Hw.698, A.699, J.426, N.318, W.361, L.592, BERf.229, Hz.246.

ای گشته شب و روز بدنیا نگران ۸۲۳ اندیشه نمی کنی تو از روزگران
آخر نفسے به بین وبازآی بخود کایام چگونه می کند با دگران

O you who tour to see the World at play,
But ponder not that there's the gloomy day;
A breath you are, reflect and seek your Soul,
For see how Time is sweeping all away.

VII. 3

834:—Hy.573, Wbcd.460, Pb.433, Ba.382, Hb.519, BDb.308, BNl.380, BMb.449, BMc.321, Hm.337, HGb.316, Hn.361, Hr.376, BMf.320, Pc.253, Bb.576, Cb.639, Ia.404, Ib.279, ALI.581, Hp.497, Hw.703, A.704, J.440, L.597.

تو آمدهٔ به پاد شاهی کردن ۸۳۴ با خویشتن آی زین تباهی کردن
چیزے بندی دی ونباشی فردا پیداست که امروز چه خواهی کردن

You came to conquer, Oh! you came to rule!
Then rule your Self and waste no days O fool!
From naught of past you merge in future naught,
So now know your course, then choose your school.

VII. 4

679:—Hy.460, BNa.75, Bb.472, Cb.503, ALI.480, Hw.569, A.560, W.296, L.481.

از آتشِ آخرت نمی داری باك ۶۷۹ وزآب ندامت نشدی هرگز پاك
چون بادِ اجل چراغِ عمرت بکُشد ترسم که ترا زننگ نپذیرد خاك

It seems thou fearest not infernal flame,
Nor penitent tears have cleansed thee in His name;
When blast of Death blows out thy light of life,
The earth will not reclaim thee for thy shame.

VII. 5

990:—BNb.431, Hw.905. Afdal [Hv.].

تا دیدهٔ دل زدیده ها نکشائی ۹۹۰ هرگز ندهند دیدهٔ بینائی
امروز ازین شراب جامے درکش منشین تو بر امیّدِ پسِ فردائی

Open the eye of love to Master's Light,
Then only you could find a seeing sight;
Acquire His glance, the mead of life today
But do not toil for morrow's hope or fright.

VII. 6

1010:—Hy.735, Ha.153, Sd.153, BNh.151, Sc.115, Ra.327, Sf.102, Rb.61, BNb.170, HGa.145, LN.280, Pb.602, Ba.560, Hb.697, BDb.378, Hj.260, BNl.479, BMb.545, Hm.433, Hf.422, Hr.481, BMf.422, Hc.384, Pc.540, Bb.691, Cb.780, BERb.195, Ia.458=515, Ib.365, Hd.144, ALI.721, Hp.607, Ho.421, Hw.890, A.910, J.535, N.426, W.463, L.767, BERf.187.

Var: (1) Abu Sa'id [Hj.]. (2) Shaikh Ruba'i [Hv.] [R.S.].

دانی که سفیده دم خروسِ سحری ۱۰۱۰ هر لحظه چراهمی کند نوحه گری
یعنی که نمودند در آئینهٔ صبح کز عمر شبے گذشت و تو بیخبری

Ye know not why the thrush and nightingale
At beaming dawn, so loudly moan and wail,
They tell "Ye know not morning mirror shows
"The life you spent in night—a sorry tale!"

VII. 7

278:—Hy.199, Sa.44, BDa.42, Sb.246, U.128, BNd.45, Sc.232, BNa.190, Ra.74, Pa.84, Sf.18, BNb.149, LN.124, BMd.116, Wbcd.69, Ba.12, Hb.165, BDb.117, RPb.22, Hj.91, BNl.117, Hk.156, BMb.124, RPa.75, BERa.161, Hl.16, BMc.98, Hm.111, He.43, Hf.99, Hg.115, Hh.65, HGb.49, Hn.121, Hr.104, BMf.36, LE.45, Hc.110, Pc.532, Bb.209, Cb.208, BERb.48, Ia.119, Ib.100, BNn.29, Hd.188, ALI.219, Hp.138, Ho.99, Hw.218, A.47=228, J.113, N.98, W.99, L.215.

هر کو رقمی زعقل در دل بنگاشت ۲۷۸ یك روز زعمر خویش ضایع نگذاشت
یا در طلب رضای یزدان کوشید یا راحت جان گزید و ساغر برداشت

The man who has in him a grain of wit,
With folded hands is never wont to sit;
He either plies to gain the grace of God,
Or keeps his heart in bliss, and thus is quit.

VII. 8

429:—Hy.282, BNj.14=41, Hk.195, BMb.202, Hl.60, BMc.49, Hi.89, Pc.332, Bb.301, RPc.41, ALI.302, Hw.315, A.361, J.188, L.300.

در راه خرد بجز خردرا مپسند ۴۲۹م چون هست رفیق نیك بد را مپسند
خواهی که همه جهان ترا بپسندد میباش بخود لی وخود را مپسند

In path of wisdom wits alone can guide,
This guide is good—let evil go aside.
And if you wish that men should care for you—
Then stay sedate and never walk in pride.

VII. 9

644:—Hc.400, Hp.374, Hw.536.

دریاے محیط راز طوفان چه هراس ۶۴۴م انسان شو و ناس را بدان از نسناس
از نیك بدی نیاید و از بد نیك در فعل ببین و نیك از بد بشناس

In raging storms the sea will keep its bounds,
But man so oft his soul with fiend confounds.
The good beget no bad, nor bad a good
We know a man or fiend through acts he founds.

VII. 10

662:—BNb.409, Pb.327, Ba.275, Hb.425, BNn.71, Hd.419, Hw.1024.

Vag: (1) Afdal [Hj.]. Var. (2) Sultan ibn Qud sultah [Naf. Jami]. (3) Awhad Kir [Hx.].

در پس منگر دمی و در پیش مباش ۶۶۲ باخویش بباش خالی از خویش مباش
خواهی که غریق بحر توحید شوی منکر مشو و نیز بد اندیش مباش

Look not at past nor after future flee,
Stay in thyself and ever bubbling be;
Reject the Nihil, face no phantasies,
Thus swim in His eternal single sea.

VII. 11

829:—Hy.578, Ha.361, Sd.360, BNh.346, Sc.481, LN.99, BMd.450, Wbcd.508, Pb.432, Ba.381, Hb.518, Hj.277, Pc.212, Bb.580, Cb.657, Hd.74, ALI.586, Hw.708, A.708, W.388, L.602, BERf.226, Hz.287.

بر موجبِ عقل زندگانی کردن ۸۲۹ شاید کردن ولے ندانی کردن

اُستادِ تو روزگار چابك دستست چندان بسرت زند که دانی کردن

You wish to live with wisdom, even you!
But then you say you know not what to do;
So Time, your teacher flogs you with his thongs
Until you turn to Him, and pray Him too.

VII. 12

689:—Hy.471, Bb.483, Cb.520, ALI.490, Hw.579, A.572, J.358, W.302, L.492.

Var: (1) Awhadi Muraghi [Hv.]; (2) Awhad Kirmani [M.F.] [R.S.].

اسرارِ حقیقت نه شود حل بسوال ۶۸۹ نے تیز به در باختنِ نعمت و مال

تا جان نه کنی خون نخوری پنجه سال از قال ترا ره ننمایند بحال

You cannot find the Truth by mere debate,
Nor if you dole to paupers your estate;
Unless you pine in love for all your life
You cannot cross through words to Master's gate.

VII. 13

450:—Hy.258, Ha.85, Sd.85, BNh.84, Se.133, Sc.317, Ra.132, Pa.114, Sf.121, BNb.60, BMa.142, HGa.80, LN.73+216, BMd.335, Wbcd.45, Pb.198, Ba.141, Hb.293, BDb.156, Hj.153, BNl.157, Hk.232, RPa.345, Hl.48, BMc.127, Hm.141, He.96, Hg.203, Hh.321, HGb.220, Hn.146, Hr.138, BMf.114, Hc.131, Bb.269, Cb.244, RPc.195=305, Ia.151, Ib.126, ALI.330, Hp.176, Hw.290, A.337, W.228, L.276, BERf.181.

Var: (1) Nasir ud Din Tusi [Hv.]. (2) Afdal [230].

روزیکه جزای هرصفت خواهدبود ۴۵۰ قدرِ تو بقدرِ معرفت خواهد بود

در حسنِ صفت کوش که در روزِ جزا حشرِ تو بصورتِ صفت خواهد بود

The Day your acts and thoughts are weighed indeed,
They know your worth, and thus you will be feed.
Acquire some merits—be in saintly folds,
For as your merits even so your meed.

VII. 14

432:—Hy.240, Ha.101, Sd.101, BNh.98, Sc.75, Ra.120, BNb.87, HGa.96, LN.137, BMd.390, Pb.193, Ba.140, Hb.292, BNj.23, Hj.100, He.161, Hf.146, Hh.240, Hr.222, Bb.244, Cb.267, Hd.503, Ho.146, Hw.273, A.318, J.223, N.145, W.167, L.257, BERf.220, Hz.245.

در عالمِ جان بهوش میباید بود ۴۳۲ در کارِ جهان خموش میباید بود

تا چشم و زبان و گوش بر جا باشد بےچشم و زبان و گوش میباید بود

Keep watch on Self—it may deceive, you know,
In world's affairs say neither yes nor no.
To keep your eye and tongue and ears in place
You pawn them all at Master's feet,—and go.

VII. 15

273:—Rb.17, Cb.164, CR.878.

هر دل که اسیرِ حُبِّ اوست خوش است ۲۷۳ هر سر که غبارِ سرِ آن کوست خوش است
از دوست بنا و کِ غم آزرده مشو خوش باش که هر چه آید از دوست خوش است

The heart enchained to Him is ever free,
The head besmeared with dust is full of glee;
So murmur not for aught thy Friend may send,
Cheer up for all He gives is mead for thee.

VII. 16

115:—Hy.209, Se.112, U.82, BNd.152, Pa.93, BMa.111, BMd.82, Wbcd.53, Pb.68, Hb.67, Sg.53, BDb.125, BNl.125, BMb.137, BERa.188, Hl.19, BMc.105, Hm.119, He.10, Hf.35, Hi.80, HGb.56, Hn.91, Hs.58, BMf.89, LE.58, Pc.176, Bb.219, Cb.219, RPc.178, ALI.235, Ho.35, Hw.228v1013, A.238, J.45, N.35, W.39, L.225.

Var: Afdal [Hj.].

بیگانه اگر وفا کند خویشِ من ست ۱۱۵ ور خویش جفا کند بداندیشِ من ست
گر زهر موافقت کند تریاق ست ور نوش مخالفت کند نیشِ من ست

A faithful alien as a kin I take,
A faithless kin is foe I would forsake;
A poison acts as nectar, saves our life,
A morsel not digested kills as snake.

VII. 17

172:—Hy.132, Bb.141, Cb.139, ALI.143, Hw.121, A.161, L.147.

Var: Afdal [82].

در وادیِ عیبِ خود دویدن هوس ست ۱۷۲ وز عیبِ کسان نظر بریدن هوس ست
زینسان که من احوالِ جهان می بینم دامن ز زمانه درکشیدن هوس ست

On faults in me I fain would act a spy,
To other's failings I would close my eye;
Dire events in this world are rising now,
From world and folk 'tis better I should fly.

VII. 18

126:—Hy.168, Se.78, S.356, Pa.60, Sf.56, BMa.64, LN.213, Wbcd.406, Pb.79, Hb.77, BDb.83, Hj.246, BNl.83, Hk.88, BMb.47, RPa.335, BERa.107, BMc.43, Hm.79, He.29, Hh.135, HGb.16, Hn.97, Hr.74, BMf.79, Hv.27, Bb.177, Cb.174, Ia.82, Ib.70, Hd.83, ALI.188, Hp.81, Hw.187, A.197, L.183, BERf.362. Si. Rempis 51.

Var: (1) Afdal [74]. (2) Abu Sa'id [83].

ترکیبِ طبایع که بکامِ تو دمے ست ۱۲۶ تو داد کن از هر چه بمردم ستمے ست
با اهلِ خرد نشین که اصلِ من و تو گردے و شرارے و نسیمے و نمے ست

Thy nature's knit by breath or fancies frail,
Be just not harsh to people that they ail;
Sit thou with wise and see that "I" and "thou"
Is grain of dust, a spark, a drop and gale.

VII. 19

821:—BNb.462, Pc.127, BNn.82, Hd.409, Hw.737
Vag: (1) Shaikh Roz Bahan Nafti [Hx.]. (2) Afdal [337].

ای تازه جوان بشنو ازین پیر کهن ۸۲۱ یك نکته که هست مایهٔ مغز سخن
یاری که درو معرفتی نیست مگیر کاریکه درو منفعتی نیست مکن

Listen, O lad! to me a man of yore,
My word is more than all the learned lore;
Accept no friend who does not know the Lord,
And play no game when gain you cannot score

VII. 20

884:—BDb.330, BMb.482, BMf.347, Cb.683, ALI.624, Hw.756, A.769, LCR.640=1126. Same as 218.

218:—Bda.30, Ha.138, Sd.138, BNh.136, BNd.32, Sc.101, Ra.54, BNb.155. HGa.133, LN.120, BMd.399, Wbcd.253, Pb.485, Ba.447, Hb.584, Hj.226, Hk.102. He.56, Hf.52, Hg.398, Hh.92=173, Hs.135, Pc.367v392, Bb.44, Cb.86v683, Ia.117, Hd.73, ALI.46, Hp.151, Ho.52, Hw.131v756, A.64, J.61, N.51, W.54, LCR.49, BERf.246, *Var.* K.I. [M.S. 991 H.]

سر از همه ناکسان نهان داری تو ۸۸۴ راز از همه ابلهان نهان داری تو
بنگر که بجای مردمان کار تو چیست چشم از همه مردمان نهان داری تو

سر از همه ناکسان نهان بایدد اشت ۲۱۸ راز از همه ابلهان نهان باید داشت
بنگر که بجان مردمان می چه کنی چشم ازهمه مردمان نهان باید داشت

From faithless man, and fool, conceal your thought;
The faithless twists—the fool, he knoweth naught.
See what thy eyes have wrought on other hearts,—
Conceal Thy glance from men,—if even sought.

Variation.

To vulgar folk His truth should not be told,
To fools His confidence should not be sold;
Behold the wonder eyes on pupils work,
So guard thy eye within thy bosom fold.

VII. 21

1062:—Hy.726, BERf.358, Sf.42, BMd.361, Hj.242, Hd.540, Hw.881, A.901, L.758, Hz.80.

هر چند زدست دهر غمکش باشی ۱۰۶۲ و زجور وجفای چرخ ناخوش باشی
زنهار زدست ناکسان آب زلال برلب مچکان اگر در آتش باشی

When world inflicts on thee such distress dire,
And tyrant Time is laving thee in fire,
If fools would bring thee nectar—(save His grace),
Thou should not taste it, though thou burn on pyre.

VII. 22

465:—Hy.343, Pa.135, Wbcd.431, Ba.77, Hb.230, BDb.175, BNl.176, Hk.208, BMb.209, Hl.39, BMa.142, Hm.159, He.156, Hh.334, HGb.79, Hn.164, Hr.156, BMf.131, LE.73, Hc.213, Bb.362, Cb.317, RPc.225, Ia.173, ALI.366, Hp.195, Hw.336, A.422, J.207, L.361.

Var: Rashid Watwat [Hv.].

سودے تو درین قوم چه کردی که خرند ٤٦٥ دانش چه بری که از تو دانش نخرند
سالے یکبار آ بجویت ند هند روزے صد بار آبرویت ببرند

No good you do to asses, they will bray;
They buy no wisdom, truly why should they?
They would not give you water once a year,
But would insult you hundred times a day.

VII. 23

471:—Ra.114, BNb.92, LN.138, Wbcd.509, Pb.190, Ba.133, Hb.285, RPb.106, BERf.227, Hj.279, CR.934. *Var*: (1) 'Abdullah Ansari [R.S.]. (2) Afdal [237].

صد سال در آتشم اگر محل بود ٤٧١ آن آتش سوزنده مرا سهل بود
با مردم نا اهل مبادم صحبت کز مرگ بتر صحبت نا اهل بود

For hundred years in fire I may await,
In time I'll feel no pangs and stay sedate;
May He avert all evil company,—
For worse than death I find an evil mate.

VII. 24

548:—Hy.253, BDa.82, Ha.132, Sd.132, BNd.94, Sc.96, Ra.147, BNb.152, HGa.127, LN.148, Pb.244, Ba.190, Hb.340, Hj.228, RPa.154, He.182, Hh.261, Pc.535, Bb.264, Cb.274, Hd.405, ALI.322, Hw.286, W.210, L.271, BERf.249.

Var: Naj'b Jarfadqani [Rempis 135].

هر صبح که روی لاله شبنم گیرد ٥٤٨ بالای بنفشه در چمن خم گیرد
انصاف مرا ز غنچه خوش می آید گر دامن خویشتن فراهم گیرد

The tulip smiled at first, now sits in cold;
The violet drooping stays, will not uphold:
Ah! first they laughed, but now are sad and droop,
The buds are best which all their grace enfold.

VII. 25

651:—Hy.440, Sb.27, LN.165, BMd.331, Pb.311, Ba.258, Hb.408, BMb.351, Pc.125, ALI.½456, Hw.543, A.536, L.460, BERf.134.

Var: (1) Hafiz [Lucknow]. (2) Kamal Isma'il [1010 H.]. (3) Afdal [273].

ایدل مطلب ز دیگران محرم خویش ٦٥١ خوشباش بهر درد دل مرهم خویش
تنها بنشین و خویشتن خور غم خویش از همدمت آرزو کند همدم خویش

O heart! seek not thy Friend abroad, be calm;
The sores are thine, and even thou the balm;
In solemn silence sing thy plaintive psalm,
Thy Darling holds the Palm, aye in thy palm!

VII. 26

1025:—MA.288, Hf.420, Ho.419, Hw.927, J.533, N.424, W.461, CR.1168=1185.

دو چیز که هست مایهٔ دانائی ۱۰۲۵ بهتر زهمه حدیث نا گویائی
از خوردنِ هرچه هست ناخوردن به وز صحبتِ هرچه هست به تنهائی

Two fundamental points the sages teach,
Their silence soars to higher realms than speech;
They do not taste what all is brought to them,
They walk aloof from mates—quite out of reach.

VII. 27

49:—Hy.50, BDa.8, Sb.266, Ha.93, Sd.93, BNh.92, BNd.10, Sc.69, Ra.12, BNb.70, HGa.88, BMd.389, Pb.32, Hb.32, Hj.61, Hk.63, BMb.142, RPa.148, He.52, Hf.76, Hh.97, Hc.392, Pc.2, Bb.58, Cb.95, Ia.112, BNn.31, Hd.410, ALI.60, Hp.150, Ho.76, Hw.56, A.80, J.85, N.75, W.77, L.65, BERf.267, Hz.244.

Vag: 1 Afdal. [R.S.] 2 Jâm [R.S.].

آن به که درین زمانه کم گیری دوست ۴۹ با اهلِ زمانه صُحبت از دور نکوست
آنکس که ترا تکیهٔ کُلّی با اوست چون چشم خرد باز کنی دشمن تو اوست

A friend, in world! O never would I choose.
Adieu ye weather-cocks! from far adieus!
My mind, a bosom-friend I so cherished,
I find it now a viper in my shoes.

VII. 28

1020:—Hf.419, Ho.418, Hw.926, J.532, N.423, W.460, CR.1165.

در شعبده خانهٔ جهان یار مجوے ۱۰۲۰ بشنو زِمن این حدیث و زنهار مگوے
با درد بساز و هیچ درمان مطلب با غم بنشین خُرّم و غمخوار مجوے

Seek not a mate in world—the wizard's den,
Just heed the word I say, and tell no men;
Prepare thyself for pining, seek no balm,
Stay blissful with thy thirst, let no one ken.

VII. 29

224:—Hy.186, Ha.149, Sd.149, BNh.147, Se.96, Sc.111, Ra.55, Pa.76, BNb.166, BMa.31, LN.249, BMd.141, Wbcd.177, Pb.125, Hb.122, BDb.101, Hj.83, BNl.101, Hk.139, BMb.109, BERa.143, BMc.66, Hm.95, Hg.89, Hh.67, Hi.71, HGb.33, Hn.115 Hr.89, BMf.85, Hv.23, Hc.98, Pc.397, Bb.196, Cb.194, RPc.164, Ia.99, Ib.86, BNn.42, Hd.553, ALI.207, Hp.123, Hw.205, A.215, J.118, L.202, BERf.368, BNb.386, Hz.157.

شادی مطلب که حاصلِ عمرد مے ست ۲۲۴ هر ذره زخاکِ کیقبادے و جمے ست
احوالِ جهان و اصلِ این عمر که هست خوابے و خیالے و فریبے و دمے ست

Why seek for pleasures? Life is windy gale,
Each grain of sand has tons of kings in bale;
This solid-seeming world and life we lead
Are fancies, dreams and spells which fade and fail.

VII. 30

401:—Hy.288, Se.143, Pa.124, BMa.128, Wbcd.340, Pb.172, Ba.114, Hb.266, BDb.173, BNl.174, Hl.51, BMc.140, Hm.157, He.104, Hg.188, Hh.332, HGb.77, Hn.162, Hr.154, BMf.125, Hc.140, Bb.307, Cb.302, RPc.211, Ia.171, ALI.353, Hp.193, Hw.321, A.367, W.225, L.306. *Var*: (1) Badi'ud din Turku Sasjari [Awfi]. (2) Afdal [198].

چون شاهدِ روح خانه پرداز شود ۴۰۱ هر چیز باصلِ خویشتن باز شود
این سازِ وجود را چه ابریشم طبع از زخمهٔ روزگار بے ساز شود

When Soul the Seer leaves this mansion, lo!
Then all besides in primal state will go;
Why cloak in silk this body-fiddle-of-life?
The fiddling Time untunes it ever so.

VII. 31

139:—Hy.96, Wa.15, Sa.20, U.84, Sc.235, BNb.191, LN.187, BMd.38, Pb.80, Hb.78, Hj.42, Hk.76, BMb.53, RPa.222, BERa.65, Hh.71, Bb.104, Cb.116, Hd.357, ALI.101, Hw.89, A.126, L.112, BERf.237, Hz.37.

چون دیو و پری و یار و اغیار گذشت ۱۳۹ شادی و غم و محنت و تیمار گذشت
امروز بد انچه میرسد خوشدل باش این نیز چنانکه آمد انگار گذشت

A fiend or nymph, and friend or foe—will pass;
Disease or health, and weal or woe—will pass;
Rejoice in what awaits for thee today—
And even this as cometh so—will pass.

VII. 32

664:—BMb.339, BMf.262, Hc.263, Pc.357, Hp.392, Hw.557, CR.1045.

دنیا گذران ست و ندانی رازش ۶۶۴ نے غایت انجام نه بر آغازش
چون روز تو گشت نو توهم کن سازش کان روز که بگذشت نیابی بازش

As world is passing, and ye can't declare
Whence first it came, and then it goeth where;
When day renews for New Day ye prepare,
The day discharged is neither here nor there.

VII. 33

648:—Hy.437, Ha.156, Sd.156, BNh.154, Se.264, Sc.118, Ra.182, BNb.176, HGa.148, BMd.409, Wbcd.491, Pb.312, Ba.259, Hb.409, BNl.293, BMb.341, Hx.52, BMc.235, Hm.247, Hf.239, Hg.265, HGb.239, Hn.280, Hr.281, BMf.258, Hv.55, Hc.254, Pc.153, Bb.449, Cb.482, RPc.289, Ia.299, Ib.192, Hd.560, ALI.457, Hp.380, Ho.238, Hw.540, A.533, J.336, N.239, L.457, Hz.261.

از نامد ها زرد مکن چهرهٔ خویش ۶۴۸ وز آمده‌ها آب مکن زهرهٔ خویش
بردارِ ز دنیای دنی بهرهٔ خویش زان پیش که دهر برکشد دهرهٔ خویش

Let not the future wear you out with care,
Nor let the present vanquish you or scare;
Extort from evil earth your royal share,
Before the world has packed up all her ware.

VII. 34

640:—Hy.431, Sb.205, Ha.135, Sd.135, BNh.133, Se.258, Sc.286=467, Ra.180, Pa.165, BNb.151, BMa.211, HGa.130, LN.255, BMd.121, Pb.309, Ba.256, Hb.406, BDb.226, Hj.181, BNl.286, BMb.331, RPa.78, BMc.230, Hf.238, HGb.233, Hn.274, Hr.273, Hs.93, BMf.251, Hc.252, Pc.151, Bb.443, BERb.106, RPc.284, Ia.292, Ib.186, Hd.341, ALI.451, Hp.371, Ho.237, Hw.533, A.524, J.335, N.238, W.278, L.451, BERf.344, Hz.99. *Vag*: (1) Rumi [Hv.]. (2) Afdal [273].

از حادثهٔ زمان آئنده مترس ۶۴۰ وزهرچه رسدچونیست پاینده مترس

این یکدمِ نقد را غنیمت میدان از رفته میندیش وزآئنده مترس

To gauge the future events do not wink,
For events good or bad will sooner slink;
But treat as greatest bliss this breath ye breathe,
No future's now in link, nor past to think.

VII. 35

158:—Hy.40, BMb.138, BERa.191, Hl.21, BMc.90, Hh.145, Hi.36, Hc.38, Pc.309 Bb.50, RPc.10, ALI.72, Hp.98, Hw.136, A.70, J.131, W.128, L.55.

Vag: Shaik Ruba'i [Hv.].

درچشمِ محقّقان چه زیبا وچه زشت ۱۵۸ منزلگه عاشقان چه دوزخ چه بهشت

پوشیدن بیدلان چه اطلس چه پلاس زیر سرِ عاشقان چه بالین وچه خشت

The wise one careth not for crude or fine,
A Hell or Heaven may be lover's shrine;
A fearless page may wait in sack or silk,
On brick or pillow lovers may recline.

VII. 36

399:—Hy.223, Ha.32, Sd.32, BNh.32, Sc.24, BNa.136, Ra.106, Sf.54, HGa.29, LN.29+176, BMd.337, Pb.178, Ba.120, Hb.272, Hj.330, RPa.215, He.146, Hg.191, Hh.259, Hc.215, Pc.271, Bb.233, Cb.256, Ia.226, Hd.546, ALI.244, Hp.314, Hw.255, A.299, L.239, BERf.76. *Vag*: Salman Saoji [Text] but not in MS. dated 802 H.

چون رزقِ توآنچه عدل قسمت فرمود ۳۹۹ یك ذرّه نه کم گشت ونخواهد افزود

آسوده زهرچه هست میباید شد آزاده زهرچه هست میباید بود

Now grain by grain thy food is marked for thee,
No less or more did ever He decree;
Remain sedate, with what so e'er *He sends*,
From what so e'er *thou hast*, be ever free.

VII. 37

400:—Si. Remp. 66, Rc.2, Sb.79, BNa.15, BERf.154, Hh.376, Hc.227, Hp.255, Hw.462, CR.927.

چون روزی وعمر بیش وکم نتوان کرد ۴۰۰ خود را به بد و نیك دژم نتوان کرد

کار من و تو چنانکه کار من وتست ازموم بدست خویش هم نتوان کرد

Thy bread and days of life are fixed and doled,
Let things be good or bad, thou should not scold;
Our ways and means adjust our means and ways.
But are not wax which we could try and mould.

VII. 38

442:—BNb.441, Hg.202, Hh.204, Hd.451, Hw.981. Echo: Afdal [Hv.] [222].

دل تنگ مشوکه تا جهان خواهد بود ۴۴۲ ازتو بجهان نام ونشان خواهد بود
تا چرخ اثیر و اختران سیر کند نقد تو خلاصهٔ زمان خواهد بود

Grieve not so long as Sun illumines earth,
Thy name remains, in hearts thou hast a berth;
So long as highest sphere and stars would roll,
Thro' time thy gold retains intrinsic worth.

VII. 39

562:—Hy.328, Se.203, BMa.151, Wbcd.83, Pb.142, Ba.82, Hb.235, RPb.111, BNl.205, Hk.226, BMb.224, Hl.46, BMc.167, Hm.185, Hg.166, Hh.380, HGb.104, Hn.190, Hr.181, BMf.160, Hv.40, Hc.395, Bb.348, Cb.364, RPc.233, Ia.199, ALI.275, Hp.261, Hw.377, A.407, J.249, N.462, W.207, L.346.

Vag: Shaikh Jam [Hv.].

یك نان بدو روز اگرشود حاصل مرد ۵۶۲ وز کوزهٔ بشکسته دم آبی سرد
ماموری دگر کسی چرا باید بود یا خدمت چون خودی چرا باید کرد

The brave that finds a loaf but thrice a week,
And broken jar for water from a creek;
He would not bind himself to any one.
Nor serve a man like himself frail and weak.

VII. 40

1000:—Hy.699, BDa.150, Ha.355, Sd.354, BNh.341, BNd.226, Sc.477, BNa.98, Sf.84, LN.107, Pb.562, Ba.515, Hb.653, Hj.53, Bb.660, Cb.797, Hd.557, Hw.852, A.872, J.576, W.500, L.729, BERf.70=214, Hz.283. *Vag*: Afdal [Hj.].

چندین غم بیهوده مخور شاد بزی ۱۰۰۰ واندر ره بیداد توبا داد بزی
چون آخر کار این جهان نیستی است انگار که نیستی تو آزاد بزی

Don't fret in vain but live in peace and glee,
Be ever just though folk unjust would be;
This world at last, you know, will vanish, hence
Shake off thy body, live for ever free.

VII. 41

505:—Hy.301, Ha.148, Sd.148, BNh.146, Se.161, U.114, Sc.110, Ra.136, BNb.164, HGa.142, BMd.136, Wbcd.444=450, Pb.213, Ba.157, Hb.308, RPb.50, BNl.227, Hk.293, BMb.181, RPa.172, BMc.185, Hm.205, Hg.214, Hh.397, Hi.106, HGb.125, Hn.220, Hr.208, Hs.107, BMf.189, Hv.41, Hc.171, Pc.444, Bb.321, Cb.383, RPc.250, Ia.233, Hd.566, Hp.289, Hw.394, A.380, L.319, Hz.152.

Vag: Faryabi [Rempis 125].

گر یك نفست ز زندگانی گذرد ۵۰۰ مگذار که جز بشادمانی گذرد
زنهار که سرمایهٔ این ملك جهان عمریست چنان کش گذرانی گذرد

This breath in life which comes and goes in turns,
Allow it not unless some bliss it earns;
The realm of bliss depends on days of life,
And these will march in quest of thy concerns.

VII. 42

543:—BERf.184, Hj.259, Hh.262=374, Hr.233, Hc.224, Hd.548, Hp.253, Hw.460.

نیك و بد این جهان فانی گذرد ۳۴۳ و اندوه و نشاط جاودانی گذرد
اَلمِنَّةُ لله که جهانیست چنانکه هر گونه که اورا گذرانی گذرد

The good and bad in earth—will roll away,
The constant grief or mirth—will roll away;
We thank His Grace, He made an easy world,
With girth or with no girth—will roll away.

VII. 43

576:—Hy.402, Ha.125, Sd.125, BNh.124, Se.237, U.107, Sc.87, Ra.155, Pa.152, Rb.36, BNb.129, HGa.120, BMd.106, Wbcd.383, Ba.198, Hb.348, Sg.72, BDb.208, BNl.265, BMb.298, RPa.59, Hx.42, Hl.66, BMc.229, Hg.245, HGb.168, Hn.253, Hr.254, BMf.223, LE.76, Pc.130, Bb.414, Cb.444, RPc.283, Ia.273, Ib.167, Hd.563, ALI.419, Hp.343, Hw.495, A.482, L.421.

ایدوست غم جهان بیهوده مخور ۵۷۶ بیهوده غم جهان فرسوده مخور
چون بود گذشت و نیست نابود پدید خوش باش و غم جهان نا بوده مخور

Don't hanker after world, for all is vain;
And grieve not vainly, for the world's in wane;
The past is past, and future not yet seen,
So stay sedate, for world is naught in plain.

VII. 44

916:—Hy.640, Wbcd.472, Pb.493, Ba.443, Hb.580, BDb.338, BNl.420, BMb.478, RPa.321, BMc.356, Hm.374, Hf.369, Hg.397, HGb.382, Hn.399, Hr.410, BMf.354, Hv.73, Pc.347, Bb.624, Cb.709, Ia.441, Ib.309, Hd.556, ALI.650, Hp.541, Ho.368, Hw.784, A.786, J.485, N.372, W.415, L.666, BNb.500. *Vag*: Afdal [Hx.] [396].

دنیا بمراد رانده گیر آخر چه ۹۱۶ وین نامهٔ عمر خوانده گیر آخر چه
گیرم که بکام دل بماندی صد سال صد سال دگر بمانده گیر آخر چه

Suppose ye sway the world, what do ye score?
And what if words rehearse your praises more?
Suppose ye lived in pleasure hundred years
And hundred more, at last what do ye store?

VII. 45

852:—Hy.594, Sa.74, Sb.173, Ha.119, Sd.119, BNh.118, Sc.86, BNa.121, Ra.248, Sf.86+123, BNb.116, HGa.114, LN.96, BMd.276, Wbcd.247, Pb.444, Ba.394, Hb.531, BNl.392, BMb.436, BMc.332, Hm.348, Hf.332, Hg.362, HGb.326, Hn.372, Hr.387, BMf.334, Pc.370, Bb.592, Cb.659, Ia.418, Ib.290, Hd.142, ALI.598, Hp.508, Ho.331, Hw.726, A.726, J.442, N.334, L.619, BERf.82. Si. Rempis. 235.

Vag: (1) Afdal\ [358]. (2) 'Asjadi Marwi [Rempis 192].

روزیکه زتو گذشته شد یاد مکن ۸۵۲ فردا که نیامده است فریاد مکن
از آمده و گذشته بیداد مکن حالی خوشباش و عمر برباد مکن

Remember not what happened yesterday,
Nor hail the morrow still so far away;
Ye should not fret for future or for past!
But now be calm and do not waste your day.

VII. 46

295:—Hy.213, BDa.47, Ha.79, Sd.79, BNh.78, Se.117, BNd.65, Sc.280, Ra.81, Pa.97, BNb.51, HGa.76, LN.70, Wbcd.342, Ba.22, Hb.175, BDb.130, Hj.227, BNl.130, BMb.152, RPa.163, Hx.49, BERa.195, BMc.108, Hm.122, He.83, Hf.106, Hg.121, Hh.181, Hi.85, HGb.59, Hn.128, Hr.119, LE.60, Hv.29, Pc.263, Bb.213, Cb.224, RPc.181, Ia.128, Ib.108, BNn.45, Hd.358, ALI.229, Hp.157, Ho.106, Hw.246, A.245, J.159, N.105, W.134, L.229, BERf.248, Hz.134. *Vag*: 'Unsuri [Rempis 72].

چون میگذرد عمر چه شیرین و چه تلخ ۲۹۵ پیمانه چو پر شود چه بغداد و چه بلخ

می نوش که بعد از من و تو ماه بسی از سلخ بغره آید از غره بسلخ

As life will pass, what boots this bliss or bane?
When end is near, what care I France or Spain?
Yea taste His word, for after we have lain,
The moon may wax and wane, and wax again.

VII. 55

332:—BERf.186, Hj.258, Hh.264, Hc.217, Cb.353, Hd.488, Hw.367.

Vag: Auhad Kirmani [Hj.].

از آخر عمر اگر کسی یاد کند ۳۳۲ شرمش آید که خانه بنیاد کند

دیدیم بچشم خویش باد ست جهان خاکش بر سر که تکیه بر باد کند

How latter days would end—if one could sound,
Why would he build a house with fence and pound?
The world is wind. If one reclines on wind,
With tons of dust on him, lies underground.

VII. 56

426:—Hy.255, Ha.151, Sd.151, BNh.149, Se.183, Sc.113, Ra.118, BNb.168, HGa.144, BMd.406, BNc.33, Wbcd.234, Pb.191, Ba.138, Hb.290, BNe.17, BDb.162, BNl.163, Hk.211, Ht.17, BMb.276, Hx.44, Hl.59, BMc.209, Hm.227, He.136, Hf.147, Hg.201, Hh.224, Hi.117, HGb.147, Hn.204, Hr.228, BMf.204, LE.66, Hv.46, Hc.229, Pc.334, Bb.266, Cb.276, RPc.268, Ia.237, Hd.574, Hp.316, Ho.147, Hw.288, A.334, J.224, N.146, W.168, L.273.

Vag: (1) Rumi [z]. (2) Himmati Balakhi [z]. (3) Afdal [212]. (4) Anwari, (5) Khaqani. (6) 'Azizud Din Tughrani, [Rempis 115].

در دهر هر آنکه نیم نانے دارد ۴۲۶ واندر خورِ خویش آشیانے دارد

نه خادمِ کس بود نه مخدومِ کسے گو شاد بزی که خوش جهانے دارد

The man who has in world a loaf of bread,
And cosy cote enough to rest his head,
Who needs no servant, careth none to serve,—
A happy soul the world hath ever bred.

VII. 57

524:—Hh.307, Hw.996.

منعم که کباب می خورد میگذرد ۵۲۴ وربادهٔ ناب می خورد میگذرد

درویش بکاسهٔ گدائی نان را تر کرده بآب می خورد می گذرد

The rich regale on wine and meat and fare,
Or drink the purest claret sweet and fare;
The friars in their pans with crumbs of bread,
Well-sopped in water, have a treat and fare.

VII. 58

546:—Hf.188, Hh.357, Hc.139 v 221, Hp.227, Ho.187, Hw.449, J.274, N.187, W.202, CR.995.

Vag: Firdawsi [Z].

هان تا ننهی برتنِ خود غصه و درد ٥٤٦ تا جمع کنی سیمِ سفید و زرِ زرد
زان پیش که گردد نفسِ گرم تو سرد بادوست بخور که دشمنت خواهد خورد

Ah! saddle not thyself with grief and care,
To pile up golden cups and silverware;
So ere thy breath is cold and cause a scare,
Partake with friends on what thy foes would fare.

VII. 59

566:—Hy.396, Sb.72, BNj.43, BMb.288, Hl.68, BMc.52, Hi.140, Pc.57, Bb.408, Cb.439, RPc.44, ALI.401=½412, Hw.489, A.476, L.415, BERf.152.

از چرخ بکام سر برافراشته گیر ٥٦٦ وز عمر تمام بهره برداشته گیر
ازگنج وگهر هرچه مرادِ دل تست برداشته گیر و باز بگذاشته گیر

Ah! save thy head from grinding wheel of Time,
And let thy life attain its end sublime;
Yea! fill thy heart with gems from precious stores,
And profit by them, leave the rest in slime.

VII. 60

574:—Hy.401, Se.236, U.124, Sc.94, Pa.151, Rb.35, BNb.145, MA.226, Wbcd.115, Pb.260, Ba.207, Hb.357, BDb.212, BNl.262, BMb.296, He.207, HGb.165, Hr.252, Hs.41, Hv.51, Hc.240, Pc.122, Bb.413, Cb.433, Ia.270, Ib.165, Hd.352, ALI.418, Hw.493, A.481, J.291, W.243, L.420=1046.

Vag: (1) Aqa Malik, Shahi [A.K.]. (2) Akifi [H.I.].

ایدل همه اسبابِ جهان خواسته گیر ٥٧٤ باغِ طربت بسبزه آراسته گیر
وانگاه برآن سبزه شبے چون شبنم بنشسته و با مداد بر خواسته گیر

O mind! prepare this world with thy desire,
And lay thy gardens, and with lawns attire;
Then linger on those lawns as dew in night,
And vanish at the dawn, when I retire.

VII. 61

575:—Hy.398, Ha.130, Sd.130, BNh.129, Se.235, U.122, Sc.93, Ra.154, BNb.144, HGa.125, BMd.114, Pb.251, Ba.197, Hb.347, Sg.80, BDb.207, RPb.6, RPa.73, Hl.65, He.208, Hg.244, Hn.252, Hs.90, BMf.199, Pc.97, Bb.410, Cb.412, Hd.353, Hp.341, Ho.198, Hw.472, A.478, N.199, L.417=1193.

Vag: (1) Shahi. (2) 'Akafi [Z.].

ایدل همه اسبابِ جهان ساخته گیر ٥٧٥ وین خانه پر از نعمت پرداخته گیر
خوش باش درین نشیمن کون و فساد روزے دوسه بنشسته و برخواسته گیر

O heart! have done with silver, gold and brass;
And in your self you choicest gems amass.
Be cheerful in this place of Births and Deaths,
Await a day or two and then you pass.

VII. 62

586:—Hy.378, Sb.63, Se.226, BMa.189, Wbcd.377, Pb.268, Ba.215, Hb.365, BDb.201, BNl.252, BMb.300, Hl.62, BMc.221, Hm.239, He.221, Hf.207, HGb.159, Hn.244, Hr.240, BMf.219, Pc.283, Bb.389, Cb.424, Ia.255, Ib.153, ALI.396, Hp.326, Ho.206, Hw.477, A.457, J.299, N.207, W.249, L.398, BERf.143.

چون نیست ترا جز آنکه دادند قرار ٥٨٦ چندین زپی مراد دل رنجه مدار

هان تا ننهی بر دل خود چندین بار بگذشتن وبگذاشتن ست آخر کار

You cannot claim except your share, and so
You need not crave for more and wail in woe;
Beware you do not load your heart with grief,
For in the end you have to leave and go.

VII. 63

590:—BNi.17, Rb.42, Wbcd.114, Pb.276, Ba.223, Hb.373, BNl.261, Hl.67, BMc.226, HGb.164, Hn.249, Hr.251, BMf.232, Cb.443, RPc.281, Ia.269, Ib.164, ALI.416, Hw.491, CR.1024.

دنیا همه سر بسر ترا خواسته گیر ٥٩٠ صد گنج بگوهر و زر آراسته گیر

وانگاه بروی آن چودر صحرا برف روزی دو سه بنشته وبرخاسته گیر

Suppose the world has brought you all her grace,
And then you deck your stores with pearl and lace,
And then on top of them, as rime on sands,
You stay a while, and go without a trace.

VII. 64

596:—Hy.394, Pa.154, Wbcd.381, Pb.278, Ba.226, Hb.375, BNe.19, BNl.263, BMb.295, Hx.43, Hl.69, BMc.228, HGb.167, Hn.251, BMf.231, Hv.50, Pc.429, Bb.406, RPc.282, ALI.400, Hp.340, Hw.494, A.474, L.413.

Vag: (1) Hafiz [Lucknow]. (2) Kamal Isma'il [Ms. d|991 H.].

کار همه عالم بمرادت شده گیر ٥٩٦ وین عمر برفته واجل آمده گیر

گفتی بمراد خویش دستے نزنم خود نتوانی وگر توانی زده گیر

Suppose the world is working your dictates,
At close of life, Death only on you waits;
You say you won't obtain your heart's desire,
You can't, for none obtains who only prates.

VII. 65

656:—Hy.447, Sa.107, BDa.101, Sb.56, Ha.137, Sd.137, BNh.135, BNd.136, Sc.100, BNa.148, Ra.183, Sf.91, BNb.154=172, HGa.131, LN.164, BMd.265, Wbcd.499, Pb.315, Ba.262, Hb.412, Hj.170, Hf.240, Pc.221, Bb.459, Cb.490, Ia.301, Hd.62, ALI.468, Hp.382, Ho.239, Hw.551, A.544, J.337, N.240, W.280, L.468.

Vag: Afdal [286].

پندے دهمت اگر بمن داری گوش ٦٥٦ از بهر خدا جامهٔ تزویر مپوش

عقبی همه روزه است ودنیا یکدم از بهر دمے ملك ابدرا مفروش

A word I speak, and take it if ye care:
"That garb of pious show ye cease to wear;
The Lord's Eternal, world's a passing breath,
Sell not Eternal for a puff of air!"

VII. 66

654:—Hy.439, Se.261, Pb.314, Ba.261, Hb.411, BDb.230, BNl.289, BMc.232, Hg.267, HGb.235, Hn.276, Hr.276, BMf.255, Hc.261, Bb.451, Cb.478, BERb.109, RPc.286, Ia.294, Ib.188, ALI.454, Hp.376, Hw.542, A.535, L.459.

بگذار دلا وسوسهٔ عقل و معاش ۶۵۴ از هستیٔ خویشتن بر چون او باش
در بزم قلندرانِ معنی بنشین آزاده شو و شراب نوش و خوش باش

Away with fancies of scholastic arts,
And part, for Master's sake, with all your parts;
Abide among the group of mystic souls,
Be free and cherish love in heart of hearts.

VII. 67

692:—BNb.414, Hd.61, Hw.584. *Var*: Afdal [298].

ای عمرِ عزیز داده برباد بجهل ۶۹۲ وز بی‌خبری کارِ اجل داشته سهل
اسباب دو صد ساله سگالنده ز پیش نا یافته از زمانه یك ساعت مهل

In folly he has spent his life in whole,
And handed, unawares, to death his soul;
With means enough for some two hundred years
A wink of rest from Time he never stole.

VII. 68

919:—Hy.635, Sc.255, LN.226, BMd.198, Pb.498, Ba.448, Hb.585, RPa.249, Bb.621, Cb.705, Hd.485, ALI.645, Hw.779, A.781, J.478, L.661, Hz.218.

غرّه چه شوی بمسکن و کاشانه ۹۱۹ بر عمر که هست حاصلش افسانه
همخوابهٔ بادی و توا فروزی شمع بر رهگذرِ سیل چه سازی خانه

Why pride on spacious halls and castles so,
When life is but a passing phantom show?
Ye light your taper while ye rest on winds!
And build your castles on the torrent flow!

VII. 69

933:—TK.7, Hy.731, Ka.5, Sb.139, Ha.154, Sd.154, BNh.152, Sc.116, Ra.283, BNb.171, HGa.146, BMd.407, Wbcd.291, BDb.374, Hl.78, BMc.54, Hn.457, BMf.418, Hc.381, Pc.101, Bb.687, Cb.776, RPc.24, Ia.512, Hd.542, ALI.717, Hp.618, Hw.891, A.906, J.572, L.763, Hz.259. *Var*: Najmud Din Kubra [Hx.]. Shah 'Alam [Rempis 210].

آن مایه ز دنیا که خوری یا پوشی ۹۳۳ معذوری اگر در طلبش می کوشی
باقی همه رایگان نیرزد هُشدار تا عمرِ گرانمایه بدان نفروشی

To seek and fetch what just you eat and wear,
Though not essential, may be thought as fair;
The rest is trash and needless, hence beware
You sell no life's assets to buy despair.

VII. 70

885:—Hy.613, Wbcd.466, BDb.328, BNl.401, Hl.88, BMc.341, Hm.357, HGb.335, Hn.381, Hr.401, BMf.342, Bb.607, Cb.678, Ia.430, Ib.302, Hd.545, ALI.622, Hp.530, Hw.754, A.757, W.403, L.638.

گر با خردی توحرص را بنده مشو ۸۸۵ در پای طمع خوار و سرافگنده مشو
چون آتش تیز باش و چون آب روان چون خاک بهر باد پراگنده مشو

Why should you be a slave of Greed, for sale
Or permit lust to kick you pan and pail?
Set heart ablaze, and sing a flowing song,
And be not lost as dust in wind and gale.

VII. 71

943:—Hy.682, BDa.144, Sb.283, Ha.360, Sd.359, BNh.345, BNd.220, Sc.410, BNa.13, LN.109, BMd.448, Pb.569, Ba.522, Hb.660, BNj.51, Hj.97, Hf.393, Hg.428, Pc.32, Bb.675, Cb.788, Hd.75, ALI.691, Ho.392, Hw.829, A.853, J.510, N.397, W.439, L.710, BERf.219, Hz.285. *Var*: Afdal [459].

از مطبخ دنیا توهمه دود خوری ۹۴۳ تا چند غم بوده و نابود خوری
دنیا که بر اهل دین زیانیست عظیم گر ترک زیان کنی همه سود خوری

The world's a kitchen, blinds your eyes with smoke,
Its cinders burn you when you try to poke;
These worldly cares are greatest bane to faith;
Shun bane, and gain your bliss in single stroke.

VII. 72

989:—Hy.723, U.143, BNd.258, BMd.135, Wbcd.488, BDb.362, Hj.290, Hf.413, Hn.454, Hs.106, BMf.409, Pc.242, Bb.681, Cb.771, Hd.362, ALI.710, Ho.412, Hw.879, A.898, J.529, N.417, W.456, L.755, BERf.291, Hz.151.

تا در هوس لعل لب و جام مئی ۹۸۹ تا در پی آزار دف و چنگ و نئی
این ها همه جشوست خدا می داند تا ترک تعلق نکنی هیچ نئی

How long we long and dwell on Fairest Fair,
With organs, bands and music peal in air?
Lord knoweth hearts and careth not for tricks,
First tear the Self, perchance He then may care.

VII. 73

985:—BNb.492, Pb.554, Ba.507, Hb.645, Hd.414, Hw.887, N.378.
Var: (1) Afdal [Hj.] [R.S.]. (2) Abu Sa'id [415].

تا ترک علایق و عوایق نه کنی ۹۸۵ یک سجدهٔ لایق و موافق نکنی
بالله که ز دام لات وعزا نرهی تا ترک خود و جمله خلایق نکنی

Unless your mind recedes from friends and foes,
Your prayers are rejected—for He knows;
You cannot flee from doubts and phantasies,
Until you shun your Self and worldly shows.

VII. 74

599:—Hy.395, BDa.86, BNd.266, Ra.153, BNb.20, Pb.250, Ba.197, Hb.346, Hj.236, Pc.43, Bb.407, Cb.349, Hd.415, ALI.411, Hw.498, A.475, W.256, L.414, BERf.206. *Vag*: Afdal [Hj.].

مردانه درآ ز خویش و پیوند ببر ۵۹۹ خود را تو ز بند زن و فرزند ببر

هر چیز که هست سدّ راه است ترا با بند چگونه رهروی بند ببر

Be brave and tear asunder kin and clan
Aloof from wife and sons, you stand a man!
For all these bonds would hinder you in march,
First break your bonds, and then you march in van.

VII. 75

239:—Hy.63, Ha.103, Sd.103, BNh.102, Sc.76, Ra.58, BNb.91, HGa.97, LN.119, BMd.391, Wbcd.335, Pb.133, Hb.130, BNj.24, Hj.40, RPa.142, He.54, Hf.90, Hh.78, Hr.223, Hs.138, Hc.394, Pc.442, Bb.71, Cb.98, BERb.14, Ia.54, BNn.38, Hd.58, ALI.69, Hp.147, Ho.90, Hw.64, A.94, J.104, N.89, W.91, L.79, BERf.223.

Vag: (1) Najib-ud Din, Jarfadqani [Hv.]. (2) 'Abdullah Ansari [Z.]. (3) Rumi [Z.].

گر از پی شهوت و هوا خواهی رفت ۲۳۹ از من خبرت که بے نوا خواهی رفت

بنگر چه کسی و از کجا آمدهٔ می دان که چه میکنی کجا خواهی رفت

If you would pamper flesh and play a rake,
You go a pauper. Hear for goodness' sake:
See who you are, and from which planes you hail,
Know what you do, and where your deeds would take.

VII. 76

991:—BNb.448, Wbcd.204, Hd.445, Hw.884. *Vag*: Afdal [Hv.].

تا کے پی اسباب تنعّم گردی ۹۹۱ تا چند تو در سرای مردُم گردی

زین دائرهٔ وجود بیرون نه روی زین دائره گر برون روی گُم گردی

For chasing pleasures continents you crossed,
From town to town and door to door you tossed;
But still you never stepped beyond your "Self".
And when you do—of course you will be lost.

VII. 77

984:—Hy.680, Bb.648, Hw.833, A.851, W.496, L.708. *Vag*: K.I. [1010 H.]

پیوسته ز بهر شهوت نفسانی ۹۸۴ این جان شریف را همی رنجانی

آگاه نئی که آفت جان تواند آنها که تو در آرزوی ایشانی

To satiate your carnal appetite
Why cast your noble life in sordid plight?
Ah! know ye not the pests of precious life,
These very baits at which ye grab and bite?

VII. 78

552:—Hy.316, Se.174, BNd.106, Pa.142, Rb.30, Wbcd.230, Pb.243, Ba.189, Hb.339, BNl.241, Hk.278, BMb.263, BMc.202, Hm.219, He.174, Hg.240, Hi.114, HGb.140, Hn.235, BMf.104, LE.67, Hc.184, Bb.336, Cb.402, BERb.80, RPc.263, ALI.318, Hp.241, Hw.413, A.395, L.334.

Vag: Md. Amin Kashi [Hv.].

هر لذّت و راحتیکه خلّاق نهاد ۵۵۲ از بهرِ مجرّدانِ آفاق نهاد
هر کس که به طاق منقلب گشته بخفت آسایش خود ببرد و بر طاق نهاد

The tranquil bliss which He in store has kept
Is meant for bach'lors who have singly slept.
The man who split in twain from singleness
Has lost his peace, and all his life has wept.

VII. 79

855:—Hy.572, Wbcd.459, Pb.445, Ba.395, Hb.532, BDb.313, BNl.381, BMb.448, BMc.320, Hm.334, Hf.333, HGb.195, Hr.375, BMf.319, Hv.66, Pc.398, Bb.575, Cb.638, Ia.403, Ib.278, ALI.580, Hp.496, Ho.332, Hw.702, A.703, J.443, N.335, W.374, L.596.

شرمت ناید ازین تباهی کردن ۸۵۵ زین ترکِ اوامر و نواهی کردن
گیرم که سراسر این جهان ملکِ تو شد جز آنکه رها کنی چه خواهی کردن

Such wrecks you wrought and fie! you bear no shame
For failing duties, playing forbid game!
Suppose the world and all its wealth your own,
You have to quit it all, aye all the same!

VII. 80

269:—Hy.206, Se.110, Pa.91, BMa.93, Wbcd.353, Ba.1, Hb.159, BDb.122, BNl.122, BMb.136, BERa.186, BMc.102, Hm.116, He.46, Hf.59, Hg.111, HGb.53, Hn.125, Hr.107, BMf.64, Pc.515, Bb.216, Cb.217, RPc.176, Ia.122, Ib.103, ALI.226, Hp.141, Ho.59, Hw.225, A.235, J.68, N.58, W.61, L.222.

نفست بسگِ خانه همی ماند راست ۲۶۹ جز بانگ میان تهی از وهیچ نخاست
روبه صفتست و خوابِ خرگوش دهد آشوبِ پلنگ دارد و گرگ دغاست

Our lust, like house-dog, stands with bristling hair,
It barks, and whines, and snarls, at empty air;
It tricks us like a fox, and dreams as hare,
And tears us like a wolf, and hugs as bear.

VII. 81

607:—Hy.424, Ha.367, Sd.366, Sc.490, LN.175, Bb.436, Cb.461, Hd.471, ALI.443, Hw.521, A.514, L.444.

افسوس ازین سگ بچهٔ پُرتگ و تاز ۶۰۷ کو در رفتن بباد بودے همراز
از بسکه دلش به استخوان مایل بود شد عاقبتش نصیب دندان گراز

Alas! this cur it barked and raised uproar,
In running fast with winds a likeness bore;
But since it longed for chewing beastly bones,
It fared at last we see with tusks of boar.

VII. 82

382:—Hy.250, Sb.60, Ha.117, Sd.117, BNh.116, Sc.337, Ra.103, Sf.94, BNb.115, HGa.111, Pb.171, Ba.113, Hb.265, BERa.228, Hf.133, Hh.297, Bb.261, Cb.271, Ia.219, Hd.552, ALI.272, Hp.311, Ho.133, Hw.283, A.250=329, J.203, N.132, W.158, L.268.

تا چند اسیرِ رنگ و بوخواهی شد ۳۸۲ چندازپیِ هرزشت ونکوخواهی شد
گرچشمهٔ زهری واگر آبِ حیات آخر بدلِ خاك فرو خواهی شد

How long with pomp and pleasures ye should race?—
For good or bad in world will both efface.
And whether brackish brook, or meady lake,
In dust ye dry at end and leave no trace.

VII. 83

31:—Hy.2, Sa.102, Sb.226, Se.3, U.238, BNd.7, BNa.208, Ra.1, BMd.218, Wbcd.3, Pb.12, Hb.12, Sg.117, BNe.4, BDb.6, BNl.6, Hk.4, Hu.27, BERa.4, BMc.4, Hm.5, Hf.12, Hg.8, Hi.4, Hn.5, Hs.118, BMf.2, LE.3, Hv.2, Bb.2, Cb.2, BERb.2, RPc.5, Ia.8, Hp.12, Ho.12, Hw.2, A.7, J.12, N.12, W.11, L.2, Hz.115.

15 (a):—BDa.3, BNd.3, BERf.286, Sf.21, BMa.7, LN.80, Hj.107, Hu.8, RPa.110, Hc.10, Hd.68, CR.780. Var. 31. *Par.* 'Attar [M.N.]. *Vag*: Afdal [11].

گر می نخوری طعنه مزن مستان را ۳۱ ور دست دهد توبه بکن یزدان را
تو فخر بدین کنی که من می نخورم صد کار کنی که می غلام ست آنرا

Tho' wine ye eschew, mystics ye malign,
Repent for judging, pray for grace divine;
For pride of abstinence in you begets
A thousand vipers fouler far than wine.

VII. 84

110:—Hh.143, Hc.386, Hp.96, Hw.959.

بر هرچه رسی نظر نکو کن که نکوست ۱۱۰ کو ساخته و خواستهٔ حضرتِ اوست
بر بی‌سر و سامانیِ ما عیب مکن شاید که مرا دوست چنین دارد دوست

See well what e'er ye see, and good ye take,
For all that goes is His desire and make;
And taunt me not for utter want of means,
Perhaps the Friend would like me for that sake.

VII. 85

1041:—Se.333, Hd.72, Hw.867.

Vag: (1) Afdal [Hj.] [470], (2) Pahlwan Mahmud Qattati [R.S.].

گر در نظرِ خویش حقیری مردی ۱۰۴۱ گر بر سرِ خویشتن امیری مردی
مردی نه بود لگد بر افتاده زدن گر دستِ یکی فتاده گیری مردی

Feel thyself as His humble slave, *a Man,*
And quell thy beastly lusts be brave, *a Man;*
Then do not spurn the fallen like a fiend,
But help a fallen soul, behave *a Man.*

VII. 86

15:—BDa.4, BNd.4, Hw.936, J.16, CR.779.

تا بتوانی رنجه مگردان کس را ۱۵ برآتشِ خشمِ خویش منشان کس را
گر راحتِ جاودان طمع میداری میرنج همیشه و مرنجان کس را

Be smooth—that of thy manners none complain,
And for thy anger none should burn in vain;
And if thou long to share eternal bliss,
Then pine at heart, to others cause no pain.

VII. 87

845:—BNb.456, RPa.317, Pc.346, Hd.69, Hw.736. *Var*: **Afdal** [354].

در ظُلم بقولِ هیچکس کار مکن ۸۴۵ با خُلق بزی بخَلق آزار مکن
فردا گوئی که من نکردم از خود این عذرِ تو نشنوند زنهار مکن

Leap not in dark for aught a wight would say,
Be kind and injure none awhile you play;
Tomorrow though ye plead no harm ye meant,
But none will heed so heed ye now to-day.

VII. 88

1045:—Hy.734, Wbcd.489, Pb.595, Ba.553, Hb.690, BDb.377, BNl.478, BMb.544, Hl.80, BMc.55, Hm.432, Hf.432, Hn.460, Hr.480, BMf.421, Hc.382, Pc.594, Bb.690, Cb.779, RPc.25, Ia.514, Ib.367, ALI.720, Hp.606, Ho.431, Hw.913, A.909, J.553, N.446, W.477, L.766.

گر شادیِ خویشتن در آن میدانی ۱۰۴۵ کاسوده دلے را بغمے بنشانی
در ماتمِ عقلِ خویش بنشین همه عمر میدار مصیبت که عجب نادانی

If you enjoy, as you now seem to own,
To tease a tranquil heart and make it groan,
Bemoan then all your life for loss of wits,
And reap the grief for folly you had sown.

VII. 89

1040:—BNb.377, Hd.71, Hw.904. Afdal [466].

گر با تو فلك بدی سگالد چه کنی ۱۰۴۰ ور سوختهٔ از تو بنالد چه کنی
ور غمزدهٔ شبے بانگشتِ دعا اقبالِ ترا گوش بمالد چه کنی

Your victim when for help on Him would call,
Then time will overturn you once for all;
And if some night a poor afflicted soul
Would cry and curse you, helpless you will fall.

VII. 90

32:—Se.5, BMa.2, Wbcd.309, Pb.13, Hb.13, BDb.8, BNl.8, Hk.12, BMb.4, BERa.10, Hm.7, Hg.9, Hi.7, Hn.9, Hr.5, BMf.4, Hv.3, Hc.2, Cb.5, RPc.49, Ia.6, Ib.6, ALI.15, Hp.6, Hw.16, A.8, L.3.

مرد آن نبود که خلق خوارند اورا ۳۲ وز بیم بدی نیك شمارند او را
رندی که نمود روی دستی بکرم رندان همه شب دست برآرند اورا

I count him not a man, if people hate
And fear him, though for murders call him great;
A toper who extends a helping hand,
On him with blessing palms the topers wait.

VII. 91

96:—Hy.72, Hm.72, Bb.80, ALI.144, Hw.150, A.103, J.137, W.127, L.88.

با دشمن و دوست فعل نیکو نیکوست ۹۶ بد کے کند آنکه نیکیش عادت وخوست
بادوست چو بد کنی شود دشمن تو با دشمن اگر نیك کنی گردد دوست

Be kind, and friend or foe you should not mind,
A kindly heart will never be unkind;
Ill-treat your friend, and he will turn a fiend,
And love your foe, in him a friend you find.

VII. 92

366:—Hy.357, Hi.132, Bb.286, ALI.295, Hw.432, L.375.

Var: (1) Hafiz [MS. dated 1055 H.]. (2) 'Imad Faqih [Hv.].

با مردم نیك بد نمی‌باید بود ۳۶۶ در بادیه دیو و دد نمی‌باید بود
مفتون معاش خود نمی باید بود مغرور بفضل خود نمی‌باید بود

One should with honest people well behave,
But should not walk with beasts to seek their cave;
From tricks of trade our conscience we should save,
With bloated bounty never play a knave.

VII. 93

411:—Hy.283, BNf.10, Se.136, BMa.145, Wbcd.49, Ba.125, Hb.278, BDb.169, BNl.170, Hk.295, BMb.183, Hl.50, BMc.136, Hm.153, He.103, Hg.196, Hh.330, Hi.103, HGb.73, Hn.158, Hr.150, Hs.167, BMf.115, LE.72, Hv.33, Hc.136, Pc.292, Bb.302, Cb.252, BERb.71, RPc.207, Ia.167, Ib.138, ALI.347, Hp.188, Hw.316, A.362, L.301.

Var: (1) Shah Sanjan [A.K.] [R.S.]. (2) Saifud Din Bakharzi [Hx.]. (3) Afdal [205].

خواهی که ترا رتبت اسرار رسد ۴۱۱ مپسند که کس را ز تو آزار رسد
از مرگ میندیش وغم رزق مخور کین هر دو بوقت خویش ناچار رسد

If ye would qualify for mystic truth,
Then keep an open heart and full of ruth;
And never think of death, nor pine for food,
For both will come and meet in time forsooth.

VII. 94

1007:– Hy.706, Sc.721, Sf.110, BMd.245, Wbcd.205, Pb.565, Ba.518, Hb.656, Hj.36=175, HGb.346, Bb.666, Cb.800, Hd·64, Hw.902, A.880, J.574, W.498, L.737, BNb.497, BERf.339.

خواهی که پسندیدهٔ ایام شوی ۱۰۰۷ مقبول قبول خاصه و عام شوی
اندر حق مومن و جهود و ترسا بد گوی مباش تا نکونام شوی

If you desire to have the best of time,
And that your word be heard through all the clime,
Then slander none, see Lord in every soul,
And sing his Name, acquire a name sublime.

VII. 95

931:—Hf.394, Ho.393, Hw.919, J.511, N.398, W.440, CR.1133.

آزار دل خلق بخویم شبے ۹۳۱ تا بر نکشند ربّی نیم شبے
بر مال و جمال خویشتن تکیه مکن کانرا به شبے برند واین را به شبے

No harm to creatures we can plan or think,
With midnight call on God, the evils sink;
How could we here rely on youth or wealth?
For both are stolen ere we nod or wink.

VII. 96

368:—Hy.342, LN.151, Pb.164, Ba.106, Hb.258, RPa.158, Bb.361, Cb.312 ALI.365, Hw.335, A.421, L.360. *Var*: Afdal [Hv.] [175].

بد خواه کسان هیچ بمقصد نرسد ۳۶۸ یك بد نکند تا بخودش صد نرسد
من نیك تو خواهم و تو خواهی بدِ من تو نیك نه بینی و بمن بد نرسد

An evil man his wish will not attain
He gets for one a hundred blows in chain;
I wish you well, but you are planning harm,
No evil comes to me, no good you gain.

VII. 97

280:—Hy.39, BERa.151, Hl.20, BMc.89, Hi.35, LE.48, Bb.49, RPc.9, ALI.61, Hw.135, A.69, L.54.

هر گه که غمی ملازم دل شودت ۲۸۰ یا قصّهٔ کار خویش مشکل شودت
حال دل دیگرے بیاید پرسید تا خوشدلی تمام حاصل شودت

When grief unceasing hovers on your mind,
Or all affairs to ruin have inclined,
You should release from distress other hearts,
For thereby surely you will solace find.

VII. 98

481:—BNb.378, Hh.201, Hd.60, Hw.978. Afdal [243].

عمر تو فزون بود اگر از پانصد ۴۸۱ افسانه شوی عاقبت از روی خرد
بارے چو فسانه میشوی ای بخرد افسانهٔ نیك شو نه افسانهٔ بد

If you would live a thousand winters hale,
At last your name in legends they retail;
Since after all your story has to end,
Make it a comely not a tragic tale.

VII. 99

1032:—Hy.688, Ha.145, Sd.145, BNh.143, U.147, Sc.107, Ra.313, Pa.198, BNb.161, HGa.140, BMd.140=403, Wbcd.477, Pb.582, Ba.536, Hb.674, BNl.448, BMb.515, RPa.170, BMc.383, Hg.432, HGb.365, Hn.427, Hr.455, BMf.389, Hv.74, Bb.654, Cb.791, Ia.483, Ib.341, Hp.581, Hw.839, A.860, J.542, N.434, W.469, L.717, Hz.156=255.

زنهار کنون که میتوانی بارے ۱۰۳۲ بردار ز خاطرِ عزیزان بارے
کین عالمِ بی وفا نماند بکسی از دست تو هم برون رود یکبارے

Now that ye have resources at your call,
Relieve your friends from burdens great or small;
How can ye hold for long this faithless World?
She slips away from hand, and—once for all.

VII. 100

223:—Hy.127, Hj.141, Hh.74, Pc.388, Bb.135, Cb.133, ALI.137, Hw.116, A.136, J.143, W.122, L.142, BERf.262. *Var*: K.I. [Rempis 50].

سیم ار چه نه مایهٔ خردمندان ست ۲۲۳ بی سیما نرا باغ جهان زندان ست
از دست تهی بنفشه سر بر زانوست بر کیسهٔ زر دهانِ گل خندان ست

Though gold is not the ware which wisdom stocks,
Yet paupers in this park are chained in docks;
The grass, with empty hands, would drop and swoon,
The rose, with golden purse, at wenches mocks.

VII. 101

778:—CALc.383, Hr.357, Ia.386, Ib.266, Hp.470, Hw.669.
'Attar [M.N.].

گل گفت که دست زر فشان آوردم ۷۷۸ خندان خندان سر بجهان آوردم
بند از سر کیسه بر گرفتم رفتم هر نقد که بود درمیان آوردم

Said Rose "With hands out-stretched I shower gold,
And as I smile a smiling world behold;
I loosened all my purse from band and fold
And gathered seed of bliss which now I hold."

VII. 102

144:—BNd.229, BERf.260, Hj.138, Hh.76, Pc.285, Hd.86, Hw.950, CR.833.
Vag: Nizami Ganjavi [R.S.].

چون نیست امید عمرم از شام بچاشت ۱۰۳ باری همه تخم نیکوئی باید کاشت
چون عالم را به کس نخواهند گذاشت باید دل دوستان نگه باید داشت

We sleep at night but may not hope to wake
Hence we should sow but good for Goodness sake.
As world is not a ready cash at call,
Let friends enjoy the comforts we can make.

VII. 103

1043:—Hy.715, Hf.430, BMf.406, Bb.670, Cb.765 Hd.67, ALI.701, Ho.429, Hw.873, A.890, J.551, N.444, W.476, L.747.
Vag: (1) 'Alaud Din Sam'anani [A.K.] [M.F.]. (2) Abu Sa'id [Z].

گر روی زمین بجمله آباد کنی ۱۰۳ چندان نبود که خاطرے شاد کنی
گر بنده کنی بلطف آزادے را بهتر که هزار بنده آزاد کنی

Tho' Poles you colonize, the snowy part,
'Tis less by far than that you please a heart;
To bind in love some mystic who is free,
Is more than freeing thousand slaves apart.

VII. 104

624:—Hy.425, Wbcd.119, Pb.300, Ba.247, Hb.397, BNl.272, BMb.311, Hl.73, Hf.227, Hn.262, Hr.363, BMf.245, Bb.437, Cb.466, BERb.102, Ia.282, Ib.176, Hp.357, Ho.226, Hw.522, A.515, J.323, N.227, W.266, L.445.

رفتند و ز رفتگان یکے نامد باز ۶۲۳ تا با تو بگوید از پس پردهٔ راز
کارت ز نیاز میکشاید نه نماز بازیچه بود نماز بے صدق و نیاز

They march, but none returneth from the race,
To tell if he had seen unveiled the Face;
By love, and not by deeds we gain His grace,
For loveless prayers are but circus plays.

VII. 105

39:—Hy.33, Se.12, Pa.8, BMa.20, Wbcd.314, Pb.16, Hb.16, BDb.15, BNl.15, Hk.22, Hu.11, BMb.10, BERa.23, Hl.3, Hm.14, Hf.15, Hg.11, Hi.29, Hn.20, Hr.15, BMf.13, LE.12, Hc.11, BERb.11, RPc.79, Ia.15, Ib 12, ALI.27, Hp.18, Ho.15, Hw.30, A.40, J.23, N.15, W.18, L.36.

در راه نیاز هردلی را دریاب ۳۹ در کوی حضور مقبلی را دریاب
صد کعبهٔ آب و گل بیکدل نرسد کعبه چه روی برو دلی را دریاب

Be meek, that saintly hearts may accept thee,
And serve His presence, by Him chosen be;
One quickened heart excels a hundred shrines,
Why seekest shrines? In heart abideth He.

VII. 106

1047:—Pb.594, Ba.552, Hb.689, Hd.63, Hw.863. *Var*: Afdal [Hj.] [495].

گر گبر و جهود و گر مسلمان باشی ۱۰۴۷ از خود بگذر تا همه تن جان باشی
در هر ره کیش راست باشی چون تیر ورنه چو کمان لایق قربان باشی

If Christian, Moslem or a Jew you be,
You live in whole when from your "Self" you flee;
Ply your own path as arrow, reach Him straight,
These crooked bows are bowstringed, here you see.

VII. 107

*

291:—Ha.264, Sd.264, BNh.271, Sc.311, BNa.1, BNb.277, HGa.253, LN.133, BMd.297, Ba.18, Hb.171, BDb.126, Hj.105, BNl.127, He.79, Hf.103, Hg.118, Hi.82, Pc.144, Cb.220, Hd.266, ALI.227, Ho.103, Hw.243, A.242, J.156, N.102, W.132, CR.882, BERf.284. *Var*: Sadrud Din Khujandi [Awfi].

ازفضل عنان مپیچ و در ساغر پیچ ۲۹۱ از خلد و سقر بگذر و در کوثر پیچ
دستازِ قصب بباده بفروش مترس کم کن قصبی پس ظرفی بر سر پیچ

From coming grace you should not turn your face,
But flee from Hell or Heav'n to Master's grace;
Yea sell your haughty head for Master's feet,
And do not trick or boast and march in lace.

VII. 108

962:—BNb.389, Hd.54, Hw.871.

(1) Afdal [Hj.] [424]. (2) Abu Sa'id [436].

ای دل ز شرابِ جهل مستی تا کے ۹۶۲ وی نیست شونده لافِ هستی تا کے
ای غرقه زبحر غفلت ار ابرنهٔ تردامنی و هوا پرستی تا کے

How long you rave in ignorance? O mind!
Unborn you vanish, leaving pride behind;
With misty shroud are drowned in darkest deep,
Thus soaked in lust, in vanities you wind.

VII. 109

462:—Hy.233, Pa.105, BMa.175, Pb.201, Ba.145, Hb.296, BDb.131, BNl.131, Hk.300, BMb.188, BMc.109, Hm.123, He.146, Hf.159, Hh.313, Hi.90, HGb.60, Hn.129, BMf.99, Hc.222, Pc.384, Bb.251, Cb.233, BERb.60, RPc.182, Ia.129, Ib.109, ALI.253, Hp.158, Ho.158, Hw.264, A.311, J.236, N.158, W.177, L.250.

Var: (1) Rumi [Z]. (2) Afdal [226].

سرِّ همه دانای فلك میداند ۴۶۲ کوموی بموی و رگ برگ میداند
گیرم که بزرق خلق را بفریبی با اوچه کنی که یك بیك میداند

He knoweth Truth ere world had yet begun,
He counts the atoms of the Earth and Sun;
You trick the world by shows, but cannot trick
The Master who knows all, and one by one.

VII. 110

942:—Hy.717, Bb.676, ALI.704, Hw.874, A.892, L.749.
Var: Afdal [Hv.] [R.S.] [407].

از کبر مدار هیچ در دل هوسے ۹۴۲ کز کبر بجاے نرسیده است کسے
چون زلف بتان شکستگی عادت کن زان پیش که بگسلد ز تار نفسے

Let pride no ambition in heart install,
For pride has hurled some angel down to fall;
Learn how to bend like lovely maiden's curls,
Ere taut, thy breath would snap at once for all.

VII. 111

856:—Hy.587, Sf.67, BMd.299, Pb.450, Ba.400, Hb.537, Hj.79, Pc.401, Bb.588, Cb.663, Hd.377, ALI.595, Hw.717, A.718, J.448, L.611, BERf.363.

صیاد نهٔ حدیث نخچیر مکُن ۸۵۶ چیزیکه نخواندهٔ تو تقریر مکُن
چون پیر حقیقت از تو معنی طلبد از دیده بکُن روایت از پیر مکُن

You coward! talk of grand-assault-at-arms!
Though blind, you talk of Helen and her charms;
When Real Sage enquires your inner life,
Speak of your own and not of father's farms.

VII. 112

913:—Hy.639, U.23, Sc.260, Ra.276, BNb.35, LN.28=271, BMd.47, Wbcd.471, Pb.491, Ba.441, Hb.578, BDb.337, BNl.419, BMb.429, RPa.7, Hx.38, BMc.355, Hm.373, Hf.370, Hn.398, Hs.23, BMf.353, Pc.363, Cb.707, Hd.573, ALI.649, Ho.369, Hw.783, A.785, J.486, N.373, W.416, L.665, BERf.21, Hz.46.

دانی ز چه روی اوفتاداست وچه راه ۹۱۳ آوازهٔ سرو و سوسن اندر افواه
کین دارد ده زبان ولیکن خاموش وانراست دوصددست ولیکن کوتاه

Lily and cypress these have won our praise,
But for this fame what are their means and ways?
With hundred hands the cypress would not seize,
Ten tongues the lily keeps, but silent stays.

VII. 113

299:—Hh.362, Hc.397, Hp.236, Hw.452.

آنانکه شراب معرفت نوش کنند ۲۹۹ ازهرچه بجز دوست فراموش کنند
آنرا که زبان دهند دیدن ندهند وانرا که دهند دیده خاموش کنند

When He reveals His face to servants meek,
They forget all, and Him alone they seek;
To those who speak, He will not give the eye,
And those who get the eye, will cease to speak.

VII. 114

519:—BNb.499, Hh.212, Hd.81, Hw.985. *Vag*: Afdal [Hv.].

مرد آن نبود که ظاهر آرائی بود ۵۱۹ تا در دل و چشم مردمش جائی بود
مردانه درآئی و باطن آرائی کن کان زن باشد که ظاهر آرائی بود

A man would not array his body so,
That in esteem of others he may grow;
Advance as man, and deck your inner self,
A woman only needs an outward show.

VII. 115

643:—BNb.475, Hd.398, Hw.1018. *Afdal* [278].

درخرقه چه پیچی که نهٔ راه شناس ۶۴۳ کزخرقه نه امید فزاید نه هراس
گر سر کشی و ببر بپوشی گر پاس چون پوشش تو بود چه دیباچه پلاس

Why should ye fools in cloak and gowns parade?
With clothes ye neither bloom nor even fade.
And though ye jockies go in purple suit,
At marts or races ye are known by trade.

VII. 116

409:—Hy.344, Sb.294, Ha.94, Sd.94, BNh.93, Se.217, U.72, BNd.107, Sc.340, Ra.109, BNb.71, BMa.141, HGa.90, LN.75+268, BMd.127, Wbcd.217, Pb.184, Ba.127, Hb.279, Sg.46, RPb.48, BNl.219, Hk.252, BMb.243, RPa.246, BMc.180, Hm.199, Hf.141, Hg.197, Hh.295, HGb.118, Hn.213, Hr.194, BMf.183, LE.69, Hc.168, Pc.295, Bb.363, Cb.380, RPc.245, Ia.214, BNn.52, Hd.571, ALI.293, Hp.274, Ho.141, Hw.391, A.423, J.217, N.140, W.163, L.362, Hz.71.

خرّم دل آن کسی که معروف نشد ۴۰۹ در جبّهٔ و دراعه و در صوف نشد
سیمرغ صفت بعرش پروازی کرد در کنج خرابهٔ جهان بوف نشد

He keeps a happy heart who shuns renown,
And shuns alike the felt or sack or gown;
As phœnix he will soar to Highest plane,
He won't in worldy ruins hoot and frown.

VII. 117

1046:—Ha.136, Sd.136, BNh.134, Sc.99, Ra.322, BNb.153, HGa.132, Wbcd.520, Pb.592, Ba.550, Hb.687, BNj.25, RPb.83, Hj.276, Hf.435, Pc.443, Cb.790, Ia.511, Hd.572, Hp.617, Ho.434, Hw.831, A.826, J.557, N.449, W.480, CR.1175, BERf.225.

Vag: Afdal [Hj.] [472]; (2) Iraqi Hamadani [Hl.]. Abu Sa'id [406].

گر شهره شوی بشهر شرّ النّاسی ۱۰۴۶ ورگوشه نشین شوی همه وسواسی
به زان نبود گر خضر و الیاسی کس نشناسد ترا تو کس نشناسی

If famous, they would think you pest of town,
If you retire, then folk would only frown;
'Tis best, tho' you have mystic powers of saints,
That they should take you for a country clown.

VII. 118

428:—Hy.281, Se.135, BMa.144, Wbcd.48, Ba.61, Hb.214, BDb.168, BNl.169, Hk.294, BMb.182, BMc.135, Hm.152, He.154, Hg.149, Hh.329, Hi.102, HGb.72, Hn.157, Hr.149, BMf.157, Hc.135, Pc.329, Bb.300, Cb.251, BERb.70, Ia.166, Ib.137, ALI.346, Hp.187, Hw.314, A.360, L.299.

Var: (1) Shaikh Jam [Hv.]. (2) Shah Saujan [R.S.]. [H.A.]. (3) Afdal [214].

در راه چنان روکه سلامت نکنند ۴۲۸ با خلق چنان زی که قیامت نکنند
در مسجد اگر روی چنان روکه ترا در پیش نخوانند و امامت نکنند

Go ye with eyes on ground, that none may greet,
Behave with folk in manners which are sweet;
You may attend a Church—but do it so—
That none may rise and offer you a seat.

VII. 119

*

848:—BDa.125, BNd.187, Pc.304, CR.1096.

Var: Salman Saoji [Tehran Text] but not found in MS. d. 802 H.

درویش زِتن جامهٔ صورت برکُن ۸۴۸ تا درندهی بجامهٔ صورت تن
روکهنه گلیمِ فقر بردوش افگن در زیرِ گلیم کوسِ سلطانی زن

O monk! divest yourself of clothes of form,
So that your frame of thought may not deform;
Go—Wear the rag of meekness on your head,
And all thereunder you should take by storm.

VII. 120

593:—Hy.391, BNf.8, Wa.30, BDa.91, Sb.168, Ha.209, Sd.209, BNh.207, Se.232, U.135, BNd.123, Sc.350, BNa.42, Ra.163, Rb.32, HGa.194, LN.301, BMd.127, Wbcd.439, Pb.275. Ba.222, Hb.372, BNe.20, BDb.206, RPb.13, Hj.119, BNl.257, BMb.306, RPa.88, He.210, Hf.200, Hg.261, Hr.247, Hs.99, BMf.228, Pc.380, Bb.403, Cb.429, RPc.18, Ia.265, Ib.160, Hd.272, ALI.409, Hp.335, Ho.199, Hw.487, A.471, J.292, N.200, W.244, L.410, BERf.315, Hz.105=143.

سستی مکن و فریضهٔ حق بگذار ۵۹۳ درعهدهٔ آن جهان منم باده بیار
غیبت مکن وخلق جهان را تآزار وآن لقمه که داری زکسان بازمدار

Avoid the sloth, by duties thou peruse,
I wield that world, so love alone I choose;
Don't slander, and to injure lay no ruse;
Bestow on poor thy morsel, don't refuse.

VII. 121

336:—BNa.119, Sf.37, BMd.374, Ba.41, Hb.194, Hj.149, Hk.261, Hh.239, Pc.145, Bb.354, Hd.76, Hw.368, A.285, CR.894, BERf.177, Hz.92.

از لقمهٔ وقف هرکه پرورد جسد ۳۳۶ روباه شود اگرچه بود است اسد
گر بیغرضی مرا مصدق داری خاصیت نانِ وقف بخل ست وحسد

The man who fills his corpse with crumbs of grace,
Tho' once a lion, soon a fox he plays;
Unselfish if you be, then own the truth,
That bread of gift has envy, greed as traits.

VII. 122

988:—Hy.714, Ha.133, Sd.133, BNh.131, U.129, BNd.251, Sc.97, Ra.303, BNb.150, HGa.128, BMd.117, BNc.23, Wbcd.283, Pb.552, Ba.505, Hb.643, BNl.474, BMb.541, RPa.76, Hl.95, Hm.427, Hf.412, Hr.477, Hs.91, BMf.400, Pc.241, Bb.669, Cb.764, RPc.31, Ia.508, Ib.361, Hd.361, ALI.700, Hp.602, Ho.411, Hw.808, A.889, J.528, N.416, W.455, L.746.

Vag: Nasir Tusi [Hx.], R.S.].

تا در تنِ تُست استخوان ورگ و پے ۹۸۸ از خانهٔ تقدیر منه بیرون پے
گردن منه ار خصم بود رُستم زال منت مبر ار دوست بود حاتم طی

So long as bones and skin in body blend,
Resign in Him, on Him your care ye spend;
But fear no Titan if he comes as foe,
Nor beg a boon if Caesar acts your friend.

VII. 123

1054:—Hd.570, Hw.868. Afdal [Hj.] [M.F.] [R.S.] (480).

مردے باید بلند همّت مردے ۱۰۵۴ زین واقعهٔ دیدهٔ خرد پرورد ے
کو را ز تعلق اندرین تودهٔ خاك بر دامنِ همت نه نشیند گرد ے

I should be man, a high aspiring man,
From what I see should learn what all I can;
So that my corpse, a mote from dusty bin,
Would blind me not when sublime heights I scan.

VII. 124

351:—BNb.387, Hh.207, Hd.562, Hw.983. Afdal [167].

ای خواجه اگر کار بکامت نبود ۳۵۱ یا خطبهٔ جاودان بنامت نبود
خوشباش و مخور غصه که گردار جهان ملکت شود از حرص تمامت نبود

O Sire! if affairs do not smoothly speed,
Or now men do not permit thee to lead,
Remain sedate; for if the world in whole
Be thy domain, still hungry is thy greed.

VII. 125

398:—Hy.350, Hj.218, Hh.263, Bb.369, Cb.333, Hd.251, ALI.371, Hw.342, A.429, L.368, BERf.274.

چون دست بدامانِ هوس می نرسد ۳۹۸ جامے بمرادِ دل بکس می نرسد
در ده قدحِ دُرد که جامِ صافی زین شیشهٔ فیروزه بکس می نرسد

As none can clasp the flowing skirt of greed,
No earthly path to fount of bliss would lead;
Then fill my heart with pangs—this azure glass
Containeth gall for all, no drop of mead.

VII. 126

453:—Hy.259, BNf.51, Sa.55, BDa.68, Sb.110, Se.177, U.243, BNd.85, Sc.292, BNa.11, Ra.124, Pa.115, BNb.336, LN.144, BMd.225, Wbcd.336, Ba.68, Hb.221, BDb.157, Hj.189, BNl.158, Hk.167, BMb.162, RPa.123, BMc.128, Hm.142, He.151, Hf.157, Hg.156, Hh.322, HGb.221, Hn.147, Hr.139, BMf.116, LE.61, Hc.197, Pc.378, Bb.270, Cb.245, RPc.196, Ia.154, Ib.127, ALI.331, Hp.177, Ho.157, Hw.291, A.338, J.234, N.156, W.175, L.277, BERf.325, Hz.122.

زان پیش که بر سرِ تو شبیخون آرند ۴۵۳ فرمای که تا بادهٔ گلگون آرند

تو زرنهٔ ای غافلِ نادان که ترا در خاک نهند و باز بیرون آرند

The Time's in ambush, lo! will soon assault,
Before that, find thy bliss, and do not halt;
O fool! thou art no gold—once laid in earth
Who cares to dig thy ashes from the vault?

VII. 127

290:—Hh.178, Hc.120, Hp.155, Hw.240.

تا چند کشی دلا در این دارِ سپنج ۲۹۰ از عمرِ دوروزه دهر صد محنت و رنج

در حرص و امل مکوش رو باده بنوش ای خواجه بگو چه کرد قارون با گنج

A wink of life and handful dust you keep,
Why wring your hearts and fill these oceans deep?
Away with greed and hopes, and love your Lord;
The gold which Korah piled but made him weep.

VII. 128

475:—Sc.373, BNi.12, Pb.210, Ba.154, Hb.305, Hh.289, Hd.567, Hw.992.
Var: Razi Daya [M.I.].

عاقل چو بکارِ این جهان می نگرد ۴۷۵ عشرت کند و طریقِ شادی سپرد

آرے که درین زمانه از روے خرد از عمر بر او خورد که او غم نخورد

The wise one sees the world and these affairs,
He seeks for pleasures only and forswears
The rest. If one would follow wisdom here,
He profits by his life, who saves his cares.

VII. 129

476:—Hy.238, Sa.75, Sb.162, Ha.276, Sd.276, BNh.283, Sc.316, BNa.43, BNb.290, HGa.264, Pb.209, Ba.153, Hb.304, Hj.72, Hk.176, BMb.169, RPa.244, He.132, Hg.211, Hh.350, Hv.32, Pc.410, Bb.242, Cb.265, BERb.57, ALI.259, Hp.219, Hw.271, A.316, L.255, BERf.69.

عاقل غم واند یشهٔ لا شیئی نخورد ۴۷۶ جز جامِ لبالب و پیاپی نخورد

غم در دل و باده در صراحی باشد خاکش بسر آنکه غم خورد می نخورد

From cares and strife for carcass wise are chaste,
Save Word and constant Word they would not taste;
With grief in heart and Lord within us still,
To quit the Lord for grief will lay us waste.

VII. 130

1042:—Hy.670, BDa.155, Ha.134, Sd.134, BNh.132, Se.333, U.130, BNd.262, Sc.98, BNa.109, Ra.320, Pa.200, Sf.87, BNb.229, HGa.129, LN.108, BMd.122, BNc.24, Wbcd.270, Pb.591, Ba.549, Hb.686, Sg.81, BDb.½406, Hj.95, BMb.512, RPa.77, BMc.380, Hm.400, Hf.434, HGb.362, Hn.429, Hr.442, Hs.94, BMf.394, Hc.375, Pc.437, Cb.739, Ia.480, Ib.338, Hd.186, ALI.680, Hp.578, Ho.433, Hw.818, A.940, J.556, N.448, W.479, L.697, BERf.218, Hz.100.

گر دست دهد ز مغز گندم نانے ۱۰۴۲ وز می کدوے ز گوسفندے رانے

با ماه رخے نشسته در ویرانے عیشے ست که نیست حدّ هر سلطانے

If one could find a loaf of grinded wheat,
And with a gourd of wine and chop of meat
Retires to ruined haunts with Beloved One,
What king can hope to find such joyous treat?

VII. 131

979:—Hy.690, Ha.173, Sd.173, BNh.171, Sc.370, BNb.206, LN.244, BMd.412, Pb.547, Ba.500, Hb.638, Hj.84, RPa.295, Hf.404, Hr.447, Pc.196, Bb.656, Cb.793, Ia.518, Hd.189, Hp.619, Ho.403, Hw.841, A.862, J.521, N.408, W.448, L.719, BERf.367, Hz.264.

بر گیر ز خود حساب اگر باخبری ۹۷۹ کاوّل تو چه آوردی و آخر چه بری

گوئی نخورم باده که میباید مُرد میباید مُرد اگر خوری یا نخوری

'Tis meet, O sage! your own account you cast,
See what you brought at first and take at last;
You shun to feast on Him lest you would die,
But die you must tho' you may feast or fast.

VII. 132

*

477:—Rc.1, Sb.136, Sc.250, BNa.46, LN.235, RPa.291. *Var*: of 370.

370:—TK.10, Hy230, Ka.2, Se 125, U.120, Sc.90, Ra.115, Pa.104, BNb.135, BMd.111, Wbcd.60, Ba.52, Hb.205, BDb.144, BNl.145, Hk.174, BMb.167, RPa.66, BMc.119, Hm.133, He.179, Hg.142, Hh.316, HGb.215, Hn.139, Hr.129, Hs.38, Pc.323, Bb.248, Cb.232, Ia.142, Ib.118, ALI.252, Hp.167, Hw.263, A.308, J.195, L.247.

Var: 477. *Vag*: (1) Sanai [J.G.], (2) Afdal [210], (3) Auhad [Rempis 90].

عالم اگر از بهر تو می آرایند ۳۷۷ مگرائے بران که عاقلان نگرایند

بسیار چو تو روند و بسیار آیند برباے نصیب خویش کت برباینند

بر چشم تو ار چه عاشقان یکرایند ۳۷۰ یکرای بدان که عاقلان یکرایند

بر بای نصیب خویش کت بر بایند بسیار چو تو شدند بسیار آیند

Though World may deck herself and thus adorn
For you, yet never pine for her and mourn;
For many like you came, and many went,
So take your share ere hence you may be borne.

VII. 133

1011:—Hy.700, U.62, BNd.255, BMd.78, Wbcd.481, Pb.577, Ba.531, Hb.669, BDb.391, BNl.458, BMb.519, Hm.411, Hf.421, Hn.440, Hs.54, Pc.306, Bb.661, Cb.798, Ho.420, Hw.853, A.873, J.534, N.425, W.462, L.730.

در باغ چو بُد غورهٔ ترش اول دے ۱۰۱۱ شیرین ز چه گشت و تلخ چون آمد مے
از چوب به تیشه گر کسی کرد رباب وز پیشه چه گوئی که همی سازد نے

The grape was sour at first, in season sweet,
Who changed its nature? Sun—His nursing heat;
A lute when carved from wood in plaintive notes
Sings not for tools, but Master's kiss to greet.

VII. 134

*

302:—J. 193. This quatrain is found in Persian translation of Kalilah Damnah by Abu'l Mu'alli Nasrullah bin Hamid in the reign of Bahram Shah Ghaznawi [512 H.—547 H.]. *Vag*: (1) Sanai (Hv.) (H.A.). (2) Afdal (134).

آن را منگر که ذوفنون آید مرد ۳۰۲ در عهد وفا نگر که چون آید مرد
از عُهدهٔ عهد اگر برون آید مرد در هر چه گمان بری فزون آید مرد

Be not beguiled if X in science swells;
But find in primal duty how he dwells;
If X should fail to keep his primal word,
In every vice imagined, X excels.

VII. 135

230:—Ht.14, J.123.
Sahâbî [A.K.].

عاقل بخروش لا اله الّا هوست ۲۳۰ غافل بگمان که دشمنست و یا دوست
دریا بوجود خویش موجے دارد خس میپندارد که کشاکش با اوست

The wise will shout that "Lord the God is He."
The fool in Him some friend or foe would see;
The sea within His mighty being rolls,
The straw conceiveth it is fighting sea.

VII. 136

281:—Sc.273, BNb.470, Hx.6, Hh.5, Hd.428. Khiyaban 'Irfan.
Vag: (1) Kamal ud Din Abd ur Razzaq [Hv.], (2) Afdal [124].

هر نقش که بر تختهٔ هستی پیداست ۲۸۱ آن صورت آن کس است کان نقش آراست
دریاے کهن چو بر زند موجے نو موجش خوانند در حقیقت دریاست

Each form which on this Canvas shows its face
Is His own form who thus is wont to trace;
An ancient Ocean rolls in newer waves,
Tho' waves we call, is Ocean in His grace.

VII. 137

561:—Rc.7, CR.1007.
Vag: 'Attar [M.N.].

یك قطرهٔ آب بود با دریا شد ٥٦١ یك ذرهٔ خاك با زمین یکتا شد
آمد شدن تو اندرین عالم چیست آمد مگسی پدید و ناپیدا شد

At first there was a drop, it merged in sea,
A mote of dust was smeared on open lea;
You come and go!—for all the dust you raise
On Phoebus' car, you are a boasting flea!

VII. 138

329:—Hy.252, Sa.82, BDa.58, Sb.254, Ha.128, Sd.128, BNh.127, BNd.76, Sc.91, BNa.145, Ra.91, BNb.141, HGa.124, BMd.263, Ba.27, Hb.180, Hj.192, He.181, Hh.275, Pc.51, Bb.263, Cb.273, Hd.536, ALI.321, Hw.285, A.331, J.272, W.214, L.270, BERf.130.

اجرام که ساکنان این ایوانند ٣٢٩ اسباب تردّد خردمندانند
هان تا سر رشتهٔ خرد گم نکنی کآنانکه مدبّرند سرگردانند

The germs which in this mansion do abide
Have cast the wise men thinking far and wide;
Beware! you do not lose your clue of wit,
For doctors go on reeling every side.

VII. 139

894:—Hy.630, Ha.152, Sd.152, BNh.150, Sc.114, Ra.268, BNb.169, HGa.143, BMd.404, Wbcd.260, Pb.479, Ba.429, Hb.566, BDb.341, BNl.½416, BMb.427, Hl.90, BMc.352, Hm.370, Hg.387, HGb.344, Hn.395, Hr.407, Pc.163, Cb.697, Ia.438, Ib.307, Hd.464, ALI.640, Hp.538, Hw.774, A.777, J.494, W.424, L.656, Hz.256.

اے بے خبر از کار جهان هیچ نهٔ ٨٩٤ بنیاد بباد ست ازان هیچ نهٔ
شد حدّ وجود درمیان دو عدم نیکو بنگر که درمیان هیچ نهٔ

O ye who survey world, the phantom fair,
Should know it springs from air to darker air;
Since life is hemmed by nought on either side,
Thus find that ye are nought amid nowhere.

VII. 140

618:—Hy.417, Ha.100, Sd.100, BNh.97, BNd.135, Sc.74, BNb.82, HGa.95, BMd.73, RPa.33, Hs.50, Pc.193, Bb.428, Cb.456, Hd.454, ALI.439, Hw.512, A.506, L.436, BNb.436. *Vag*: Afdal [265].

بودی که نبودت بخور و خواب نیاز ٦١٨ کردند نیازمندت این چار انباز
هر یك بتو آنچه داد بستاند باز تا باز چنان شوی که بودی ز آغاز

Thou wert devoid of waking, hunger, sleep,
Four el'ments gave their stores for thee to keep;
But each will wrest from thee what once it gave,
Denuded thus they cast thee in the deep.

VII. 141

890:—Hy.651, BNj.15, Ht.13, BMb.476, Pc.165, Bb.630, Cb.712, ALI.658, Hw.792, A.798, L.678.

از آتش و باد و آب و خاکیم همه ۸۹۰ در عالمِ کون در هلاکیم همه
تا تن با ماست در جفائیم همه چون تن برود روانِ پاکیم همه

We come from water, earth and fire and air,
And then to forest dangers we repair;
We suffer when we keep this dusty cloak,
But when we doff it we are Fairest Fair.

VII. 142

949:—Rc.13, Hy.694, BNf.55, Wa.22, Sb.147, Se.335, BNd.245, Sc.408, BNa.104, Pa.202, BMd.356, BNc.67, Wbcd.482, Pb.526, Ba.476, Hb.613, BDb.392, BNl.460, BMb.520, BMc.394, Hm.413, Hf.386, Hg.409, HGb.376, Hn.442, Hr.465, BMf.417, Hv.76, Hc.360, Pc.581, Cb.751, Ia.494, Ib.350, Hd.258, Hp.591, Ho.385, Hw.846, A.866, J.502, N.389, W.431, L.723, Hz.69. *Vag*: 'Obaid Zaqani [Hv.].

ای آنکه نتیجهٔ چهار و هفتی ۹۴۹ وز هفت و چهار دایم اندر تفتی
می خور که هزار بار پیشت گفتم بازآمدنت نیست چو رفتی رفتی

Thou gist of seven planes, and quarters four!
Why list thyself with these for ever more?
Call out His name, I told you thousand times,
You won't return when once you reach His door.

VII. 143

818:—Hy.557, Ha.31, Sd.31, BNh.31, BNd.193, Sc.23, Ra.240, Pa.185, BNb.33, HGa.28, LN.27, Wbcd.372, Pb.421, Ba.370, Hb.507, BDb.295, BNl.370, BMb.443, RPa.305, Hl.74, BMc.310, Hm.324, Hg.348, HGb.308, Hn.355, Hr.366, Hv.64, Hc.339, Bb.560, Cb.626, Ia.491, Ib.269, Hd.446, ALI.567, Hp.487, Hw.689, A.688, W.389, L.581, BERf.20, Hz.234. *Vag*: Abu'l Hasan Khirqani [M.F.] [A.K.]. *Var*: 'Attar [M.N.].

اسرارِ ازل را نه تو دانی و نه من ۸۱۸ وین حرف معما نه تو خوانی و نه من
هست از پسِ پرده گفتگوئے من و تو چون پرده برافتد نه تو مانی و نه من

Eternal truth nor thou nor I explain,
Nor I nor thou can read this cypher plain;
We converse, I and thou, with veil between,
Unveiled, as One, nor I nor thou remain.

VII. 144

92:—Pb.19, Hb.19, Hk.60, Hg.17, Hw.966, W.131, CR.811.
Vag: Awhad Kirmani [R.S.].

ایں هستیِ تو هستیِ هستِ دگرست ۹۲ این مستیِ تو مستیِ دستِ دگرست
رو سر بگریبانَ تفکّر در کش کاین دستِ تو آستینِ دستِ دگرست

Thou standest straight when He will give command,
This mystic light has come from mystic wand;
Go drown thyself beneath the depths of thought,
This hand of thine is sleeve for Potent Hand.

VII. 145

254:—BNb.452, Hh.9, Pc.494, Hd.452, Hw.941. Afdal [Hv.] [R.S.]. Echo.

معلوم نمیشود چنین سرّ سرد ست ۲۵۴ کاین صورت ومعنی زچه در هم پیوست
گوهر چو تمام شد صدف نیز شکست در طرف کله گوشهٔ سلطان بنشست

'Tis hard to say what compact bindeth down
The Form and Soul with Word a Name or Noun;
When pearl was formed, the shell was split in twain,
The pearl at last adorned a royal crown.

VII. 146

141:—BNb.451, Hh.8, Hd.453, Hw.940.

Afdal Kashi [Hv.] [A.K.]. Reply to 125. *Par.* by Imami Huravi [R.S.].

چون گوهر جان درصدف دل پیوست ۱۴۱ در آب حیات گوهر ے صورت بست
اسرار به جملگی به نزد همه کس آنگاه شود عیان که صورت بشکست

The shell of heart contains the pearl of soul,
With life's essence the soul has shaped a bowl;
The secret is unveiled to all who seek
By breaking through their shape to reach the whole.

VII. 147

155:—Hy.46, Sa.106, BDa.29, Sb.244, Ha.87, Sd.87, BNh.86, Se.53, U.41, BNd.31, Sc.64, BNa.188, Ra.42, Pa.39, BNb.63, BMa.108, HGa.82, LN.74=177, BMd.59, Wbcd.27, Pb.103, Hb.101, Sg.28, BDb.60, Hj.152=325, BNl.61, Hk.120, BMb.92, RPa.21, Hx.63, BERa.70, BMc.26, Hm.56, He.50, Hf.44, Hg.74, Hh.60, HGh.201, Hn.27, Hr.54, Hc.391, Pc.322, Bb.54, Cb.92, RPc.90, Ia.61, Ib.49, Hd.279=466, ALI.57, Hp.60, Ho.44, Hw.54, A.76, J.54, N.44, W.47, L.61, BERf.89=373, Hz.63,

در پردهٔ اسرار کسی راره نیست ۱۵۵ زین تعبیهٔ جان هیچ کس آگه نیست
جز در دل خاك هیچ منزلگه نیست افسوس که این فسانه هم کوته نیست

Behind the secret curtain none can go,
How life is decked and painted none can know;
But then we have to wait in dusty pits—
Alas this endless tale! and weary show!

VII. 148

*

958:—Hy.679, BDa.145, Ha.108, Sd.108, BNh.107, BNd.221, Sc.279, BNb.111, HGa.103, LN.241, BMd.394, Pb.523, Ba.473, Hb.612, RPa.349, Hf.390, Hg.406, Pc.56, Bb.647, Cb.787, Ia.457, ALI.690, Hp.609, Ho.389, Hw.828, A.850, J.507, N.394, W.436, L.707, Hz.248.

Vag: (1) Afdal [Hx.]. (2) Badi'i Sajawandi [R.S.]. (3) Fakhr Razi [Z]. (4) Shaikh Ahmad Balakhi. (5) Budeli [Rempis 213].

ای دل اگر از غبار تن پاك شوی ۹۵۸ تو روح مجردی بر افلاك شوی
عرش ست نشیمن تو شرمت بادا کائی ومقیم خطّهٔ خاك شوی

Shake off, O heart! this mildew with a sweep,
And soar above the stars in single leap;
You hail from Highest High, and what a shame
You long to dwell upon this filthy heap!

VII. 149

959:—BNb.466, BMb.521, RPa.346, Hd.89, Hw.900. *Vag*: Afdal [419].

ای دل بجرّدی نرفتی گامی ۱۵۹ چون زهره آن بود که جوی کامی
تو دردِ فراق نیم شب برده نه در صحبتِ اوبکا رسی تا خامی

Step out, O heart! with single purposed face,
Then only you can hope to have His Grace;
You have not borne the longing pains at nights,
How could He greet a raw one in the days.

VII. 150

177:—BDa.28, Se.18, BNd.30, LE.52, Hc.23, Pc.321, Hw.964, W.109, CR.1200.
Vag: (1) Sa'di [Hv.]. (2) 'Azizud Din Mahmûd Kâshâni [R.S.] [Naf. Jami.]. (3) Afdal [90].

دل گفت مرا علمِ لدُنّی هوس است ۱۷۷ تعلیم بکن اگر ترا دست رس است
گفتم که الف گفت دگر هیچ مگو درخانه اگرکس ست یکحرف بس است

My heart desired to know the mystic lore,
It bade me teach it, as if I knew more;
I said: "Alif" cries heart: "Stop further speech,
If there be wit the Word will eat the core."

VII. 151

55:—Rb.20, Cb.167, CR.799.

آنکس که خط ازکلکِ گُهربارنوشت ۵۵ اول الفِ قامتِ دلدار نوشت
او نیز همی الف بپے سرخطِ طفل یکبار نوشت و طفل صد بار نوشت

The Hand who writes His words on stars and sun,
First thought of beloved's form and drew a one;
Thus master draws the one on pupil's slate—
The child repeats and writes "A one! A one!"

VII. 152

176:—Hy.62, Ha.99, Sd.99, BNh.96, Sc.338, Ra.49, Pa.13, Sf.96, BNb.85, HGa.94, LN.77, BMd.251, Wbcd.313, Pb.106, Hb.104, BDb.26, BNl.26, Hk.47, BMb.31, RPa.337, BERa.36, Hm.23, He.53, Hf.50, Hh.53, Hn.39, Hr.23, Pc.333, Bb.70, Cb.97, BERb.14, RPc.63, Ia.23, Ib.19, ALI.68, Hp.28, Ho.50, Hw.43, A.93, J.59, N.49, W.52, L.78.
Vag: Hâfiz [z].

دل سیرِ حیات را کماهی دانست ۱۷۶ در موت هم اسرارِ الٰهی دانست
امروز که باخودی ندانستی هیچ فردا که زخود روی چه خواهی دانست

The beauties of this life the heart surveys,
When still, it grasps Jehvah's means and ways;
With self in hand today you do not see,
Bereft of self, to see you have no rays.

VII. 153

165:—Hy.166, Sa.123, BDa.24, Sb.3, Ha.20, Sd.20, BNh.20, Se.75, BNd.26, Sc.243, BNa.110, Ra.45, Pa.79, Sf.71, BNb.21, BMa.41, HGa.18, LN.17, BMd.275, Wbcd.317, Pb.108, Hb.106, BDb.81, Hj.55, BNl.81, Hk.86, BMb.45 RPa.141, BERa.105, Hl.11, BMc.41, Hm.77, Hf.46, Hg.78, Hh.19, Hi.66, HGb.14, Hn.95, Hr.72, BMf.73, LE.57, Pc.318, Bb.175, Cb.172, BERb.35, RPc.104, Ia.80, Ib.68, BNn.13, Hd.420, ALI.186, Hp.79, Ho.46, Hw.185, A.195, J.56, N.46, W.49, L.181, BERf.215.

درصومعهٔ و مدرسهٔ و دیر و کُنشت ۱۶۵ ترسندهٔ دوزخ ست وجویای بهشت

آنکس‌که ز اسرارِ خدا با خبرست زین تخم‌در اندرونِ دل هیچ نه کِشت

In churches, temples, schools thus some would speak:
" O shun ye Hell and road to Heaven seek "
But he who knows the Keeper's secrets here,
Will seal Him in his heart, and leave no leak.

VII. 154

811:—Hy.521, BDa.121, BNd.172, Sc.322, BNa.99, BNi.16, Sf.85, LN.92, BMd.283, Pb.420, Ba.369, Hb.506, Hj.94, Pc.554, Bb.527, Cb.547, Hd.462, ALI.533, Hw.629, A.651, W.353, L.544, BERf.217. *Vag*: Rumi [Hv.].

یکچند بکودکی به اُستاد شدیم ۸۱۱ یکچند به اُستادیِ خود شاد شدیم

پایانِ سخن شنو که مارا چه رسید از خاك بر آمدیم وبرباد شدیم

As lads, we read our books by night and day,
As teachers then feruled the lads at play;
Thus ends the tale of our scholastic life:—
We came from dust, in gale we past away.

VII. 155

145:—Sa.35, Sb.80, Ha.165, Sd.165, BNh.163, Se.61, U.45, BNd.58, Sc.123+327, Ra.35, Pa.48, HGa.158, LN.265, BMd.28, Wbcd.30, Pb.92, Hb.89, Sg.30, BDb.65, BNl.66, Hk.112, BMb.81, RPa.18, BERa.76, BMc.30, He.32, Hg.66, Hh.35, HGb.206, Hn.32, Hr.59, Hs.88, BMf.38, Hc.42, Bb.33, Cb.17, Ia.66, Ib.54, Hd.301, ALI.35, Hp.65, Hw.124, A.53, L.38, Hz.31.

چون نیست حقیقتِ یقین اندر دست ۱۴۵ نتوان با میدِ شك همه عمر نشست

هان تا ننهید جامِ می از کف دست دربیخبری مُرد چه هشیار چه مست

Ye do not grasp the truth but still ye grope,
Why waste then life and sit in doubtful hope?
Beware! and hold for ever Holy Name,
From torpor sane or sot in death will slope.

VII. 156

162:—Hy.49, BDa.14, Sb.220, Ha.89, Sd 89, BNh.88, BNd.16, Sc.66+301. BNa.80, Ra.64, BNb.66, HGa.85, LN.118, BMd.282, Pb.135, Hb.133, Hj.52, BMb.72, RPa.140, BERa.111, He.51, Pc.10, Bb.57, Cb.94, Hd.509, ALI.59, Hw.140, A.79, J.154, W.115, L.64, BERf.213.

در دهر بر نهال تحقیق نرست ۱۶۲ زیرا که درین راه کسی نیست درست

هر کس ز ده دست عجز در شاخی سست امروز چه دی شناس و فردا چه نخست

In world the fruit of truth will never grow,
Because they know not where and what to sow;
They dangle each as bats on fruitless bows,
They are the fools they were, and will be so.

VII. 157

107:—Hy.44, BDa.15, Sb.219, Ha.64, Sd.64, BNh.63, BNd.17, Sc.45, BNa.79, Ra.24, BNb.114, HGa.61, LN.59, BMd.281, Wbcd.301, Pb.69, Hb.68, Hj.34=102, Hk.77, BMb.54, BERa.45v176, Hg.49, Hh.149, Hc.46, Pc.191, Bb.½52, Cb.88, ALI.54, Hp.102, Hw.138, A.74, J.133, W.114, LCR.59=1195, BERf.281.

بر طرز سپهر خاطرم روز نخست ۱۰۷ لوح و قلم و بهشت و دوزخ می جست

پس گفت مرا معلّم از عقل درست لوح و قلم و بهشت و دوزخ با تست

My mind the very first day thought and thought
For slate and pen and hell and heaven sought;
Said Master: "Thou art Word, by thee alone
The slate and pen, a hell and heaven, are wrought."

VII. 158

51:—BNb.412, Hh.50, Hd.421, Hw.947. *Vag*: Afdal [23].

آن دل که ز مهر و کینه به برید کجاست ۵۱ وان دیده که کفر و دین یکی دید کجاست

آنکس که ز آغاز و انجام وجود فارغ شد و جز یقین نورزید کجاست

O where's the heart refined from lust or hate,
Or mind which creeds and casts will not create;
And where's the Master Soul, who from the first,
Is freed from doubts and stays in Truth sedate?

VII. 159

56:—BNb.403, Pb.48, Hb.48, Hh.108, Hd.424, Hw.956. *Vag*: Afdal [Hj.].

آن کس که درون شیشه را دل پنداشت ۵۶ گامی که نرفت و جمله حاصل پنداشت

علم و وَرع و زُهد و تمنّا و طلب این جمله ره اند خواجه منزل پنداشت

Who finds his heart imbued with love in whole,
He need not march, but Lord will seek his soul;
Devotion, knowledge, faith, desire and search,
These are the stages, Master is the goal.

VII. 160

68:—Hy.115, Se.22, Pa.12, BMa.48, Wbcd.33, Pb.22, Hb.22, BNe.15, BDb.20, BNl.20, Hk.29, BMb.18, BERa.31, Hm.18, He.12, Hf.20, Hh.51, Hi.38, Hn.34, Hr.19, BMf.17, LE.51, Hc.16, Bb.123, Cb.125, RPc.82, Ia.19, Ib.16, Hd.429, ALI.122, Hp.24, Ho.20, Hw.948, A.145, N.20, W.24, L.131, BNb.502.

Vag: (1) Rumi [Hv.]. (2) Shah Niamatullah Wali [Hv.]. (3) Afdal [31].

از منزل کفرتا به دین یک نفس است ٦٨ وز عالم شك تا به یقین یک نفس است
این یک نفس عزیز را خوش میدار کز حاصل عمر ماهمین یک نفس است

One thought would take an infidel to creed,
One thought from conviction to doubts will lead;
Beware you keep your soul in best of thoughts,
For life has lent you single breath indeed.

VII. 161

222:—BNb.388, Hh.4, Hd.85, Hw.939. *Vag*: Afdal [Hx.]. *Var*: Nasir Tusi [Hx].

سرمایهٔ عقل عاقلان یک نفس است ٢٢٢ توهم نفسی چو یک جهان یک نفس است
با هم نفسے گر نفسے دست دهد مجموعهٔ از حساب آن یک نفس است

The store of wit and wisdom is our soul,
Thou art the soul, and world is soul in whole;
Soul into sole—just see my sole of soul!
Results in One, oh soul my whole and sole.

VII. 162

635:—Hy.428, Ha.30, Sd.30, BNh.30, Se.255, U.18, Sc.22, Ra.179, Pa.162, BNb.32, BMa.208, HGa.26, BMd.42, Wbcd.122, Pb.306, Ba.253, Hb.403, Sg.15, BDb.224, BNl.284, BMb.319, RPa.304, Hl.72, BMc.247, Hf.232, HGb.231, Hn.272, Hr.271, Hs.19, BMf.249, Pc.504, Bb.440, Cb.469, Ia.290, Ib.184, Hd.95, ALI.445, Hp.366, Ho.231, Hw.525, A.518, J.328, N.232, W.271, L.448, BERf.19, Hz.41.

Vag: 'Attar [M.N.].

میپرسیدی که چیست این نفس مجاز ٦٣٥ گر برگویم حقیقتش هست دراز
نفسے ست پدید آمده از دریائے وانگاه شده بقعر آن دریا باز

You want to know the nature of your mind,
The tale of mind will take so long to wind;
For mind's a bubble on a Surging Sea,
Within that bubble deeper Sea you find.

VII. 163

470:—BNb.408, Hu.23, Hh.301, Hd.82, Hw.993. *Vag*: Afdal [Hj.] [Hx.].

صاحب نظران آئینهٔ یکدگر اند ٤٧٠ چون آئینه از هستی خود بیخبر اند
گر روشنئی می طلبی آئینه وار درکس منگر تا همه در تو نگرند

His mates are mirrors, each the others see,
And from his own existence each is free.
Shake off the rust, the mirror ye would be,
And look nowhere that others see in ye.

VII. 164

*

310:—Hh.363, Hc.398, Hp.237, Hw.453.
Vag: Sahabi [M.K.].

آنکس که بچشم خویشتن ره دارد ۳۱۰ درچشم شه وگدا گذرگه دارد
در یاخودوغوّاص خود وگوهرخود هان غوری کن که این سخن ته دارد

The man who through his sight can take a sweep,
May enter hearts of kings and saints to peep;
He is the sea and diver, he the pearl,
Yea think on this, for here is meaning deep.

VII. 165

427:—BNb.400, Hh.184, Hd.417, Hw.970. Afdal [Hj.].

دردیده ودیده دیده میباید بود ۴۲۷ از جمله جهان بریده میباید بود
تودیده نداری که به بینی اورا ورنه همه اوست دیده میباید بود

Abide in eye and there His eye ye spy,
And thus cut off from world your solemn tie;
Ye have no eyes, how can ye see the Lord,
Yea he is all provided there is Eye.

VII. 166

447:—MA.177, Hk.180, BMb.173, Hh.205, Pc.246, Hd.80, Hw.444, CR.947. BNb.450. *Vag*: (1) Rumi [Hv.]. (2) Afdal [228].

رودیده به بند تادلت دیده شود ۴۴۷ زان دیده جهان دگرت دیده شود
چون چشم توازروی جهان گشت فراز احوال توسر بسر پسندیده شود

Go! close thy eyes, thy heart perceiveth light,
See with that light a newer world in sight;
Thy sight expands by seeing world, and then
Thy heart will ever fill with great delight.

VII. 167

620:—BNb.437, Hw.1016. *Afdal* [Hv.] [267].

دانی بچه می زنند این طبلك باز ۶۲۰ تا گم شدهٔ ز راه باز آید باز
دانی که چرا دوخته شد دیدهٔ باز تا باز بقدر خود کند دیده فراز

The hawk's in sky, the hunter sounds the note,
That straying mind may wind and find his cote;
Its eyes are ever blinded from this world,
So may to destined realms its vision float.

VII. 168

130:—Hy.120, Sb.275, Se.30, Pa.20, Wbcd.36, Pb.83, Hb.81, BDb.32, BNl.32, Hk.53, RPa.108, BERa.43, Hl.6, Hm.28, Hg.57, Hh.115, Hn.45, Hr.29, Hc.45, Bb.128, Cb.129, Ia.31, ALI.127, Hp.34, Hw.120, A.149, J.145, W.134, L.135.

Vag: (1) Fakhrud-Din Iraqi [Hv.]. (2) Nasir-ud-Din Tusi [H.F.]. (3) Afdal [R.S.]. (4) Othman Mukhtari [Hx.].

جز حق حکمے که حکم را شاید نیست ۱۳۰. هستی که ز حکم او برون آید نیست
هر چیز که هست آنچنان شاید نیست و آن چیز که آنچنان نمیاید نیست

Excepting Truth no law can here decree,
And naught exists which from His law is free;
What things exist, of course, there's naught like those,
And naught exists as how it should not be.

VII. 169

838:—Hy.558, Se.308, BMa.245, Wbcd.373, Pb.438, Ba.387, Hb.524, BDb.300, BNl.371, Hu.15, BMc.311, Hm.325, Hf.326, Hg.354, Hn.356, Bb.561, Cb.627, ALI.568, Ho.325, Hw.690, A.689, J.435, N.328, W.369, L.582.

Vag: (1) Saif ud Din Hamawi [Z]. (2) Ibn Sina [Hx.]. (3) Afdal [350].

حق جان جهانست و جهان جمله بدن ۸۳۸ واصناف ملا ئکه حواسِ این تن
افلاك و عنا صر و موالید اعضا توحید همین است دگرها همه فن

The Truth is soul of world, and world His frame,
And senses angels ever sing His name;
The skies are el'ments, and creation limbs,
This is At-one-ment. Rest is wordy game.

VII. 170

242:—Hy.183, BDa.33, Sb.235, Ha.77, Sd.77, BNh.76, Se.90, BNd.36, Sc.278, BNa.183, Ra.59, Pa.72, BNb.148, BMa.54, HGa.73, LN.67, BMd.303, Wbcd.319, Hb.141, BDb.95v97, Hj.250, BNl.97, BMb.85, RPa.137, BERa.130, BMc.86, Hm.91, He.23, Hf.91, Hg.97, Hh.110, HGb.29, Hn.111, Hr.86, BMf.47, Hc.96, Pc.434, Bb.193, Cb.123=190, RPc.161, Ia.94, Ib.82, BNn.26, Hd.437, ALI.204, Hp.119, Ho.91, Hw.202, A.212, J.105, N.90, W.92, L.199, BNb.468, BERf.123.

Vag: (1) Afdal [110], (2) Abu Sa'id [97].

گردون نگرے ز عمر فرسودهٔ ماست ۲۴۲ جیحون اثرے ز چشم پالودهٔ ماست
دوزخ شررے ز رنج بیهودهٔ ماست فردوس دمی ز وقت آسودهٔ ماست

Eternal time's a twinkle of my age,
And world, from book I read, a single page;
A cinder of my fruitless rage is Hell,
My tranquil breath is Bliss which none can gauge.

VII. 171

790:—Hy.490, Sa.92, Ha.55, Sd.55, BNh.54, Sc.40, BNa.47, Ra.233, BNb.83, HGa.53, LN.50, BMd.286, Pb.408, Ba.347, Hb.494, Hj.30, BMb.374, RPa.329, Hl.31, Hf.304, Hg.341, Hc.405, Pc.501, Bb.500, Cb.527, Ia.322, Hd.436, ALI.507, Hp.472, Ho.303, Hw.601, A.620, J.403, N.304, W.340, L.512, BERf.364.

مقصود ز جمله آفرینش مائیم ۷۹۰ درچشم خرد جوهر بینش مائیم
این دائرهٔ جهان چو انگشتر ئیست بے هیچ شکے نقشِ نگینش مائیم

I *am* the purpose of His work Divine,
The light which causes wisdom's eyes to shine;
The world's a ring which Master's finger holds,
And I the gem embossed with His ensign.

VII. 172

219:—BNb.438, Ba.447, Hh.6, BNn.14, Hw.953. *Var*: Afdal [99].

سرتاسرِ آفاق جهان از گلِ ماست ۲۱۹ منزل گه روح قدسیان از دلِ ماست
افلاك و عناصر و نبات و حیوان عکسے زوجودِ روشنِ منزلِ ماست

This globe of earth was moulded from my clay,
In corners of my heart the angels stay;
The skies and el'ments, living beings, plants,
Are imaged by my Person in display.

VII. 173

786:—Si. Rempis 255, BNb.486, Hd.439, Hw.679.

مائیم که اصلِ شادی وکانِ غمیم ۷۸۶ سرمایهٔ عدل وهم مکانِ ستمیم
پستیم و بلندیم و تمامیم وکمیم آئینهٔ زنگ خورده هم جام جمیم

Tho' fount of joy, we are the source of sores,
Tho' justice courts, we court the brutal force;
We are the depths and heights, the parts and whole,
We reflect Truth, but now we rust of course!

VII. 174

252:—BNb.477, Hh.34, Pc.495, Hd.438, Hw.945. Afdal [Hv.] [R.S.].

ماعقلِ قدیمیم وجهان دایهٔ ماست ۲۵۲ موجود بجملگی همه مایهٔ ماست
قایم بوجودِ ماهمه کون و مکان ما ذاتِ جهانیم جهان سایهٔ ماست

The world's my nurse, and I the ancient lore,
And all that exists here I own in store;
This house and wares therein are in my Being,
I'm Substance, world is shadow, and no more.

VII. 175

835:—Sb.292, BNb.411, Hs.147, Hd.423, Hw.735.

Var: (1) Afdal [Hj.]. (2) Abu Hamid Kirmani [A.K.]. (3) *Var*: Shah Ni'amatullah Wali [Hv.]. (4) *Var*: Razi Daya [M.I.].

جان مغز حقیقت ست وتن پوست ببین ۸۳۵ در کسوتِ روح صورتِ دوست ببین
هر چیز که آن نشانِ هستی دارد یا پرتو نورِ اوست یا اوست ببین

This life is kernel, body's like a shell,
In garb of soul we see our Friend as well;
And everything which hath an existence,
Is His image, or He Himself I tell.

VII. 176

732:—Hy.516, Pa.181, Rb.57, BMa.226, Wbcd.88, BDb.256, RPb.119, BNl.335, BMb.388, BMc.277, Hm.289, HGb.279, Hn.320, Hr.321, BMf.282, Bb.524, RPc.323, Ia.347, Ib.231, ALI.529, Hp.434, Hw.624, A.645, J.420, W.354, L.538.

Var: Ahmad Ghuzzali [Hv.].

پاك از عدم آمدیم و ناپاك شدیم ۷۳۲ آسوده درآمدیم و غمناك شدیم
بودیم بآبِ دیده از آتشِ دل دادیم بباد عمر و در خاك شدیم

We came as purest gold, but changed to dross,
We came sedate, but griefs have made us cross;
We loved with cheerful eyes and flaming hearts,
But cast our lives to winds, in dust we toss.

VII. 177

965:—Pb.516, Ba.466, Hb.603, Hd.426, Hw.882.

Var: Afdal [Hj.], *Var*: Afdal [R.S.].

ای صوفی صافی که خدا می طلبی ۹۶۵ اوجائی ندارد ز کجا می طلبی
گر زانکه شناسیش چرا می طلبی ورزانکه نه اش بگو کرا می طلبی

O saintly Sage! that saunter in His quest,
He has no place, would you go East or West?
If you recognize Him, describe Him please,
If not, at whose feet would you like to rest?

VII. 178

948:—BNb.435, Hd.425, Hw.883. Afdal [Hv.] [412].

ای آنکه شب وروز خدا می طلبی ۹۴۸ کوری اگر از خویش جدا می طلبی
حق با تو بهر زمان عیان میگوید سر تا قدمت منم کرا می طلبی

O you who seek your Lord at night and day,
With purblind eyes you seek Him far away;
The Lord reveals Himself and ever says:—
"See me from head to foot with thee—and stay."

VII. 179

750:—Hy.507, BNb.449, BMb.377, Hl.30, BMc.92, Bb.515, RPc.37, Hd.442, Hw.619, A.636, J.413, W.355, L.529.
Vag: (1) Afdal [Hv.], [R.S.]. (2) Zain ud Din Nasavi [R.S.].

در جستن جام جم جهان پیمودیم ۷۵۰ روزی ننشستیم و شبی نغنودیم
زاستاد چو وصف جام جم بشنودیم خود جام جهان نمای جم میبودیم

Through world we roamed to seek the Holy Grail,
No food or rest or shelter did avail;
But when our Master taught us what it was,
We found the Grail in heart, yea in our pail!

VII. 180

526:—Hy.318, Wbcd.453, Pb.236, Ba.182, Hb.332, BDb.193, BNl.244, Hk.284, BMc.204, Hm.222, He.175, Hg.235, HGb.142, Hn.237, BMf.107, Hc.186, Bb.338, Cb.405, ALl.319, Hp.242, Hw.415, A.397, J.208, L.336.

موجود حقیقی بجز انسان نبود ۵۲۶ بر هر فهمی این سخن آسان نبود
یك جرعه ازین شراب بیغش درکش تا خلق خدا پیش تو یکسان نبود

The real Being is the Son of Man,
A truth not held in every human pan;
Yea! drink this wine, 'twill cure your giddy thoughts,
And Lord in His creation you may scan.

VII. 181

970:—BNb.390, Hd.431, Hw.885. *Vag*: (1) Afdal [Hj.] [433].
Var: Mirsadul Ibad.

ای نسخهٔ نامهٔ الهی که توئی ۹۷۰ وی آئینهٔ جمال شاهی که توئی
بیرون ز تو نیست هرچه در عالم هست ازخود بطلب هرآنچه خواهی که توئی

O thou art "Word"—with Lord thou wert in part,
To rule in world thou holdest Royal chart;
The whole creation's hemmed within Thy Soul
Seek what you want from Soul for *that thou art*.

VII. 182

957:—BNa.101, BNb.469, RPa.348, Hd.433, Hw.901, CR.1153.
Vag: (1) Afdal [Hj.]; (2) Yaqub Charkhi [H.A.]. *Var*: Rumi [Hx.].

ای در طلب جوهر کانی کانی ۹۵۷ وی زنده ببوی وصل جانی جانی
فی الجمله حدیث مطلق از من بشنو هر چند که در جستن آنی آنی

Thou seekest Gem—but see thou art the mine,
Thou pinest for the Life—that Life is thine;
Now hear my final words—the gist of truth,—
Thou art the Light thou seekest—Light Divine.

VII. 183

946:—Hy.725, BNa.100, Sf.41, Pb.513, Ba.463, Hb.600, Pc.134, Hd.430, ALI.712, Hw.869, A.900, W.497, L.757, BNb.428. *Var*: Afdal [Hj.] [R.S.] [409].

ای آنکه خلاصهٔ چهار ارکانی ۹۴۶ بشنو سخنے ز عالم روحانی
دیوی و ددی و ملکی انسانی درتست چنانکه مینمائی آنی

O thou that art the gist of all we know,
Just heed this word—the fount of truth in flow;
The man, the beast, the angel and the fiend,
Are all in thee—thou art as thou would show.

VII. 184

1013:—BNd.268, Pb.573, Ba.527, Hb.665, Pc.348, Hd.441, Hw.862, CR.1161, BNb.436. *Vag*: 'Afdal [Hj.] [R.S.].

در جستن جام جم زکوته نظری ۱۰۱۳ هر لحظه گمانے نه به تحقیق بری
رو دیده بدست آرکه هر ذرهٔ جان جامے است جهان نمای تا در نگری

Ye blind! that start in quest of Holy Grail,
But doubts pester your faith and hence ye fail;
Acquire the gracious eye of Guide and see,
From every atom Holy Grail would hail.

VII. 185

1061:—BNb.487, BNj.42, Hd.434, Hw.872.
(1) Afdal [Hj.] [481]; (2) Shahab-ud-Din Maqtul 587 H. [M.F.] (R.S.).

هان تا سررشتهٔ خرد گم نکنی ۱۰۶۱ خود را زبرای نیك وبد گم نکنی
رهرو توئی و راه تو و منزل تو هان تا ره خود باز بخود گم نکنی

Beware! you do not lose the clue of wit,
Or lose yourself for good or bad in quit;
You are the pilgrim, path and final goal,
Loose not your soul, in soul alone you sit.

VII. 186

352:—BDa.55, BNd.73, MA.162, BMd.344, Ba.24, Hb.117, Hk.236, MBb.231, Pc.53, Hw.430, A.280, CR.906.
Vag: Saifud Din Bakharzi [Hv.].

اے دل مطلب وصال معلولے چند ۳۵۲ مشغول مباش بهر معزولے چند
پیرامن آستان درویشان گیر باشد که شوی قبول مقبولے چند

Some pine for world, such loons you ever shun,
Corrupt are worse, from them for miles you run;
But guard the doors of meek and saintly souls,
Perchance you please the Master's chosen one.

VII. 187

670:—Hd.534, Hw.1022.

شُد پیر خرف جوان نگیرد عیبش ٦٧٠ کز عطر فروشان نفزاید جیبش
بود از دوسه چلهٔ ریاضت کیشان هر لحظه گلے مے شگفد از غیبش

Youth pledged to Guide is ripened, clean of vice,
And cares no worldly scents, but far he flies;
With austere practice for a year or two,
He finds the rose of grace before his eyes.

VII. 188

604:—BNf.43, Ha.315, Sd.314, BNh.312, Se.249, U.204, Sc.216, Ra.166, Pa.160, Rb.50, HGa.303, BMd.242, Wbcd.385, Pb.290, Ba.237, Hb.387, BNl.278, BMb.327, RPa.194, BMc.241, HGb.213, Hn.266, Hr.265, BMf.243, Hc.251, Cb.463, BERb.104, RPc.295, Ia.284, Ib.18, Hd.195, ALI.½433, Hp.359, Hw.518, A.520, CR.1032.

آبِ رخِ عاشقانِ خود پاك مریز ٦٠٤ جز خونِ دلِ تائبِ غمناك مریز
خونِ دو هزار زاهدِ بیمغنی برخاك بریز و جرعه برخاك مریز

Vie not with lovers pure who higher soar,
Bleed none, but stab thyself in grief to core;
Defeat a thousand zealots in dispute,
But honour lover's prattle ever more.

VII. 189

615:—Hy.421, Ha.362, Sd.361, BNh.347, Sc.482, BNa.7, LN.159, BMd.449, Wbcd.386, Pb.293, Ba.240, Hb.390, BNj.22, Hj.281, Hf.223, Bb.432, Cb.459, Hd.408, ALI.431, Ho.222, Hw.516, A.510, J.319, N.223, W.263, L.440, BERf.230, Hz.288.

بامردمِ پاك اصل و عاقل آمیز ٦١٥ وزنا اهلان هزار فرسنگ گریز
گر زهر دهد ترا خردمند بنوش ور نوش رسد زِ دست نا اهل بریز

You mix with sages pure and know their styles,
And run away from worthless fools for miles;
Yea drink the poison which a sage would give,
But shun the mead from fools, 'tis full of guiles.

VII. 190

653:—Hr.288, Hc.255, Hp.389, Hw.554.

این یك دوسه دم که زندهٔ خوشدل باش ٦٥٣ با سرو قد و ماه رخے مایل باش
چون عاقبت الامر نخواهی ماندن یا کامل باش یا برِ کامل باش

Rejoice the second which you live by grace,
Remain with Tallest Statured Fairest Face;
And if you want to win the final day,
Be perfected or march in perfect ways.

VII. 191

690:—Hc.278, Hp.411, Hw.582.

Var: (1) 'Abdullah Ansari [Bombay 1308 H.]. (2) Afdal [300].

اندر ره دین دو کعبه آمد حاصل ٦٩٠ یك کعبهٔ صورتست و یك کعبه دل

تا بتوانی زیارت دلها کن کافزون زِهزار کعبه باشد یك دل

In path of faith to either shrine we start,
The one on earth, the other in the heart;
Try, if you can, to reach a human heart,
One heart is more than thousand shrines apart.

VII. 192

831:—Hy.592, BDa.123, Sb.144, Ha.311, Sd.310, BNh.308, U.149, BNd.185, Sc.297, BNa.181, Pa.191, Sf.6, HGa.299, LN.283, BMd.142, Wbcd.463, Pb.435, Ba.383, Hb.520, Sg.89, BDb.307, Hj.90, BNl.390, Ht.32, BMb.453, BMc.330, Hm.346, Hf.325, Hg.352, HGb.324, Hn.370, Hr.385, BMf.331, Hc.332, Pc.236, Bb.590, Cb.654, Ia.416, Ib.228, Hd.338, Hp.506, Ho.324, Hw.724, A.724, J.434, N.327, W.368, L.617. BERf.88, Hz.158.

تا بتوانی خدمتِ رندان می کن ٨٣١ بنیادِ نماز و روزه ویران می کن

بشنو سخنِ راست ز عُمر خیام می میخور وره میزن واحسان میکن

Serve only mystics if and when you find,
Let fast and prayer blast, you need not mind;
But heed my friend what Omar Khayyam says:
Love Him, and ply your way, be ever kind.

VII. 193

VIII. KHARABAT THE TAVERN.

خرابات

613:—Hy.408, Sa.115, BDa.2, Sb.185, Ha.5, Sd.5, BNh.5, Se.243, U.5, Sc.403, BNa.171, Ra.172, Pa.156, Sf.73, Rb.40, BNb.7, BMa.204, LN.5, BMd.11, Wbcd.305= 497, Pb.294, Ba.241, Hb.391, Sg.4, BDb.221, Hj.8, BNl.269, BMb.321, RPa.5, Hf.222, HGb.172, Hn.257, Hr.258, Hs.4, BMf.235, Pc.170, Bb.420, Cb.448, BERb.100, Ia.277, Ib.171, Hd.46, ALI.426, Hp.351, Ho.221, Hw.503, A.497, J.318, N.222, W.262, L.427. BERf.49, Hz.11. *Parodied by Rumi* (Hv.)

با تو به خرابات اگر گویم راز ٦١٣ به زانکه کنم بےتو به محراب نماز
ای اوّل و آخرِ همه خلق توئی خواهی تو مرا بسوز و خواهی بنواز

I SPEAK to Thee in Tavern, what I feel,
In shrines without Thee Lord! I would not kneel;
Thou art the First Creator, Thou the Last,
Aye! burn me please, or aye! Thy Grace reveal.

VIII. 1

183:—Hy.108, Sc.270, Sf.105, Pb.119, Hb.117, Hj.294, Hk.138, Hh.99, Bb.116, Cb.122, Hd.370, ALI.115, Hw.100, A.137, L.123, BERf.188. *Vag*:Afdal [92].

رفتم بخرابات بایمانِ درست ۱۸۳ زنّارِ مغان رابمیان بستم چست
شاگرد خرابات زِ بدنامیِ من رختم بدر افگند و خرابات بشست

I went to Tavern-door as some divine,
With flowing gown and cowl and girdled fine;
The Warden scanned my face, and with disgust,
He threw my baggage out, and washed the shrine.

VIII. 2

98:—Hy.83, Sa.120, Sb.237, Se.92, Pa.74, Wbcd.17, Pb.63, Hb.62, BDb.86, BNl.86, Hk.119, BMb.91, BERa.132, Hm.84, Hf.33, Hg.44, HGb.19, Hn.100, BMf.82, Bb.91, ALI.156, Ho.33, Hw.151, A.106, J.43, N.33, W.37, L.99.

با ما درمِ قلب نمیگردد جفت ۹۸ جاروب طرِ بخانهٔ ما پاك برفت
پیری ز خرابات برون آمد و گفت می خور که بعمرهات نیابید خفت

No counterfeit with me I ever keep,
Those carnal lusts with broom I ever sweep;
A sage from Tavern came and so advised:
"Now taste the Word, for ages you would sleep."

VIII. 3

387:—BNa.67, Sf.32, Pb.165, Ba.107, Hb.259, Hj.146, Hh.236, Cb.360, Hd.363, Hw.380, BERf.175. *Vag*: Rumi [Hv.].

تا مدرسهٔ ومناره ویران نشود ۳۸۷ از کار قلندران بسامان نشود
تا ایمان کفر وکفر ایمان نشود یك بندهٔ حقیقةً مسلمان نشود

Till schools and domes in ruins will not roll,
We see not Master's feet our final goal;
Till faith's unfaith, and then unfaith is faith,
None truly sees that God is God as Sole.

VIII. 4

799:—Hy.543, BMa.234, Wbcd.196, Pb.414, Ba.353, Hb.500, BDb.268, BNl.362, BMb.417, BMc.302, Hm.316, Hf.311, HGb.303, Hn.345, Hr.348, BMf.301, Hc.292, Bb.546, Cb.620, BERb.146, Ia.373, Ib.257, ALI.553, Hp.461, Ho.310, Hw.651, A.674, J.415, N.311, L.567.

هان تا بخرابات خروشی بزنیم ۷۹۹ بر میکده بگذریم ونوشی بزنیم
دستاروکتاب را فروشیم بمی بر مدرسه بگذریم وجوشی بزنیم

Now march with shouts to Tavern for His door,
Then on to Shrine and drink and roll on floor;
Yea part with books and turbans for His Love,
And in the school create a wild uproar!

VIII. 5

1059:—Hy.669, Sa.9, Sb.287, Wbcd.269, Pb.601, Ba.559, Hb.696, BNl.445, BMb.551, Hm.399, HGb.361, Hn.428, Hr.441, Pc.579, Cb.738, BERb.196, Ia.479, Ib.337, Hd.100, ALI.679, Hp.577, Hw.817 v 886, A.839, J.575, L.696, BNb.396.

1031:—Hd.100, Hw.886.

Vag: (1) Abu Sa'id [Hv.]; (2) Afdal [Hj.]. *Var*: of 1059.

هان تا بخرابات مجازی نائی ۱۰۵۹ تا کار قلندری نسازی نائی
این ره رهِ مردانِ سرافرازانست زنهار درین کوچه ببازی نائی
زنهار درین راه مجازی نائی ۱۰۳۱ تا کار حقیقی تو نسازی نائی
این ره سرِ رندان وسرِ مردانست جان باز انند تا نبازی نائی

Beware ye dally not with Love in vain,
Till ye could be its victims and be slain;
This path's reserved for lofty hearted souls,
Beware ye trespass not this risky lane!

Variation.

Step not in love for merest fun, O boy!
Until you act in truth, you only toy;
This path is meant for mystics and the brave,
Unless you stake your Self you will annoy.

VIII. 6

*

117:—Wbcd.½18, Hk.130, BMb.102, BERa.125, Hf.79, Hg.47, Hh.157, Hc.94, Hp.110, Ho.79, Hw.962, J.89, N.78, W.80, CR.821.

Vag: Sa'dud Din Hamawi [Rempis 30].

پیرے ز خرابات برون آمد مست ۱۱۷ سجاده بدوش و کاسهٔ باده بدست
گفتم شیخا ترا چه حال آمده پیش گفتا مے خور که کار عالم بادست

From Tavern came a Sage entranced, I scanned
His prayer-rug on shoulder, bowl in hand;
" What news? O sire!" I asked, and he replied:
" The world be blown! aye have this magic wand!"

VIII. 7

94:—Hy.200, BDa.10, Se.106, BNd.12, Sc.256, BNa.58, Ra.22, Pa.85, BNb.193, **BMa.89, LN.84, BMd.287, Wbcd.70, Pb.44, Hb.44, BDb.118, RPb.34, Hj.103,** BNi.118, Hk.201, BMb.125, RPa.135, BERa.162, BMc.99, Hm.112, He.7, Hg.31, Hh.96=176, Hi.77, HGb.50, Hn.122, BMf.37, Hc.111, Pc.5, Bb.210, Cb.209, BERb.49, RPc.173, Hd.187, ALI.220, Hp.113, Hw.219, A.229, J.153, W.117, L.216. **BERf.279.**

ای وای بر آن دل که در او سوز نیست ۹۴ سود ازدهٔ مهر دل افروز نیست
روزیکه تو بے باده بسر خواهی برد ضایع ترازان روز ترا روز نیست

The heart which maddens not with Master's spell
And pineth not for him, is bloody fell
The day you neither think of Lord nor Word
A worser day you may not find in Hell.

VIII. 8

46:—Hy.92, Sa.51, Se.64, U.51, BNd.50, Sc.233, Pa.52, BNi.2, BMd.8, Wbcd.209,=502, Pb.29, Hb.29, Sg.116, BDb.70, Hj.324,, BNi.70, Hk.115, Hu.33, BMb.87, BERa.83, BMc.34, Hm.64, He.25, Hg.21, Hh.30, Hi.62, HGb.3, Hr.62, BMf.18, LE.28, Hc.70, Bb.110, Cb.112, BERb.31, RPc.97, Ia.70, Ib.58, Hd.320, ALI.97, Hp.69, Hw.86, A.123, J.102, W.130, L.108, BERf.370, Hz.13.

Vag: Sayyid Nasr [Rempis 12].

آباد خرابات زمی خوردن ماست ۴۶ خون دو هزار توبه درگردن ماست
گر من نکنم گناه رحمت چه کند آرایش رحمت ز گنه کردن ماست

For love alone we stay in Tavern waste,
Ten thousand vows we broke to have this taste;
If I be sinless where will mercy glow?
My sins are crape, thereon His mercy laced.

VIII. 9

378:—Hy.320, Se.180, Wbcd.455, Pb.162, Ba.103, Hb.255, BDb.155, BNl.156, BMb.270, RPa.115, BMc.206, Hm.224, He.134=176, Hf.132, Hg.180, Hh.404, HGb.144, Hn.201, Hr.214, Hs.143, BMf.202, Hc.189, Pc.226, Bb.340, Cb.407, RPc.266, Ia.241, Ib.143, Hp.295, Ho.132, Hw.417, A.399, J.202, N.131, W.157, L.338, BERf.33.

پیوسته خرابات زرندان خوش باد ۳۷۸ در دامنِ زهد زاهدان آتش باد

آن دلق بصد پاره وآن صوف کبود افتاده بزیرِ پای دُردی کش باد

May lovers in Thy shrine consult and meet,
May zealots burn in their own zealous heat;
And may, the motley-coats and azure-robes
To crave a lover's blessings, kiss his feet.

VIII. 10

998:—Hy.722, BNf.31, Sb.123, Wbcd.293, Pb.561, Ba.514, Hb.652, BDb.371, BMb.528, Hf.417, Hn.453, BMf.408, Pc.583, Bb.680, Cb.770, ALI.709, Ho.416, Hw.878, A.897, N.421, L.754.

جز راه قلندر بخرابات مپوے ۹۹۸ جز بادهٔ وجز سماع وجز یار مجوی

برکف قدحِ باده وبردوش سبوے می نوش کن ای نگار بیهوده مگوی

Step not in Tavern save thro' Mystic Gate,
And Seek for none but love and Song and Mate;
In hand His cup, on shoulder water-pot,
Just love and mind your own and never prate.

VIII. 11

258:—Hy.191, Se.101, BMa.36, Wbcd.170, Hb.152, BDb.108, BNl.108, Hk.145, BMb.114, BERa.148, BMc.73, Hm.102, He.37, Hf.95, Hg.106, Hh.167, HGb.40, Hn.85, Hr.96, BMf.57, Hc.106, Pc.475, Bb.201, Cb.199, Ia.107, Ib.93, ALI.211, Hp.130, Ho.95, Hw.210, A.220, J.109, N.94, L.207.

Vags 'Attar [M.N.].

مهتاب بنوردامنِ شب بشگافت ۲۵۸ می‌خور که دمے خوشتر ازین نتوان یافت

خوش باش وبیندیش که مهتاب بسے اندر سرخاك یك بیك خواهد تافت

The Lord thy Moon has rent the vests of night,
Rejoice, on better times thou won't alight;
Do kiss His feet, and see that many moons
Will shine from dust and flood thy front with light.

VIII. 12

433:—Sc.368, BNi.5, Ba.60, Hb.213, MA.168, Hk.249, BMb.242, Hh.292, Hc.141, Pc.339, Hd.140, Hp.228, Hw.433, A.279, CR.939, Hz.68.

در کوی خرابات جگر سوزے چند ۴۳۳ بنشسته بدند با دل افروزے چند

ساقی قدحے برکف ومطرب میگفت هم بگذرد و نماند این روزے چند

In Master's lane rejoice some burning hearts,
With lovely angels, playing lively parts;
The Master comes with cup of grace in hand,
And chorus sings: "This precious time departs."

VIII. 13

163:—Hy.131, Bb.139v140, Cb.138, ALI.142, Hw.119, A.160, L.146.

در دهر مرا شراب و شاهد هوس ست ۱۶۳ نے چشم و دلم منتظر پیش و پس ست

در دل نه ز هشیاری و مستی خبری مقصود من از هر دو جهان یکنفس ست

His face and Love is all I have in mind,
My eye is never seeking fore or hind;
My heart is neither waking nor in trance,
In both the worlds I look—one soul I find.

VIII. 14

180:—Hy.175, Sb.177, Se.82, Pa.63, BMa.67, Wbcd.19, Pb.109, Hb.107, BDb.89, BNj.2, BNl.89, Hk.92, BMb.63, BERa.118, BMc.80, Hm.85, He.31, Hf.86, Hg.79, Hh.154, HGb.22, Hn.103, LE.36, Hc.86, Bb.184, Cb.181, BERb.41, RPc.110, ALI.195, Hp.107, Ho.86, Hw.194, A.204, J.98, N.84, W.86, L.190.

Vag: Zakani [Rempis 46].

دوران جهان بے می و ساقی هیچ ست ۱۸۰ بے زمزمهٔ نای عراقی هیچ ست

هر چند در احوال جهان می نگرم حاصل همه عشرتست و باقی هیچ ست

San Love and Guide the word's a restless round,
When heart will tune to flute then He is found;
I scanned the world around, at last I find
That bliss is Truth—the rest is hollow sound.

VIII. 15

262:—Pa.14, Wbcd.187, Hb.146, BDb.27, BNl.27, Hk.48, BMb.32, BERa.37, Hm.24, Hf.57, Hh.114, Hn.40, Hr.24, Hc.24, Bb.43, RPc.64, Ia.24, Ib.20, ALI.49, Hp.29, Ho.57, Hw.44, A.63, J.66, N.56, W.59, L.48.

می خوردن و شاد بودن آئین منست ۲۶۲ فارغ بودن ز کفر و دین دین من ست

گفتم بعروس دهر کابین تو چیست گفتا دل خرّم تو کابین من ست

"Do drink His Word and live sedate" I say,
And heathen, godly, both I do not play;
No dower claims the Maid of Time, she says:
"Thy joyous heart's my castle—there I stay."

VIII. 16

424:—Hy.266, Sb.194, Se.142, Sc.303, Pa.117, BMa.127, L.N.207, Wbcd.337, Ba.70, Hb.223, BDb.159, Hj.291, BNl.160, Hk.171, BMb.164, RPa.340, BMc.130, Hm.144, He.98, Hg.157, Hh.193, Hi.98, HGb.174, Hn.159, Hr.141, BMf.119, Hc.201, Pc.412, Bb.277, Cb.247, RPc.198, Ia.156, Ib.129, Hd.191, ALI.332, Hp.179, Hw.306, A.345, L.284, Si. Rempis. 165, BERf.294.

در دهر چو آوا ز گُل تازه دهند ۴۲۴ فرمای بتا که می باندازه دهند

از دوزخ و از بهشت و از حور و قصور فارغ بنشین که آن بآوازه دهند

When world is fresh, and blowing roses hail,
Bestow thy grace on lovers in thy pale;
Away with Houries, Halls of Heav'n, or Hell,
These windy words will blow us in the gale.

VIII. 17

369:—Hh.375, Hc.225, Hp.254, Hw.461.

برآتشِ غم بکامِ دل روزے چند ۳۶۹ گردِ سرِ خاك من جگر سوزے چند
زان پیش که برباد دهد دستِ اجل خواهم زد آب آتش افروزے چند

He kindled me with love at early start,
My friends are basking round me sad in heart;
I'll sprinkle this my flame from fount of love,
So that my friends may blaze in every part.

VIII. 18

ساقی نامه

Sāqī Nāma'.

13:—Tk.4, Hy.11, Ka.8, Sb.140, Se.7, Pa.3, BMa.15, BNc.60, Pb.7, Hb.7, BNd.8, BDb.10, BNl.10, BMb.5, Hx.56, BERa.12, BMc.6, Hm.9, Hf.6, Hg.5, Hi.6, Hn.11, Hr.7, BMf.7, LE.8, Hc.3, Bb.11, Cb.7, BERb.6, RPc.51, Ia.10, Ib.8, ALI.10, Hp.8, Ho.6, Hw.26, A.17, J.6, N.6, W.5, L.12.

برخیز وبیا بیا زبهرِ دلِ ما ۱۳ حل کن بجمالِ خویشتن مشکلِ ما
یك کوزهٔ می بیار تا نوش کنیم زان پیش که کوزهٔ کنند از گلِ ما

Arise O Master! come with all Thy grace,
Dispel our doubts and show Thy loving face;
And from Thy Chalice let us quench our thirst
Before they make a goblet from our clays.

VIII. 19

105:—BDa.16, BNd.18, Pc.171, Hw.952, A.147, W.113, CR.1199.
Var: Mujid Hamgar. [Rempis 29].

برخیز و بده باده چه جای سخنست ۱۰۵ کامشب دهنِ تنگ تو روزی منست
ما را چورخِ خویش مَیِ گلگون ده کاین نوبتِ من چو زلفِ تو پُرشکنست

Inspire me with Thy love, why sport in speech?
Today Thy silence may some secret teach;
Yea give me love alike Thy beaming face,
Alike thy locks I'm curling out of reach.

VIII. 20

161:–Hy.74, Ha.260, Sd.260, BNh.267, Se.42, U.174, Ra.44, BMa.82, HGa.250, BMd.426, BDb.42, BNl.42, He.68, Hh.79, Bb.82, Cb.30, Hd.291, ALI.77, Hw.70, A.105, L.90.

دردہ پسرآن می که جهانرا تابست ۱۶۱ زان می که گل نشاط را مهتابست
بشتاب که آتشِ جوانی آبست دریاب که بیداریِ دولت خوابست

Fill in that wine which driveth darkness soon,
So rose of bliss would blossom in that Moon;
Be quick, for fire of youth like water flows,
To wake in wealth is but to sleep in swoon.

VIII. 21

186:—Hy.38, BNf.45, Ha.198, Sd.198, BNh.196, Se.66, U.118, Sc.144, Ra.51, Pa.53, BNb.225, BMa.42, HGa.188, BMd.109, Wbcd.11, Pb.121, Hb.118, BDb.72, BNl.72, Hk.117, BMb.89, RPa.69, BERa.84, BMc.36, Hm.66, Hg.87, Hh.11, HGb.5, Hn.73, Hr.63, Hs.36, BMf.19, Hc.71, Bb.48, Cb.22, RPc.99, Ia.71, Ib.59, Hd.292, ALI.53, Hp.70, Hw.134, A.68, L.53.

زان باده که عمر را حیاتِ دگرست ۱۸۶ پُر کن قدحے گرچه ترا دردِ سرست
بر نه بکفم که کارِ عالم سمرست بشتاب کنون که عمرِ من درگذرست

With mead which giveth life that's new and hale,
O Master! may Thy grace just fill my pail;
I know this world is but a fairy tale,
Do fill me quick, my life has set the sail!

VIII. 22

259:—Hy.48, Pa.29, Wbcd.426, Ba.7, Hb.156, BDb.43, BNl.43, Hk.80, BMb.57, Hx.60, BERa.48, BMc.11, Hm.38, He.20, Hf.55, Hh.57, HGb.184, Hn.55, Hr.36, BMf.26, LE.20, Hc.48, Bb.56, Ia.43, Ib.32, Hd.184, ALI.90, Hp.43, Ho.55, Hw.139, A.78, J.64, N.54, W.57, L.63.

Var: (1) Syed Hussain Ghaznavi [Hv.]. (2) Ashraf Hasani [Z.].

می بر کفِ من نه که دلم دژتاب ست ۲۵۹ وین عمر گر پائیزی چون سیماب ست
برخیز که بیداریِ دولت خواب ست دریاب که آتشِ جوانی آب ست

Give me the Word: in eagerness I beam,
My days are swift, quicksilver-like they seem;
The crafts of wealth are only dreams.—Awake!
And find your ardent youth an arid stream.

VIII. 23

*

265:—BDa.37, BNd.40, Hk.129, BMb.101, BERa. 124, Hh.155, LE.41, Hc.92, Pc.470, Hp.108, CR.874.

Vag: Kamal Isma'il [MSS. 991 H.].

می ده که دل ریش مرا مرهم اوست ۲۶۵ سودا زدگان عشق را همدم اوست

پیش دل من خاك یکے جرعه به ست ازچرخ که کاسهٔ سر عالم اوست

Thy Word, O Guide! up-lifts my heart in cheers,
A constant friend to all the mystic seers;
I prize one Word as more than azure crown
Which decks the head of One who made the spheres.

VIII. 24

294:—Hy.211, Se.116, Pa.96, BMa.115, Wbcd.55, Ba.21, Hb.174, BDb.129, RPb.39, BNl.129, BERa.194, BMc.107, Hm.121, He.82, Hf.105, Hg.120, Hh.179, Hi.84, HGb.58, Hn.127, Hr.118, LE.59, Pc.424, Bb.221, Cb.223, BERb.57, RPc.180, Ia.127, Ib.107, ALI.237, Hp.156, Ho.105, Hw.244, A.243, J.158, N.104, L.227.

Vag: Sharfud Din Shafroh [Rempis 71].

کو مطرب و می تا بدهم داد صبوح ۲۹۴ خوش وقت دلے که میکند یاد صبوح

مارا بجهان سه چیز میباید خوش سرمستی و عاشقی و فریاد صبوح

Bring harp and lute, I sing His morning praise!
The heart which sings at dawns has happy days;
I long to have in world triad of bliss,
A trance, His love, and joyous morning lays.

VIII. 25

563:—Hy.385, BDa.87, Sb.121, Ha.332, Sd.331, BNd.98, Sc.225, BNa.108, Sf.46, BMa.192, LN.155, BMd.274, Pb.258, Ba.205, Hb.355, Hj.98, He.224, Hf.203, Hg.252, Pc.44=141, Bb.396, Cb.416, Hd.247=286, ALI.398, Ho.202, Hw.479, A.464, J.295, N.203, L.403, BERf.221. *Vag*: Hafiz [Z].

آن لعل در آبگینهٔ ساده بیار ۵۶۳ وان محرم و مونس هر آزاده بیار

چون میدانی که عالمی آمده خاك بادے ست که زود بگذرد باده بیار

Pour out Thy Love in heart—my crystal bowl,
Which *is* the friend of free-men, mate of soul;
For soon a gale will blow this dusty world,
Fill me, O Guide! with Thee, and then control.

VIII. 26

626:—BDa.98, BNd.130, Pc.381, CR.1039.

ساغر پر کن که برف گون آمد روز ۶۲۶ زان باده که لعل هست از ورنگ آموز

بردار دو عود را و مجلس بفروز یك عود بساز و آن دگر عود بسوز

These days are icy cold. Fill in your pan
With Him who warmed the Sun when world began.
One log, your body, should be played as lute,
The other, mind, should blaze for Lord and man.

VIII. 27

747:—Hy.519, Wbcd.102, Pb.375, Ba.320, BNl.365, BMb.419, BMc.305, Hm.319, Hg.315, Hn.348, Hr.351, Ia.378, Ib.260, Hp.464, Hw.667, A.648, L.541.

چون آتش اگر زآسمان درگذریم ۷۴۷ وزآب روان اگر چه پاکیزه تریم

در خاك شویم ازآنکه خاکی گهریم باد است جهان باده بده تا بخوریم

As light, tho' we could travel through the skies,
And run as crystal rivers clear of ties;
Yet we shall cling as dust to Master's feet,
And crave his love, for world is wind of lies.

VIII. 28

889:—Hy.637, Sc.304, LN.208, Pb.475, Ba.425, Hb.562, BMb.490, RPa.341, Hf.371, Pc.576, Bb.623, Cb.716, ALI.647, Ho.370, Hw.781, A.783, J.487, N.374, W.417, L.663.

Var: Hafiz [Z] Kamal Isma'il [991 H.].

آن بادهٔ خوشگوار بردستم نه ۸۸۹ وان ساغرِ چون نگار بردستم نه

وان می که چو زنجیر به پیچد برخود دیوانه شدم بیار بردستم نه

O let Thy sweetest Word my palate hold,
And let Thy lucid Form my eye behold;
And let Thy love entwining in itself,
Be bound on me to keep me in Thy fold.

VIII. 29

908:—Hy.708, Sa.31, BDa.136, Sb.9, Ha.178, Sd.178, BNh.176, U.96, BNd.205, Sc.130, BNa.64, Ra.272, BNb.207, BMa.256, HGa.172, LN.261, BMd.95, Wbcd.284, Pb.484, Ba.434, Hb.571, Sg.64, Hj.114, BNl.475, BMb.542, RPa.327, Hx.29, Hm.428, Hf.363, Hg.390, Hr.417r478, Hs.70, BMf.361, Hv.78, Pc.230, Bb.674, Cb.766, BERb.193, Ia.437r509, Ib.362, Hd.282, ALI.702, Hp.549r603, Ho.362, Hw.796r909, A.806r883, J.476, N.366, W.411, LCR.740=1124.

تا کے غم آن خورم که دارم یا نه ۹۰۸ وین عمر بخوشدلی گذارم یا نه

پُرکن قدحِ باده که معلوم نیست کین دم که فرو برم برآرم یا نه

What matters if I feast, or have to fast?
What if my days in joy or grief are cast?
Fill me with Thee, O Guide! I cannot ken
If breath I draw returns or fails at last.

VIII. 30

1030:—Hy.665, BNf.47, Sb.128, Ha.181, Sd.181, BNh.179, Se.324, U.99, BNd.249, Sc.132, Ra.312, BNb.213, BMd.119, Wbcd.173, Pb.581, Ba.534, Hb.672, BDb.357, BNl.441, BMb.506, RPa.51, Hl.81, BMc.375, Hm.395, Hg.430, HGb.357, Hn.424, Hr.437, Hs.73, BMf.386, Hc.372, Pc.106, Cb.735, BERb.180, Ia.474, Ib.333, Hd.168, ALI.676, Hp.573, Hw.813, A.835, N.433, W.468, L.692=1170, Hz.97.

زان کوزهٔ می که نیست دروے ضرر ے ۱۰۳۰ پُرکن قدحے بخور بمن ده دگرے

زان پیشتر ای صنم که در رهگذرے خاك من و تو کوزه کند کوزه گرے

With mead which has no toxic grosser lees
One cup for Thee, for me a second please!
Before our dust in some remotest lane
Is thumped by potters or is lost in breeze.

VIII. 31

*

938:—BNa.111, Hj.239, Hd.116, Hw.903, CR.1135.
Parodied by Mujid Hamgar [A.K.]. *Vag*: Hafiz [H. S. L. 1295].

ار مردمی و مسلمی و مسکینی ۹۳۸ ور سنگدلی و شوخی وبیدینی
در آتش اگر نشانیم بنشینم بر دیده اگر نشانمت بنشینی

O Guide! if like a man or monk thou go,
Or like a brazen faithless brute thou show;
I'll stay in pyre if Thou would so command,
But stay Thou in my eyes, I request so.

VIII. 32

22:—Hz.306, Cb.74, A.1.

ساقی بکرم تو می کنی یاد مرا ۲۲ غیر از تو که می رسد بفریاد مرا
گر درغم دل تو دستگیرم نشوی سوے که روم که می کند شاد مرا

What kindness, Lord! that Thou should think of me?
Who ever hears my wails excepting Thee?
Now if in grief Thou wilt not hold my hand,
Where can I go, my Lord! for who can free?

VIII. 33

26:—Hy.19, Bb.19, Hz.304, Cb.72, ALI.20, Hw.22, A.26, J.21, L.21.

ساقی نظرے به بیکسان بهر خدا ۲۶ بشکن تب ما بوالهوسان بهر خدا
ما ماهیِ مرده ایم و تو آب حیات مارا بوصال خود رسان بهر خدا

A glance, O Master! winsome for His sake,
Allay our fever fulsome for His sake;
As lifeless fish we lie Thou lake of life!
Do take us in Thy bosom for His sake.

VIII. 34

192:—Hy.126, Bb.134, Hz.330, Cb.51, ALI.136, Hw.115, A.155, L.141.

ساقی چه کنم که دل کبابم زغمت ۱۹۲ مد هوش تراز مست شرابم زغمت
هرچند کسی خرابیم شرح دهد بالله که بیش ازان خرابم زغمت

O Guide! my heart is broiling for Thy sake!
Enrapt in love I lie, I can't awake;
Though folk may find some words to tell my plight,
In further plight I suffer at thy stake.

VIII. 35

193:—Hy.158, Rb.10, Bb.167, Hz.291, Cb.157, ALI.176, Hw.177, A.188, L.175.

ساقی حذر ازغمِ توام آه که نیست ۱۹۳ صبرم زرخت حق‌ست آگاه که نیست
مقصودِ منی وجز توکس در دلِ من واللهِ که نیست ثم باللهِ که نیست

I flinch not from these pangs, they do not scare,
I lost all patience, truth would witness bear;
Excepting Thee none stayeth in my heart,
I swear by Lord, by Thee again I swear!

VIII. 36

194:—Hy.135, Bb.144, Hz.331, Cb.52, ALI.147, Hw.154, A.164, J.125, L.150.

ساقی دلِ ما که دانهٔ مهرِ تو کاشت ۱۹۴ مهرِ تو نهفته تا ابد خواهد داشت
دامن مفشان زناز بر اهلِ نیاز کز دامنِ تو دست نخواهیم گذاشت

Thou sowed the seed of love in me of old,
I cherish hence through ages all untold;
Cast not this humble lambkin from thy fold,
I will not leave thy vestures from my hold.

VIII. 37

195:—Hy.159, Rb.11, Bb.168, Hz.292, Cb.158, ALI.177, Hw.178, A.187, J.124, L.174.

ساقی دل من زدست گر خواهد رفت ۱۹۵ بحرست بکا زخود بدر خواهد رفت
صوفی که چوظرف تنگ ازخویش پُرست یك جرعه اگر دهی بسر خواهد رفت

O Guide! if o'er my heart I lose control,
'Tis ocean wherein billows surge and roll;
A shallow minded monk, who gloats in self,
Will stagger in one word and lose his poll.

VIII. 38

196:—Hy.157, Rb.9, Bb.166, Hz.290, Cb.156, ALI.174, Hw.176, A.186, L.172.

ساقی دلِ من زمرده فرسوده ترست ۱۹۶ کوزیرِ زمین زمن دل آسوده ترست
هرچند بخونِ دیده دامن شویم دامانِ ترم زدیده آلوده ترست

O Lord! my heart is starker than the dead,
But dead are staid, my heart is sad instead;
I wash my skirt with blood from streaming eyes,
My skirt is fouler far than eyes are red.

VIII. 39

197:—Hy.112, Bb.120, Hz.324, Cb.45, ALI.119, Hw.104, A.141, L.127.

ساقی دلِ من سوخته از مشتا قیست ۱۹۷ بازآ که طبیب درد مستان ساقیست
جان دادن امیداست مرا درقد مت تا جان بودم امیدواری باقیست

Heart throbs for Thee my Lord—alas the pains!
Return to me and free me from the banes;
I hope to offer life to see Thy feet,
And till I die this final hope remains.

VIII. 40

199:—Hy.136, Bb.145, Hz.332, Cb.53, ALI.148, Hw.155, A.165, J.126, L.151.

ساقی زدرت سفر نخواهیم گرفت ۱۹۹ گرهم بکشی حذر نخواهیم گرفت
گیرم که زخاك بر نگیری سرِ ما ما سرزده تو بر نخواهیم گرفت

Depart I will not, Master! from Thy door,
Wert thou to kill me, I would like it more;
My head may lie in dust, Thou need not lift,
On me Thy trampling feet would blessings pour.

VIII. 41

200:—Hy.138, Rb.2, Bb.147, Hz.334, Cb.55, ALI.151, Hw.157, A.167, L.153.

ساقی زمئی که لعلت آنرا ساقیست ۲۰۰ دل بر نکنم تا دمی ازمن باقیست
مشتاقم ازآن بدیدنت گستاخم گستاخیِ من زغایتِ مشتا قیست

That Word, to which Thy lips imparted light,
I store in heart as long as life's in sight:
I love Thee so, and straight I look at Thee,
Intense in love I'm brazen, burnished quite.

VIII. 42

202:—Hy.148, Rb.4, Bb.157, H.336, Cb.57, ALI.164, Hw.167, A.177, J.121, L.163.

ساقی غمِ ما بلند آوازه شده است ۲۰۲ سرمستیِ مابرون زاندازه شده است
باموی سفید سرخوشم کز خط تو پیرانه سرم بهارِ دل تازه شده است

O Guide! my song of love is high in swing,
My trance transcends and oversteps the ring;
With snowy age I gladden for Thy youth,
Tho' I'm in winter, heart is in the spring.

VIII. 43

203:—Hy.103, Bb.111, Hz.320, Cb.41, ALI.109, Hw.95, A.132, L.118.

ساقی فلك از بحر عطای تو کفیست ۲۰۳ درکوی تو صد کعبهٔ جان هرطرفیست
درکعبهٔ جان زهی شرف گر برسم وردرره کعبه هم بمیرم شرفیست

Thy Grace is ocean where the sky is foam,
Thy street has hundred living shrines who roam;
I march in quest of such a living shrine,
Were I to die in quest I reach my home.

VIII. 44

208:—Hy.151, Rb.7, Bb.160, Hz.339, Cb.60, ALI.167, Hw.170, A.180, L.166.

ساقی که رخت زِ جامِ جمشید به است ۲۰۸ مردن برهت زعمرِ جاوید به است
خاکِ قدمت که روزِمن روشن ازوست هر ذره زصد هزار خورشید به است

Thy face reveals the Truth my Gracious One!
To die in search of Thee is life begun;
The dust beneath Thy feet it makes my day,
A mote enlightens more than many a sun.

VIII. 45

209:—Hy.152, Rb.8, Bb.161, Hz.340, Cb.155, ALI.168, Hw.171, A.181, J.144, L.167.

ساقی که لبش مفرّحِ یاقوت ست ۲۰۹ دل را غم اوقوّت و جان راقوت ست
هرکس که نشد کشته بطوفانِ غمش درکشتیِ نوح زنده درتابوت ست

Thy Word, O Guide! is potion that I crave,
By love my life sustains, and heart is brave;
The man who dieth not in love for Thee,
Alive in Noah's Arc, he lies in grave.

VIII. 46

210:—Hy.162, Rb.14, Bb.171, Hz.295, Cb.161, ALI.180, Hw.181, A.191, L.177.

ساقی که هلا کم زغمِ هجرانت ۲۱۰ هرجاکه روی دست من ودامانت
رفتی وهزار دل هلاك از غمِ تُست باز آی که صد هزار جان قربانت

O distant Lord! Thy distance kills me quite,
I spy Thy trails and grasp Thy skirts now tight;
Thou wandered leaving thousand hearts in wails,
A thousand lives are offered for Thy sight.

VIII. 47

211:—Hy.160, Rb.12, Bb.169, Hz.293, Cb.159, ALI.178, Hw.179, A.189, J.134, L.175.

ساقی گل و سبزه بس طربناك شده است ۲۱۱ دریاب که هفتهٔ دگر خاك شده است
می نوش و گلے بچین که تا در نگری گل خاکشده است وسبزه خاشاك شده است

O Guide! the rose and grass are full of grace,
In week or so, the dust will all efface;
Adorned Thou be with rose, for ere we wink,
From dust the rose O never we could trace.

VIII. 48

212:—Hy.139, Rb.3, Bb.148, Hz.335, Cb.56, ALI.152, Hw.158, A.168, L.154.

ساقی مه رخسار تو جان همه است ۲۱۲ دلدار من ست ودلستان همه است
خورشید صفت نه مهر در آب خوشست تنها نه از آن من که زآن همه است

Thy face, O Master! is the life of all,
Has ravished me, and captured great and small;
'Tis seen as disc of Sun in lakes and seas,
'Tis not my own but answers every call.

VIII. 49

213:—Hy.111, Bb.119, Hz.322, Cb.43, ALI.118, Hw.102, A.140, L.126.

ساقی می ما ز عارض پُر خوی تست ۲۱۳ چشمت نرسد که چشمها در پی تست
سر چشمهٔ فیض جز لب لعل تو نیست صد خضر و مسیح جُرعه نوش می تست

O Lord, my soul reflects Thy face and glow,
Thy glance entrances eyes, and rivers flow;
The source of grace is only in Thy lips,
From thence all Prophets sipped Thy Word, I know!

VIII. 50

214:—Hy.102, Bb.110, Hz.319, Cb.40, ALI.107, Hw.94, A.131, L.117.

ساقی می معرفت مرا مکرمت ست ۲۱۴ در مشرب بے معرفتان معصیت ست
بے معرفت آدمی چه کار آید هیچ مقصود ز آدمی همین معرفت ست

O Guide! love findeth Thee and Holy Grace,
Some forget this and fall in sin's embrace;
Unless we know Thee we are out of count,
For man was made to know Thee face to face.

VIII. 51

216:—Hy.104, Bb.112, Hz.321, Cb.42, ALI.110, Hw.96, A.45=133, L.119.

ساقی نظرے کہ دل خوش از دیدن تست ۲۱۶ جان شاد زخوشہ چینیِ خرمنِ تست
تا گفتہ دلت ضمیر ما میداند جامِ جمِ عاشقان دلِ روشن تست

Bestow a glance and show Thy blissful face,
My life is maintained on a grain of grace;
Thy heart perceiveth all our unsaid thoughts,
Thy love reveals us worlds in endless space.

VIII. 52

217:—Hy.150, Rb.6, Bb.6, Hz.338, Cb.59, ALI.166, Hw.169, A.179, J.146, L.165

ساقی نظرے کہ دل زاندیشہ تہی ست ۲۱۷ شیران ہمہ رفتہ اند و سر بیشہ تہی ست
ہر شب زحباب کف زدی شیشۂ چرخ امروز کہ دورِ ما بود شیشہ تہی ست

A glance, O Guide! my heart is free of thought,
The plain is empty, tigers have been shot;
Tho' every day the lucky got Thy grace,
My turn is now, Thy grace has dried to nought!

VIII. 53

23:—Hy.18, Bb.18, Hz.289, Cb.71, ALI.19, Hw.21, A.25, J.20, L.20.

ساقی قدحے کہ کارساز است خدا ۲۳ در رحمتِ خود بندہ نواز است خدا
می خور ببہار و بار طاعت مفروش کز طاعتِ خلق بے نیاز است خدا

A word, O master! "He dispenseth all,
And through His grace He exalteth the small;
Love Him in youth and make no pious show,
With Him thy pious deeds are not in call."

VIII. 54

24:—Hz.305, Cb.73, A.2.

ساقی قدحے کہ نور بخشد ہمہ را ۲۴ پُر کن کہ دمے حضور بخشد ہمہ را
خوش باش کہ ہم بہ بخشد آلایشِ ما آن کس کہ مئے طہور بخشد ہمہ را

The word, O Guide! which enlightens us all,
Yea fill us, so He presents at our call;
Sedate we keep, for He will lave us clean,
Who grants the purest mead to great and small.

VIII. 55

25:—Hz.317, Cle.75, A.3.

ساقی می لعل قوت روحست مرا ۲۵ دیدار تو خورشید صبوح است مرا
بر خیز که در پای تو مُردن نفسی خوشتر ز هزار عُمر نوح است مرا

O Guide! my heart with Word of hope revives,
Thy face dispels my darkness; soul survives;
Arise! to die a moment at Thy feet
Is more than living thousand Noah's lives.

VIII. 56

83:—Hy.153, Hg.106, Bb.162, Cb.151, Hd.154, ALI.170, Hw.172, A.182, L.168.

ای ساقی از آن می که دل و دین من ست ۸۳ پُر کن قدحی که جان شیرین من ست
گر نیست شراب خوردن آئین شما معشوقه بجام خوردن آئین من ست

My Lord! with Word which is my heart and creed
Fill me in full—'tis sweetened life and mead.
Ye Zealots! think it bad to drink, I drink
My beloved, with the cup—'tis law I lead.

VIII. 57

188:—Hy.137, Rb.1, Bb.146, Hz.333, Cb.54, ALI.149, Hw.156, A.166, L.152.

ساقی بیر م گربت یاقوت لب ست ۱۸۸ ور آب خضر بجای آب عنب ست
گر زهره بود مطرب و عیسی همدم چون دل نه بجا بود نه جای طرب ست

O Master! if an angel full of grace
Would bring me cup of mead, and then embrace;
If Venus sang a tune to Cupid's pace,
My heart will sadden, for it's out of place.

VIII. 58

189:—Hy.149, Rb.5, Bb.158, Hz.337, Cb.58, ALI.165, Hw.168, A.178, L.164.

ساقی بحیات چون کسے رهبر نیست ۱۸۹ ور پیر بود به از می و ساغر نیست
می همدم ماست زانکه چون گرمی وی در آب حیات و چشمهٔ کوثر نیست

O Guide! as none to fount of life can lead,
In olden age Thy Word's my only creed;
At every breath Thy name befriends me so,
And cures me more than any heavenly mead.

VIII. 59

190:—Hy.113, Bb.121, Hz.325, Cb.46, ALI.129, Hw.105, A.142, L.128.

ساقی به بهشت این همه مشتاقی چیست ۱۹۰ جنّت می و ساقی بود و باقی چیست
آنجاست می و ساقی و اینجاست همین پس دردو جهان به ازمی وساقی چیست

What is that Heaven, Lord! for which they crave?
What else but mead and mate which but deprave?
They pine for mate and mead, but I for Thee,
In both the worlds who else but Thou can save?

VIII. 60

191:—Pa.15, Wbcd.189, Pb.124, Hb.121, BDb 28, BNl.28, Hk.49, BMb.33, BERa.38, Hm.25, Hf.53, Hh.54, Hi.42, Hn.41, Hr.25, Bb.41, BERb.15, RPc.65, Ia.27, Ib.21, ALI.55, Hp.30, Ho.53, Hw.45, A.61, J.62, N.52, W.55, L 46.

ساقی چو زمانه در شکست من و تست ۱۹۱ دنیا نه سراچهٔ نشست من و تست
گر زانکه بدست من و تو جام می ست میدان بیقین که حق بدست من و تست

O Master! Time will rend us quite, and so
The world is not our home, for hence we go;
The wave of love which interfuses hearts
Is Truth of Truths we grasp, and here we know.

VIII. 61

198:—Hy.114, Bb.122, Hz.328, Cb.49, ALI.134, Hw.113, A.143, L.129.

ساقی دل من که شادی از غم نشناخت ۱۹۸ جز جام می از نعیم عالم نشناخت
می ده که دم صبوح جان بخش دمی ست کس غیر مسیح قدر این دم نشناخت

I know not Master what is weal or woe,
The greatest gift of Lord is Word I trow;
So give Thy Word, the Light of Life, at dawn,
For Jesus knew its worth as none would know.

VIII. 62

201:—Hy.125, Bb.133, Hz.329, Cb.50, ALI.135, Hw.114, A.154, L.140.

ساقی شب عیش ست و مه افروخته ست ۲۰۱ می ده که فلك نکتهٔ آموخته است
دانی که اجل چه برق خرمن سوزیست تا در نگری خرمن ما سوخته است

Now Moon effulges in ecstatic glows,
I want Thy love, this space in cypher flows;
As flash the Time dissolves itself and world,
Thy loving glance allayeth all my woes!

VIII. 63

204:—Hy.117, Bb.125, Hz.326, Cb.47, ALI.121, Hw.106, A.144, L.130.

ساقی قدحیکه آنکه این خاك سرشت ۲۰۴ خط بر سرمابه مستی وعشق نوشت
معمور بود بشاهد و باده جهان موعود بود بکوثر و حور بهشت

A Word, O Lord!—when potter wrought my clay,
With trance and love my front he did array;
The world is thriving with Thy Grace and Word,
The mate and mead are gifts in great delay.

VIII. 64

205:—Hy.124, Bb.132, Hz.327, Cb.48, ALI.133, Hw.112, A.153, J.140, L.139.

ساقی قدحیکه شمع دل درنگرفت ۲۰۵ تا آتش می زندگی از سر نگرفت
آه ازمی لعلت که برین بادهٔ ناب هرکس که لبے نهاد لب بر نگرفت

O Guide! I crave for Light, my darkened heart
Will kindle if Thy love some light impart;
Thy lips have bestowed on Thy Word a mead
Which sticks to lips so that they never part.

VIII. 65

206:—Hy.118, Bb.118, Hz.323, Cb.44, ALI.117, Hw.103, A.139, J.118, L.125.

ساقی قدحیکه کار عالم نفسے ست ۲۰۶ گرشادی از ویکنفس آن نیز بسے ست
خوش باش زهرچه پیشت آید زجهان هرگز نشود چنانکه دلخواه کسے ست

Give love O Lord! the world is but a wink,
One weal with hundred woes has formed a link;
Rejoice whatever happens in this world,
No event comes as one would like to think.

VIII. 66

207:—Hy.101, Hs.131, Bb.109, Hz.318, Cb.39, ALI.106, Hw.93, A.130, L.116.

ساقی قدحے که هست عالم ظلمات ۲۰۷ جز روی تو نیست درجهان آب حیات
ازجان جهان و هرچه درعالم هست مقصود توئی و بر محمد صلوات

I want Thy Light; the world is dark and bleak.
And life's Elixir is Thy face and cheek;
In life on earth and all that goes in world
Through Prophet, (peace on him!), 'tis Thee we seek.

VIII. 67

215:—Hy.161, Rb.13, Bb.170, Hz.294, Cb.160, ALI.179, Hw.180, A.190, L.176.

ساقی می کهنه یار دیرین من ست ۲۱۵ بی دختر رزعیش نه آئین من ست

گویند که باده خوار را دینی نیست من باده خورم که باده خود دین من ست

Thy love of yore has been my friend in past,
Without Thy love, I do not feast, but fast;
They say that lovers care no caste or creed,
I love Thee Lord, for love's my creed and caste.

VIII. 68

461:—Hy.372, Wa.4, Sa.7, Pb.200, Ba.144, Hb.295, Hj.203, Hg.205, Hh.288, Hc.387, Pc.389, Bb.376, Cb.341, Hd.151, ALI.384, Hw.355, A.444, L.383, BERf.301.

ساقی علم سیاه شب صبح ربود ۴۶۱ برخیز که خفتنت بسی خواهد بود

بکشای زهم دو نرگس خواب آلود برخیز و می مغانه را دردہ زود

O Master! morn has rent the veil of night,
Arise from sleep in transcendental height;
And through Thy shining eyes, O store of bliss!
Bestow a glance and charge me with delight.

VIII. 69

592:—MA.227, BMb.291, Hc.233, Pc.382, Hp.339, Hw.1011, CR.1025.

ساقی قدح بادهٔ گلرنگ بیار ۵۹۲ دردم ز خمارست علاجم زخُم آر

چون خون دلم ز شیشه بیرون کردی تاخیر مکن بجان خود زود بیار

O Guide! surcharge me with Thy love—the ray,
My breathing fast—let love alone allay;
Since Thou had wrung the, "Self" the life from heart,
Then pour Thy soul in me without delay.

VIII. 70

918:—Hy.638, Wbcd.197, Pb.496, Ba.446, Hb.583, BDb.336, BNl.410, BMb.467, Hx.46, BMc.347, Hm.364, HGb.339, Hn.389, Hr.418, Pc.391, Cb.701, BERb.165, ALI.648, Hw.782, A.784, L.664.

Vag: 'Attar [M.N.]. *Var*: Razi Daya [M.I.].

ساقی بصبوحی می ناب اندر ده ۹۱۸ مستان شراب را شراب اندر ده

مستیم و خراب در خرابات فنا آوازه بعالم خراب اندر ده

At dawn, O Master! mingle Soul in Soul,
Let mystics lose in love their self-control;
Enrapt and wrecked we are in ruined haunts,
Let evil fame in wretched world patrol.

VIII. 71

133:—Hy.78, Sa.78, BDa.21, Sb.175, Ha.166, Sd.166, BNh.164, Se.48, BNd.23, Sc.124, BNa.123, Pa.35, Sf.72, BMa.80, HGa.159, LN.88, BMd.277, Wbcd.323, Pb.85, Hb.84, BDb.54, Hj.148, BNl.54, Hk.74, BMb.51, RPa.139, BERa.63, BMc.20, Hm.49, He.21, Hg.60, Hh.77, Hi.57, HGb.314, Hn.66, Hr.46, BMf.33, Hc.56, Pc.268, Bb.86, Cb.104, RPc.84, Ia.53, Ib.42, Hd.297, ALI.82, Hp.53, Hw.74, A.116, W.110, L.94, BERf.174.

چون آمدنم بمن نه بدُ روزِ نخست ۱۳۳ این رفتنِ بے مراد عزمیست درست

برخیز و میان به بند اے ساقی چست کاندوه جهان بمی فروخواهم شست

Since here I came unwilling and perforce,
To go unplanning is my proper course;
Arise, O Guide! and girdle up thy waist;
And with Thy Word absolve me from remorse.

VIII. 72

334:—Hy.340, Sa.71, BDa.52, Sb.231, Ha.327, Sd.326, BNh.323, Se.157, U.205, BNd.70, Sc.407, BNa.31, Pa.134, BMa.182, HGa.314, LN.169+356, BMd.354, Wbcd.355, Pb.148, Ba.88, Hb.241, Hj.66, BNl.190, Hk.192, BMb.199, BMc.152, Hm.170, He.114, Hf.113, Hg.170, Hh.256, Hi.113, HGb.89, Hn.175, Hr.165, BMf.147, Hc.147, Pc.18, Bb.359, Cb.315, BERb.83, RPc.262, Ia.182, Hd.166, ALI.363, Hp.204, Ho.113, Hw.333, A.419, J.167, N.112, L.358, BERf.61, Hz.77. *Var*: Afdal [215].

از دفترِ عمر پاك میباید شد ۳۳۴ در دست اجل هلاك میباید شد

ای ساقیِ مه‌لقا تو خوش خوش مارا آبے درده که خاك میباید شد

I clean my slate of life, and then I flee,
So when He stabs me, I would die with glee;
Effulge O moon my Guide! I would rejoice,
My heart would melt, for dust I have to be.

VIII. 73

542:—BNd.105, BMb.247, Hl.54, BMf.191, Hc.200, Hw.457, CR.998.

نے کار بتدبیر نکو خواهد شد ۵۴۲ نے نیز جهان بکامِ تو خواهد شد

ای ساقی اگر باده دهی ورنه هی می‌دان که بسر جهان فرو خواهد شد

Affairs will not improve as we would plan,
World dances not to lyrics of our Pan;
O, Master! give Thy mead, or do not give,
I know that world will end, for life's a span.

VIII. 74

549:—U.58, Pa.138, Wbcd.437, Pb.242, Ba.188, Hb.338, Sg.38, BNl.225, Ho.164, Hg.239, Hs.52, Pc.543, Cb.389, Hw.399.

هرگز نه جهانِ کهنه نو خواهد شد ۵۴۹ نے کارِ کسے بکامِ او خواهد شد

ای ساقی اگر باده دهی درنرمے ناچاره سر پنجه فرو خواهد شد

This Hag, the World, will never beam to youth,
Nor any man would reach the shore of truth;
O Master! if Thou breathe Thy words to mobs,
They may molest and injure Thee for sooth.

VIII. 75

833:—Hy.586, Sc.376, LN.274, Pb.434, Ba.384, Hb.521, RPa.254, Cb.662, Hd.252, ALI.594, Hw.716, A.717, L.610.

تا کے غمِ آن خورم کزین دیر کهن ۸۳۳ احوالِ مرا نه سر پدیدست و نه بن
زین پیش که رخت ازین سرا بربندم ساقی بدهم می که همین ست سخن

How long I pine for *that*—in *this* decay?
My tale has neither head nor tail to say;
Before I pack my baggage from this inn,
Give me Thy love, O Master! this I pray.

VIII. 76

935:—Hy.660, BNf.28, Sa.135, BDa.140, Sb.208, Ha.244, Sd.244, BNh.243, Se.322, BNd.212, Sc.174, BNa.22, BNb.260, HGa.221, LN.112, BMd.228+424, Wbcd.412, Pb.525, Ba.475, Hb.610, BDb.354, Hj.185, BNl.428, BMb.496, Hm.382, Hf.381, Hg.408, Hn.413, Hr.424, BMf.371, Cb.722, BERb.172, Ia.460, Ib.320, Hp.560, Ho.380, Hw.793, A.830, J.498, N.384, W.428, L.687, BERf.321, Hz.176.

آنها که زپیش رفته اند ای ساقی ۹۳۵ در خواب غرور خفته اند ای ساقی
روباده خور و حقیقت از من بشنو بادست هر انچه گفته‌اند ای ساقی

From Thee, O Master! those who turn away,
They fall, of course, to dreaming pride, a prey;
Inspire me with Thy love and hear this truth:
"Just empty air is every word they say."

VIII. 77

976:—Sb.263, Bb.542, Ba.494, Hb.632, Hf.402, Ho.401, Hw.931, J.519, N.406, CR.1148.

برجه برجه ز جائی خواب ای‌ساقی ۹۷۶ دردِه دردِه شرابِ ناب ای‌ساقی
زان پیش که از کاسهٔ سر کوزه کنند ازکوزه‌بکاسه کن شراب ای ساقی

Arise! arise! from sleep my gracious Guide,
Fill me inside that I flow far and wide;
Before I lose the trace of name and form
Thy soul should surge in mine and flow the tide.

VIII. 78

982:—Sb.262, Ba.496, Hb.634, Hf.403, Ho.402, Hw.923, J.520, N.407, W.447, CR.1150.

بگرفت مرا ملالت از زرّاقی ۹۸۲ برخیز وسبك باده بیارا ای‌ساقی
سجاده و طیلسان به می ساز گرو تا بوکه شود لافِ من اندر باقی

So sick I feel at sight of pious shows,
Give me the Word wherein Thy nectar flows;
Away with gowns and cowls for cup of mead,
That eyes exultant beam in starry glows.

VIII. 79

986:—Sb.262, Pb.550, Ba.503, Hb.641, Hf.410, Cb.733, Ho.409, Hw.925, J.526, N.414, W.453, CR.1152=1182.

تا چند حدیث پنج و چار ای ساقی ۹۸۶ مشکل چه یکے چه صد هزار ای ساقی
خاکیم همه چنگ بساز ای ساقی بادیم همه باده بیار ای ساقی

How long they talk, O Guide of five or four?
One doubt will lead them on to thousand more;
As dust we are, so muster us and sing,
We're wordy winds, so give Thy Word the shore!

VIII. 80

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993:—Hr.422, CALc.451, Ia.456, Ib.318, Hp.558, Hw.812.
Var: 'Attar [M.N.].

تا کے گوئی زچار و هفت ای ساقی ۹۹۳ تاچند زچار و هفت و هشت ای ساقی
این قول نکوکه وقت رفت ای مطرب هان باده بده که عمر رفت ای ساقی

How long this cant of four or seven, O Sire?
What could this four or seven or eight acquire?
'Tis meet we shun such idle talk and sing:
" For life has flown, in Him we now retire."

VIII. 81

997:—Pb.556, Ba.509, Hb.647, BNl.433, BMc.367, Hm.387, Hn.418, Hr.429, CALc.459, Ia.465, Ib.325, Hp.565, Hw.907, CR.1156.

جانم بغم آمده ستوه ای ساقی ۹۹۷ دردل گره است ازین گروه ای ساقی
این بانگ خروس از دهن می پیش آر از بادهٔ چون چشم خروه ای ساقی

My life is choking, cooped up in the woes,
My heart is knotted by the naughty foes;
Hear me I crow, I cry: " O bring the grace
From Word, O Guide, which is the Sun that glows."

VIII. 82

1001:—Hy.689, Ha.167, Sd.167, BNh.165, Ra.319, HGa.160, BMd.410, RPa.23, Bb.655, Cb.792, Ia.469, Hd.164, ALI.674, Hp.610, Hw.840, A.861, W.494, L.718, Hz.262.

چون جنس مرا خاصه بداند ساقی ۱۰۰۱ صد فصل زهر نوع براند ساقی
چون دامانم برسم خود باده دهد وزحدّ خودم درگذراند ساقی

Since Master knows the genus of my mind,
With glance he hits my doubts of every kind;
And sends me as much grace my heart can hold,
And leads to realms where Him alone I find.

VIII. 83

1002:—Hy.661, Ha.241, Sd.241, BNh.239, U.164, BNd.214, Sc.171, BNb.257, HGa.219, BMd.158, Wbcd.417, Pb.559, Ba.510, Hb.648, BDb.369, BNl.437, BMc.371, Hm.391, HGb.353, Hn.420, Hr.433, BMf.374, Hc.369, Bb.638, Cb.730, BERb.178, Ia.470, Ib.329, BNn.91, Hd.146, ALI.670, Hp.569, Hw.806, A.831, L.688, Hz.172.

چون می ندهد اجل امان ای ساقی ۱۰۰۲ دررده قدح شراب هان ای ساقی
غم خوردن بیهوده نه کار دل ماست با این دوسه روز در جهان ای ساقی

The thought of Death will give us no respite,
No laws but love can save us from its plight;
'Tis not our hearts' domain to fret for vain,
Why count our days in world and leave Thy Light.

VIII. 84

1004:—Hy.659, BNf.50, Ha.240, Sd.240, BNh.240, U.166, Ra.306, BNb.252, HGa.229, BMd.160, Wbcd.474, Pb.555, Ba.508, Hb.646, BDb.368, BNl.436, BMb.502, BMc.370, Hm.390, HGb.352, Hn.419, Hr.432, BMf.373, Hc.368, Pc.572, Cb.729, BERb.177, Ia.468, Ib.328, Hd.147, ALI.669, Hp.568, Hw.805, A.829, L.686, Hz.174.

چون هست زمانه در شتاب ای ساقی ۱۰۰۴ برنه بکفم جام شراب ای ساقی
هنگام صبوح قفل بر در زده‌ام می ده که بر آمد آفتاب ای ساقی

Since Time is hieing, Master! it is meet
That for a loving heart thou stand a treat;
'Tis dawn! inspire me, lock out all the doors,
And lock-in light of Sun which comes to greet.

VIII. 85

1009:—CALc.446, Hr.419, Ia.449, Ib.315, Hp.556, Hw.810.
Vag: 'Attar [M.N.].

خون شد جگرم بیار جام ای ساقی ۱۰۰۹ کین کار جهان دمست ودام ای ساقی
می ده که گذشت عمر وبگذاشته گیر برباد مده بیار جام ای ساقی

My heart is bleeding—fetch the Holy Grail,
This world is reading but a fairy tale;
My day is spent, so forget all my past,
Fix me in love, and blow me not in gale.

VIII. 86

1012:—Ba.525, Hb.663, Hw.933, J.538, N.429, CR.1160.

در جام تو یاقوت روان ای ساقی ۱۰۱۲ بفروز چو یاقوت روان ای ساقی
برنه بکفم جان گران ای ساقی تا زنده کنم بجام جان ای ساقی

O Guide! Thy Word has such a ruby glow,
That Word and Meaning show the soul in flow;
Let me realise the Word—eternal life,
That life as brought to life my heart could show.

VIII. 87

1015:—Hy.656, BNf.17, Wbcd.162, Pb.575, Ba.529 Hb.667, BDb.361, BNl.432, BMc.366, Hm.386, HGb.349, Hn.417, Hr.428, BMf.378, Hc.365, Bb.635, Cb.726, BERb.173, Ia.464, Ib.324, Hd.666, Hp.564, Hw.802, A.811, L.683.

در ده قدحی زلعلِ ناب ای ساقی ۱۰۱۵ بر گیر ز آتشم بآب ای ساقی

تا عقل گریبانِ دلم خوا هد داشت دستِ من و دامنِ شراب ای ساقی

Fill in my heart Thy love, Thy glory, Sire!
And save me with Thy grace from burning fire;
To flee from mind which chokes my weary heart,
My hands would grasp at Thee till I acquire.

VIII. 88

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1016:—Hy.666, BDa.153, Ha.333, Sd.332, BNd.260, Sc.226, BNb.334, BMd.441, Wbcd.483, Pb.570, Ba.523, Hb.661, BDb.382, BNj.4, BNl.469, BMb.536, Hm.422, Hn.409, Hr.472, Pc.327, Cb.731=759, Ia.505, Ib.358, Hd.305, ALI.673, Hp.599, Hw.814, A.836, J.536, N.427, W.464, L.693=739, Hj.229, BERf.247, Hz.177.
Var: Zahir Faryabi [Rempis 218].

در ده می لعلِ لاله گون ای ساقی ۱۰۱۶ بکشای ز حلق شیشه خون‌ای ساقی

کامروز برون ز جامِ می نیست مرا یکدوست که پاك اندرون‌ای ساقی

When heart with Thy resplendent love O Guide!
Is filled, this throttled jug may lie aside;
For now I find the only friend I have
Is crystal heart where Thou mayest abide.

VIII. 89

1017:—Hy.653, Sb.67, Ha.242, Sd.242, BNh.241, Se.323, U.167, BNd.216, Sc.172, Sf.76, BNb.258, HGa.220, BMd.161, Wbcd.154, Pb.568, Ba.521, Hb.659, Sg.96, BDb.358, BNl.429, BMb.497, BMc.364, Hm.383, Hg.427, Hn.414, Hr.425, BMf.372, Hc.363, Pc.567, Bb.632, Cb.723, BERb.172, Ia.461, Ib.321, Hd.167, ALI.663, Hp.561, Hw.799, J.571, L.680=1190, BERf.147, Hz.175.

درده می لعلِ مشکبو ای ساقی ۱۰۱۷ تا باز رهم زگفتگو ای ساقی

یك کوزهٔ می بده ازان پیش‌که‌دهر خاك من و تو کند سبو ای ساقی

Lead on that Beloved Soul within my reach,
I'll gaze Him mutely and will lose my speech;
Aye quickly fill my jar with love, ere Time
May throw us, as some pitcher, out of reach.

VIII. 90

1018:—Sb.260, Pb.571, Ba.524, Hb.662, Hg.429, Hw.932, J.537, N.428, CR.1163.

درده میِ همچو ارغوان ای ساقی ۱۰۱۸ کزغصه بلب رسید جان ای ساقی

تا بو که شوم بیخبر و باز رهم ازخویش‌و زمانه یك زمان ای‌ساقی

Fill in my heart the Lucient Wine, O Guide!
For with this grief, alive I can't abide;
That thus bereft of sense in trance I flee
From Self on one, and folk on other side.

VIII. 91

1019:—Hy.662, Sb.127, Hd.243, Sd.243, BNh.242, U.163, Sc.173, Ra.309, BNb.259, HGa.222, BMd.157, Wbcd.475, Pb.567, Ba.520, Hb.658, BNl.438, BMb.503, BMc.372, Hm.392, HGb.354, Hn.421, Hr.434, BMf.375, Hc.370, Pc.573, Cb.732, Ia.471, Ib.330, Hp.570, Hw.807, A.832, L.689, Hz.171.

۱۰۱۹ در سنگ اگر شوی چو نار ای ساقی هم آب اجل کند گذار ای ساقی

خاکست جهان غزل بخوان ای مطرب با دست نفس باده بیار ای ساقی

Like fire in flint our Master ev'r abides,
And boils the sea of death to rising tides;
In earth we lie, so Songster! sing His song,
On steeds of breath and mind our Master rides.

VIII. 92

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1028:—Hy.654, BNf.39, Wbcd.266, Pb.580, Ba.535, Hb.673, BDb.359, BNl.430, BMb.498, Hm.384, Hg.431, HGb.347, Hn.415, Hr.426, BMf.377, Pc.568, Bb.633, Cb.724, BERb.174, Ia.462, Ib.322, ALI.664, Hp.562, Hw.800, A.809, L.681, Hz.178.

Var: (1) Rumi [Hv.], (2) Mu'izzi [Rempis 220].

۱۰۲۸ زاهد نه بزهد کرد سودْ ای ساقی زیرا که عمل عیان نمود ای ساقی

پرکن قدحِ باده تو زود ای ساقی کاندر ازل انچه بود بود ای ساقی

For all his zeal the zealot has not gained,
Because he flouted virtues which he feigned;
Come soon, O Guide! and fll my heart with Him,
For things would pass as He at first ordained.

VIII. 93

1036:—Hy.655, Sb.216, BNa.51, Ra.315, LN.258, Wbcd.473, Pb.583, Ba.538, Hb.676, BDb.360, Hj.145, BNl.431, BMb.499, RPa.97, BMc.365, Hm.385, Hf.426, Hg.434, HGb.348, Hn.416, Hr.427, Hc.364, Pc.569, Bb.634, Cb.725, Ia.463, Ib.323, Hd.153, ALI.665, Hp.563, Ho.425, Hw.801, A.810, J.545, N.438, L.682, BERf.145.

Var: 'Attar [M.N.].

۱۰۳۶ شمع ست و شراب و ماهتاب ای ساقی شاهد ز شراب هم خراب ای ساقی

از خاك برآر این دلِ پُر آتش را برباد مده بیار آب ای ساقی

Thy light and love have glorified the Moon,
Intense in love the lover fell in swoon;
Shake off the ashes from his burning heart,
Cast not to winds but sprinkle nectar soon.

VIII. 94

1037:—Hy.664, Ha.185, Sd.185, BNh.183, U.100, Sc.135, Ra.316, BNb.215, HGa.175, BMd.100, Pb.585, Ba.541, Hb.679, Sg.88, BDb.356, BNl.440, BMb.505, RPa.57, BMc.374, Hm.394, HGb.356, Hn.423, Hr.436, Hs.74, BMf.385, Hc.371, Pc.575, BERb.179, Ia.473, Ib.332, Hd.148, ALl.675, Hp.572, Hw.809, A.834, J.568, L.691.

صبح خوش وخُرّمست خیزای ساقی ۱۰۳۷ در شیشه کن آن شراب از شب باقی
تا باز خوریم و عیش را تازه کنیم این یکدم عمر را که فردا عاقی

Arise, O Master! dawn is shining bright,
Fill crystal hearts with mead thou saved at night;
That with our Friend we plan a newer treat,
Ere breath we draw should snap asunder quite.

VIII. 95

1053:—Hy.752, BNf.49, Ha.239, Sd.239, BNh.238, U.165, BNd.215, Sc.170, Ra.325, BNb.251, HGa.230, BMd.159, Wbcd.265, Pb.596, Ba.555, Hb.692, BDb.353, BNl.427, BMb.495, BMc.363, Hm.381, Hf.438, HGb.387, Hn.412, Hr.423, BMf.370, Hc.361, Pc.565, Bb.631, Cb.721, BERb.170, Ia.459, Ib.319, Hd.150, ALl.662, Hp.559, Ho.437, Hw.798, A.807, J.560, N.452, W.481, L.679=1178, Hz.173.

ما ومی ومعشوق وصبوح ای ساقی ۱۰۵۳ از ما نبود توبه نصوح ای ساقی
تا کی خوانی قصّهٔ نوح ای ساقی پیش آر سبك راحت روح ای ساقی

O Guide! I want Him and His heart and grace,
This craving for Him I cannot efface;
Why tell me what our Lord to Noah spake?
Show me the Bliss of Soul, and—face to face.

VIII. 96

1063:—Hr.421, CALc.450, Ia.455, Ib.317, Hp.557, Hw.811.
'Attar [M.N.].

هم سبزهٔ سرسبز بُرست ای ساقی ۱۰۶۳ هم گل بگلاب رو بشُست ای ساقی
چون یاسمن لطیف را شاخ شکست کی توبهٔ ما بود دُرُست ای ساقی

When life's a downing verdure, lawn in lace,
And heart's a rose refined thro' tears of grace,
When purest friends, as wreaths of jasmine buds,
Have gathered round, should I then hide my face?

VIII. 97

1065:—Hy.658, BNf.30, Pa.205, Wbcd.413, Pb.599, Ba.557, Hb.694, BDb.367, BNl.435, BMb.501, BMc.369, Hm.389, Hf.440, HGb.351, Hr.431, BMf.380, Hc.367, Pc.571, Cb.728, BERb.176, Ia.467, Ib.327, ALI.668, Hp.585, Ho.439, Hw.804, A.828, J.562, N.454, W.483, L.685.

هنگام صبوح ست وخروش ای ساقی ۱۰۶۵ ماوی وکوی می فروش ای ساقی

چه جای صلاحست خموش ای ساقی بگذر زحدیث زهدو نوش ای ساقی

'Tis time for morning song, when comrades throng
At master's door to see Him how they long!
No time for empty speech or pious show,
Yea join their band in love and sing a song.

VIII. 98

359:—Hy.228, BDa.60, Sb.41, Ha.194, Sd.194, BNh.192, Se.123, U.117, BNd.78, Sc.420, Ra.97, Pa.103, BNi.18, BNb.223, HGa.189, LN.140, BMd.108, Wbcd.492, Pb.146, Ba.86, Hb.239, Sg.78, BDb.142, RPb.40, Hj.167, BNl.142, Hk.280, BMb.265, RPa.65, BMc.117, Hm.131, He.89, Hf.107, Hg.168, Hh.308, Hi.94, HGb.68, Hn.137, Hr.127, Hs.35, BMf.128, LE.70, Hv.35, Hc.124, Pc.49, Bb.246, Cb.230, BERb.63, RPc.188, Ia.138, Ib.116, BNn.53, Hd.145, ALI.250, Hp.165, Ho.107, Hw.261, A.306, J.160, N.106, W.136, L.245, BERf.141=258. *Vag*: Afdal [173].

این قافلهٔ عمر عجب میگذرد ۳۵۹ دریاب دمی که با طرب میگذرد

ساقی غم فردای حریفان چه خوری پیش آر پیالهٔ که شب میگذرد

Days, months, and years, the host is marching past—
Just snatch a blissful breath before thy last;
Why think and grieve what foes may next attack?
Fill heart with love, the night is speeding fast.

VIII. 99

406:—Hy.319, Ha.335, Sd.334, Se.178, U.22, BNd.244, Sc.230, Ra.107, BMd.46, Wbcd.454, Pb.176, Ba.118, Hb.270, Sg.18, BDb.146, BNl.147, BMb.269, RPa.303, Hl.58, BMc.205, Hm.223, He.204, Hg.189, Hh.213=403, HGb.143, Hn.238, Hr.213, Hs.22, BMf.109, Hc.207, Pc.279, Bb.339, Cb.406, RPc.265, Ia.240, Ib.142, ALI.279, Hp.294, Hw.416, A.398, J.209, W.224, L.337, BERf.18=146, Hz.45.
Vag: Adib Sabir [Hv.].

چون نیست درین زمانه سودی زخرد ۴۰۶ جز بیخرد از زمانه بر می نخورد

پیش آر ازآنکه او خرد را ببرد تا بوکه زمانه سوے ما بر نگرد

Since for our wits the Times will never pay,
And witless ones are lords whom Times obey;
Then give the dose which drives away my wits,
That Times perchance a soothing word would say.

VIII. 100

484:—Hy.370, Sb.39, Ha.164, Sd.164, BNh.162, Se.195, U.31, Sc.122, Ra.122, BNb.39, BMa.172, HGa.157, BMd.53, Wbcd.168, Pb.143, Ba.83, Hb.236, Sg.24, BNl.198, Hk.218, BMb.217, RPa.11, Hx.33, BERa.201, BMc.160, Hm.178, He.142, Hg.178, Hh.214=344, HGb.97, Hn.183, Hr.173, Hs.83, BMf.152, Pc.103, Bb.382, Cb.327, BERb.85, RPc.228, Ia.147=192, Hd.248, ALI.389, Hp.213, Hw.360, A.289=450, LCR.389=904, Hz.53.

غم خوردنِ بیهوده چکار دارد سود ۴۸۴ کین چرخِ فلک بسی چو ما کشت و درود
پُر کن قدحِ می بکفم بر نه زود تا نوش کنم که بود نیها همه بود

We do not gain, the more we weep and moan,
For many like us Time has sown and mown;
O Master! fill my heart with Name at once,
What was to pass is past I will not groan!

VIII. 101

740:—Hy.479, BMb.387, Hc.307, RPc.47, Hp.485, Hw.672, A.608.
Var: Kamal IS. MS. d. 991 H.
795:—Bb.491, L.500. Variation of 740.

تا کے ورقِ عمر بغم در شکنم ۷۴۰ وین خندهٔ می در دلِ ساغر شکنم
برخیز و پیالهٔ ز می پُر گردان با شد که مصاف غم بهم بر شکنم
من گرورقِ عمر بغم در شکنم ۷۹۵ این خندهٔ می در دلِ ساغر شکنم
برخیز و پیاله را ز می پُر گردان باشد که غم جهان بهم در شکنم

How long I fold the leaves from book of life,
And cut my core with love's beguiling knife;
Arise and fill my cup with love at once,
I'll wrench the wrist of grief and end the strife.

VIII. 102

741:—Hy.533, Ha.65, Sd.65, BNh.64, U.98, Sc.46, Ra.217, BNb.117, HGa.60, LN.60, BMd.118, Wbcd.368, Pb.371, Ba.316, Sg.65, BDb.258, Hj.35, BNl.353, BMb.405, RPa.52, BMc.294, Hm.307, Hg.312, HGb.295, Hn.337, Hr.338, Hs.72, Bb.536, Cb.611, Ia.364, Ib.248, Hd.346, ALI.545, Hw.643, A.664, L.557, Hz.96.
Var: 'Attar [M.N.].

ترسیم که چو بعد ازین بعالم نرسیم ۷۴۱ با همنفسان نیز فراهم نرسیم
این دم که دروئیم غنیمت شمریم شاید که بعمرِ خود در این دم نرسیم

We cannot find this human form again,
The loving friends may not for long remain;
This breathing time I find His greatest gift,
But ere it ends life may not stand the strain.

VIII. 103

535:—CALc.233, Hh.379, Ia.242, Hp.258=317, Hw.464.

می ده که حریفان قدحے نوش کنند ۵۳۵ آواز خوش و نغمۂ نے گوش کنند

تا حشر شدن بسے زمان میباید شاید که ز جرم ما فراموش کنند

Give us Thy wine—for here my rival leads,
And sings so fine and softly tunes the reeds.
It will be ages for the judgment day—
Perhaps by then He forgets all our deeds.

VIII. 104

888:—Hy.603, Sa.67, Sb.213, Ha.316, Sd.315, BNh.313, Sc.218, Sf.99, BNb.321, HGa.304, LN.294, BMd.339, Wbcd.146, Pb.473, Ba.423, Hb.560, BDb.322, BNl.402, BMb.461, RPa.269, Hm.358, Hf.355, Hg.384, HGb.336, Hn.382, Hr.402, BMf.336, Pc.559, Bb.601, Cb.668, Ia.431, Ib.303, Hd.229, ALl.611, Hp.531, Ho.354, Hw.744, A.747, J.468, N.357, W.399, L.628.

Var: Salman Saoji [Tehran Text] but not found in MS. d. 802 H.

یا قوت لبا لعلِ بدخشانی کو ۸۸۸ وان راحتِ روحِ راحِ ریحانی کو

می گرچه حرام در مسلمانی شد رومی خور و غم مخور مسلمانی کو

Thy ruby lips have gems of lustrous glow,
My joy of soul! no nectar could be so;
Though wine is banned, they say, by Muslim creed,
Go! drink and fret thou not and let them go.

VIII. 105

742:—Hr.356, CALc.382, Ia.385, Ib.265, Hp.469, Hw.668.
Var: 'Attar [M.N.].

جانا می ده که بادلِ غمناکم ۷۴۲ تا می زغمِ جهان بسازد پاکم

هان باده بده که سبزه آمد از خاك زان پیش که ناپدید گردد خاکم

Give us thy love, O Dear! my heart repines,
Thy love alone, this worldly dross refines;
Cherish my sprouting youth aye with thy love,
Before my clay recedes to dark confines.

VIII. 106

530:—Hy.315, Se.173, Rb.29, Wbcd.228, Pb.232, Ba.177, Hb.327, BDb.185, BNl.240, Hk.277, BMb.262, BMc.200, Hm.218, Hc.129, Hf.184, Hg.230, Hh.392, HGb.138, Hn.233, Hr.204, BMf.103, Hc.183, Pc.493, Bb.335, Cb.344=401, RPc.220, Ia.229, ALl.317, Hp.285, Ho.183, Hw.412, A.394, J.269, N.183, W.198, L.333.

Var: (1) Shah Shuja' [A.K.]. (2) Malik Shams ud Din [Doulat].

میخواره اگر غنی بود عور شود ۵۳۰ وزعربده اش جهان پر از شور شود

در حُقّهٔ لعل ازآن زمرّد ریزند تا دیدهٔ افعیِ غم کور شود

If rich a wine-bibber is void of shame,
The noise he creates sounds in world as fame!
I keep in depth of heart Thy emerald light,
That snake of grief as blind-worm may be tame.

VIII. 107

547:—Hy.349, Sa.131, BDa.81, Sb.242, Ha.203, Sd.203, BNh.201, Se.188, BNd.93, Sc.300, BNa.187, Ra.145, Sf.9, BNb.231, BMa.121, HGa.196, LN.141, BMd.306, Wbcd.356, Hb.337, BDb.183, Hj.160, BNl.191, Hk.193, BMb.200, RPa.152, BMc.153, Hm.171, He.190, Hf.189, Hg.238, Hh.225, HGb.90, Hn.176, Hr.166, BMf.148, Hc.149, Pc.549, Bb.368, Cb.321, Ia.183, Hd.222, ALI.370, Hp.205, Ho.188, Hw.341, A.428, J.275, N.188, W.203, L.367, BERf.252.

هر جرعه که ساقیش بخاك افشاند ۵۴۷ در دیدهٔ کس آتشِ غم ننشاند

سبحان الله تو باده می پنداری آبی که زصد دردِ دلت برهاند

For every gulp which Master spits on earth,
Men see that earth revives, attains some worth;
O Praise to God! that spittle which you call,
It healed the blind and sick, the dead had birth.

VIII. 108

156:—Hf.84, Hh.162, Hc.118, Hp.117, Ho.84, Hw.232, J.97, N.83, W.85.

درجامِ طرب بادهٔ گلرنك خوشست ۱۵۶ با نغمهٔ عود و نالهٔ چنگ خوشست

زاهدکه خبر ندارد از جامِ شراب دور از بر او هزار فرسنگ خوشست

A blissful heart reflects His loving face,
A song in tune to lute will bring His grace;
Avoid the zealot dead to sense of love,
'Tis best a thousand miles away he stays.

VIII. 109

666:—BDa.104, BNd.139, Sc.358, BNb.248, LN.218, BMd.329, Pb.324, Ba.271, Hb.421, Hj.280, RPa.280, Hg.275, Pc.375, A.550, CR.1013.

زان روح که راحِ ناب میخوانندش ۶۶۶ تیمارِ دلِ خراب میخوانندش

جامِ دوسه سنگین بمن آرید سبك خیرآب چرا شراب میخوانندش

With Essence known as harmless bliss and pure,
Which acts to wounded hearts as certain cure,
Fill heart with love, and tune a merry lay,
Why call it baneful wine? 'Tis nectar sure.

VIII. 110

154:—Hy.134, Sb.182, Se.52, Pa.40, BMa.109, Wbed.26, Pb.104, Hb.102, BDb.56, Hj.222, BNl.57, BMb.139, Hx.62, BERa.71, BMc.22, Hm.52, Hg.75, Hh.94=130, HGb.200, Hn.23, Hr.51, Hv.15, Hc.64, Pc.335, Bb.143, Cb.141, BERb.26, RPc.86, Ia.57, Ib.45, BNn.21, Hd.223, ALI.146, Hp.56, Hw.153, A.163, J.141, L.149, BERf.278.

درپایِ قرابه قُلقُلی چه خوش ست ۱۵۴ آوازِ سماع و نالهٔ نَی چه خوش ست

در بر بُتِ دلفریب و درسرمیِ ناب فارغ زغمِ زمانه هی هی چه خوش ست

In depths of chalice pleasant are the chimes!
How flute and song combine and reach sublimes;
At one with Him, and glowing full of love,
What words can tell this freedom from the times?

VIII. 111

703:—Hy.469, BNf.20, Se.281, BMa.215, Wbcd.135, Pb.345, Ba.293, Hb.443, BNl.310, BMb.361, BMc.255, Hm.267, Hf.261, Hg.291, HGb.258, Hn.299, Hr.299, BMf.280, Hc.283, Pc.511, Bb.481, Cb.508, BERb.120, RPc.305, Ia.318, Ib.209, ALI.488, Hp.409, Ho.260, Hw.578, A.570, J.359, N.261, W.301, L.490.

می بر کف من نه و برآور غلغل ۷۰۳ با نالهٔ عندلیب وصوت بلبل
بی نغمه اگر روا بود می خوردن می از سر شیشها نکردے قلقل

Fill heart with love, and tune a merry lay,
In tune to thrush and nightingale at play;
If man could serve his Lord without a song,
Angels would not have sung for Man of clay.

VIII. 112

419:—MA.180, Hk.248, BMb.241, Hw.431, CR.921=1197.

خیز آتش دل در آب چنگ افگن زود ۴۱۹ کان جام ظهور دیرتر خواهد بود
بربای دمے زعمر کین چرخ کبود بسیار چو تو زدست گیتی بربود

Arise and quench my fire of heart with cheer,
Because one never sees, what one may hear;
Yea! steal a wink of life. This prowling bear—
Has stolen many a soul from gardens here.

VIII. 113

728:—Hy.540, Sb.94, Ha.256, Sd.256, BNh.263, U.173, BNd.174, Sc.180, Ra.211, BNb.268, HGa.244, LN.188, Wbcd.99, Pb.361, Ba.311, Hb.461, BNl.358, BMb.370, BMc.299, Hm.312, Hg.304, HGb.300, Hn.352, Hr.343, BMf.299, Bb.543, Cb.617, BERb.145, Ia.369, Ib.253, Hd.276, ALI.551, Hp.457, Hw.648, A.671, L.564, BERf.165, Hz.184.

برخیز بیا که چنگ بر چنگ زنیم ۷۲۸ می باز خوریم و نام بر ننگ زنیم
چون باده خوریم درخرابات خوریم وین شیشهٔ نام وننگ بر سنگ زنیم

Arise and clasp the harp. 'Tis time thou came,
We drink till we could forget what's our name;
And when we drink we drink in mystic haunts,
And dash the name and fame on rock of shame.

VIII. 114

727:—Pb.363, Hb.462, Hf.271, Hg.306, Ho.270, Hw.685, J.369, N.271, W.314, CR.1063.

برخیز و بکوب پای تا دست زنیم ۷۲۷ می در نظر نرگس سرمست زنیم
در بست زدن ذوق ندارد چندان ذوقے عجب آن بود که در شست زنیم

Arise and dance, O dear! we clap our hands,
And flout the narcissus which nodding stands;
The drum at royal stalls is not so grand,
But strings of lute can tune in happy bands.

VIII. 115

1064:—Hy.683, Sb.133, Ha.186, Sd.186, BNh.184, U.109, BNd.250, Sc.136, Ra.328, BNb.216, HGa.177, BMd.99, Wbcd.274, Pb.603, Ba.561, Hb.698, BDb.405, BNl.452, BMb.524, RPa.82, BMc.387, Hm.405, Hf.441, HGb.369, Hn.435, Hr.459, Hs.81, BMf.391, Pc.584, Bb.649, Cb.744, BERb.183, Ia.488, Ib.344, Hd.231, ALl.693, Hp.567, Ho.440, Hw.832, A.855, J.563, N.455, W.484, L.712.

هنگامِ صبوح ای صنمِ فرّخ پے ۱۰۶۴ برساز ترانهٔ و پیش آور مے
کافگند بخاك صد هزاران جم و کے این آمدنِ تیرمه و رفتنِ دے

'Tis dawn, O Guide! Thy feet would make us thrive,
Yea! Sing a hymn, and let us feel alive;
For lakhs of Cæsars creep in earthy holes
When spring would spring and autumn plans a drive.
VIII. 116

*

616:—CALc.282, Hr.268, Ia.287, Ib.182, Hp.362, Hw.529.
Vag: 'Attar [M.N.].

برآبِ روان وسبزه ای شمع طراز ٦١٦ می درده و توبه بشکن و چنگ نواز
خوش باش که نعره میزند آبِ روان میگوید رفتم و دگر نایم باز

The river flows by meadows,—O my Light!
Come let us feast and sing in full delight
And keep sedate; for waters moaning deep
Are going out of sight and say " Good night."
VIII. 117

333:—Hy.265, Se.131, Wbcd.43, Pb.147, Ba.87, Hb.240, BDb.151, BNl.152, Hk.215, BMb.216, BMc.125, Hm.139, He.94, Hg.169, Hh.320, HGb.224, Hn.144, Hr.136, BMf.154, Hc.129, Pc.86, Bb.276, Cb.242, Ia.149, Ib.124, ALl.329, Hp.174, Hw.298, A.344, L.283.

از بادهٔ شب اگر خمارم نبود ۳۳۳ می خوردنِ روز اختیارم نبود
گفتی مکن اختیار می خوردن روز درخوردنِ روز هیچ کارم نبود

If night's vocations do not bring me trance,
I ply at day for that's my only chance;
You tell me not to kill my days in sleep,
To pipings of the days I will not dance.
VIII. 118

288:—Hy.60, Ha.234, Sd.234, BNh.232, U.78, Sc.234, BNi.22, BNb.254, HGa.218, LN223, BMd.37, Ba.16, Hb.169, Hj.224, BMb.150, RPa.284, He.66, Hf.101, Hs.127, Bb.68, Cb.28, BERb.55, ALl.66, Ho.101, Hw.62, A.91, J.115, N.100, W.101, L.76, BERf.361, Hz.36.

یکهفته شراب خورده باشی پیوست ۲۸۸ هان تا نه نهی بروز آدینه ز دست
در مذهبِ ما شنبه و آدینه یکیست جبّار پرست باش نے روز پرست

Throughout this week in perfect bliss ye stay,
Let not the Sabbath waste in idle play;
The first day or the last are one for me,
I serve the Lord, but do not serve the day.
VIII. 119

392:—MA.208, Hh.378, Hp.257, Hw.463 CR.1137.

جا میکه مئے لعل پیا پے گردد ۳۹۲ طبعم همه گرد طرب ومی گردد
وقتِ گُل و مے خاصه و یاران با هم گر توبه کنم مسلمم کے گردد

Here danced we round—what harmony we kept!
My heart rejoiced, in sheerest joy I wept;
The spring is now again, with friends around,
My lame excuse!—and they will not accept!

VIII. 120

928:—Hy.629, Se.321, U.211, BMa.255, Wbcd 424, Pb.510, Ba.460, Hb.597, Sg.109, BDb.340, BNl.415, BMc.351, Hm.369, Hg.404, HGb.343, Hn.394, Hr.406, BMf.350, Hc.359, Bb.616, Cb.698, Ia.434, Ib.306, Hd.373, ALI.639, Hp.537, Hw.773, A.776, W.425, L.655, Hz.205. *Var*: 'Attar [M.N.].

هر روز بر آنم که کُنم شب توبه ۹۲۸ از جام و پیالهٔ لبالب توبه
اکنون که رسید وقتِ گُل ترکم ده در موسمِ گُل زِ توبه یارب توبه

I daily plan for penitence at night
From jug and brimful cup which most delight;
But now that Rose has come, O! help me Lord!
From plight of penitence with Rose in sight!

VIII. 121

927:—Hy.627, Ha.182, Sd.182, BNh.180, Sc.133=415, HGa.168, LN.154, BMd.413, Hf.378, Pc.534, Cb.693, Ia.450, Hd.374, ALI.637, Hp.552, Ho.377, Hw.771, A.774, J.493, N.381, L.653, Hz.265. *Par*: by Shah Qasim Anwar.

603:—BDa.93, BNd.125, BNa.167, Pb.283, Ba.230, Hb.380, Hj.274, BERb.92, Hw.1009, CR.1031, BERf.108. *Var*: of 927.

هر توبه که کردیم شکستیم همه ۹۲۷ بر خود درِ نام ونَنگ بستیم همه
عیبم مکنید اگر کنم بیخردی کز بادهٔ عشق مست هستیم همه

I vow at night, at dawn I break the same,
No fame I want, to "Self" I make no claim;
Why find ye fault if I have misbehaved?
For in His love I lost my sense of shame.

VIII. 122

135:—Hy.122, Pc.29, Bb.130, Cb.131, ALI.130, Hw.110, A.151, L.137.

چون باد به پیشت آمدم چابك و چست ۱۳۵ زین پیش که بیچاره تنم بود درست
از ضعف کنون چون نفسِ بیماران می آیم و میروم دمے ساکن و سست

I once attended Thee as swift as gale,
My body was in youth then brisk and hale;
But age has changed it to a sickly breath,
So slow I come and go, and falter, fail.

VIII. 123

376:—BDa.61, BNd.79, Pc.222, Hw.1003, J.253, W.212, CR.1192.

پیرانه سرم عشقِ تو در دام کشید ۳۷۶ ورنه ز کجا دستِ من و جام نبید

آن توبه که عقل دادجانان بشکست وآن جامه که صبر دوخت ایّام درید

In hoary age Thy love has snared me so,
I sing Thy name—ànd hence in search I go;
The bonds of wit are broken for Thy sake,
The veil which patience patched, to day I throw.

VIII. 124

374:—Hy.310, Se.169, Pa.140, Rb.24, Wbcd.447, Pb.161, Ba.102, Hb.254, BNl.235, Hk.269, BMb.257, BMc.195, Hm.213, He.171, Hg.179, Hh.395, Hi.127, HGb.133, Hn.228, Hr.200, BMf.198, Hc.176, Pc.194, Bb.330, RPc.216, Ia.221, ALI.309, Hp.280, Hw.407, A.389, L.328.

بیمارم وتپ در استخوانم دارد ۳۷۴ تا خوردنِ من قصد بجانم دارد

وین طرفه نگر که هرچه در بیماری جز باده خورم همه زیانم دارد

My bones are burning, blood is parched in heart,
To leave of thinking Thee will end my part;
No food I take but Thee for fear of sores,
Disease and doctor, diet, doze, Thou art.

VIII. 125

581:—BDa.88, BNd.99, Pc.180, CR.1017.
Vag: Kamal Isma'il [H.S.L.Ms. 246], d|991 H. [A.K.].

برخیز و دوائے این دل تنگ بیار ۵۸۱ آن بادهٔ مشك بوے گلرنگ بیار

اجزائے مفرح غم ار میخواهی یاقوتِ مے و بریشم چنگ بیار

Arise and bring Thy balm for choking heart,
Thy lucid Word its fragrance can impart;
The patent cure for sorrow as we know
Is glorious love which tunes of lute impart.

VIII. 126

River-side.

878:—Hy.600=693, Wa.29, Sa.29, BDa.147, Sb.10, Ha.247=281, Sd.247, BNh.254, Se.312, U.185, BNd.223, Sc.176, BNa.8, Ra.263, Pa.193, BNi.6, BNb.263, BMa.250, HGa.269, LN.111, BMd.178, Pb.465, Ba.415, Hb.552, BDb.318, Hj.80, BNl.459, BMb.455, RPa.181, BMc.334=393, Hm.350=412, Hf.352, Hg.378, HGb.328 =375, Hn.374=441, Hr.302, BMf.343, Hc.350, Pc.197, Bb.598, Cb.664=750, BERb.186, Ia.423, Ib.295, Hd.250, ALI.608, Hp.522, Ho 351, Hw.741=844, A.744 =865, J.465, N.354, W.396, LCR.625=722=1149, BERf.365, Hz.192. Si Rempis 46.

برخوان پیاله وسبو اے دل جو ۸۷۸ بخرام بسوی سبزه‌زار ولبِ جو

کین چرخ بسی قدّبتانِ مه رو صدبار پیاله کرد وصدبار سبو

O thirsty lover! lift thy pot and go,
Through lawns to fount where crystal waters flow;
These lovely faces—wheel is turning so—
A hundred times as pots and pans will show.

VIII. 127

367:—Hy.330, Pa.126, Bb.350, ALI.296, Hw.425, A.409, L.348.
Var: Hafiz [Lucknow].

بامی بکنارِ جوی میباید بود ۳٦۷ از غصّه کفاره جوی میباید بود
این نزهتِ عمرِ ماچو گُل ده روزست خندان لب و تازه روی میباید بود

On river-side I sit and seek His grace,
And wash my heart of grief and all its trace;
Ten days my season lasts, and till it lasts,
I stay with smiling lips and beaming face.

VIII. 128

980:—Hy.657, BNf.29, Wbcd.167, Pb.540, Ba.492, Hb.630, BDb.366, BNl.434, BMb.500, BMc.368, Hm.388, Hf.401, Hg.422, HGb.350, Hr.430, BMf.379, Hc.366, Pc.570, Bb.636, Cb.727, BERb.175, Ia.466, Ib.326, ALI.667, Hp.566, Ho.400, Hw.803, A.827, J.518, N.405, L.684.

بشگفت شگوفه مَی بیار ای ساقی ۹۸۰ دست از عمل زهد بدار ای ساقی
زان پیش اجل کین کند روزے چند جامِ می لعل جُو و یار ای ساقی

My heart has blossomed, fill it with Thy mead,
And free me quite from pious shows of creed;
Before the Death would take me by surprise,
I long to lave myself in love indeed.

VIII. 129

365:—Hy.311, Ha.305, Sd.304, BNh.302, Se.170, Sc.208, Ra.101, Rb.25, HGa.293, BMd.435, Wbcd.448, Ba.53, Hb.206, RPb.43, BNl.236, Hk.270, BMb.258, RPa.209, BMc.196, Hm.214, Hg.143, Hh.389, HGb.134, Hn.229, Hr.201, BMf.199, Hc.181, Pc.198, Bb.331, Cb.398, BERb.79, Ia.222, Hd.310, ALI.310, Hp.281, Hw.408, A.390, L.329.

باروی نکوی و لبِ جوی و گُلِ زرد ۳٦۵ تابتوانم عیش و طرب خواهم کرد
تا بوده ام و باشم و خواهم بودن می خورده ام و میخورم و خواهم خورد

A godly face and river-side I claim,
So long I can, I sing His joyous Name;
The life I lived, am living, and shall live,
I sang, am singing, and shall sing the same.

VIII. 130

995:—BDa.149, Sb.256, BNd.225, Sc.190, BNa.147, Sf.89, Wbcd.519, Pb.549, Ba.501, Hb.639, Hj.282, RPa.328, Hf.409, Hg.424, BMf.420, Ho.408, Hw.924, J.525, N.413, W.452, CR.1155, BERf.228.

تنکے می لعل خواهم و دیوانے ۹۹۵ سدّ رمقے باید و نصف نانے
وانگه من وتو نشسته در ویرانے خوشتر بود از مملکت سلطانے

The Word suffices and a book of songs,
A crumb will fill this what to earth belongs;
In solitude when I would pore on Thee,
I care no kingdoms, neither thrones nor throngs.

VIII. 131

850:—Pb.441, Ba.390, Hb.527, Hf.331, Hg.360, Ho.330, Hw.740, J.441, N.333, W.373, CR.1098.

دی برلب جوئ با نگار موزون ۸۵۰ من بودم وساغرِ شرابِ گلگون
در پیش نهاده صد فِ کزگهرش نوبت زن صبحِ صادق آمد بیرون

Last night on river-bank I stayed with Him
Enrapt, my heart was flowing to the brim;
I gazed at Him and heard celestial song
Till dawn effulged its light, wherein I swim.

VIII. 132

301:—MA.172, Hk.164, BMb.159, He.116, Pc.45, Hw.438, CR.896.

آن به که خردمند کنارے گیرد ۳۰۱ وز خلق گزشته اعتبارے گیرد
می میخورد ولعل بتان می بوسد در عالمِ شوریده قرارے گیرد

The wise man ever stays on safety bank,
Refrains from depths and learns from those who sank;
And drinks his wine and kisses wenches fair,
In raving world his mind is calm and blank.

VIII. 133

233:—Hy.41, Se.32, Pa.22, BMa.77, Wbcd.38, Ba.4, Hb.162, BDb.35, BNl.35, Hk.30, BMb.19, BERa.50, Hm.31, He.17, Hf.54, Hg.112, Hh.119, Hi.47, HGb.177, Hn.48, Hr.31, LE.21, Bb.51, RPc.69, Ia.36, Ib.27, ALI.78, Hp.33, Ho.54, Hw.52, A.71, J.63, N.53, W.56, L.56.

عمرے بگل و باده بر قیم بگشت ۲۳۳ یك کار من از دور جهان راست نگشت
از می چو نشد هیچ مرادم حاصل از هرچه گذشتیم وگذشتیم گذشت

With wine and rose in hand I wandered fast,
And farther from my goal was thrown at last;
When by His Word I could not reach my goal
I despised all I prized, and so it past.

VIII. 134

1038:—BNf.1, Ra.317, BNb.345, Wbcd.268, Pb.586, Ba.544, Hb.681, BNl.443, BMb.509, RPa.96, BMc.378, Hm.397, HGb.359, Hr.439, Hc.376, Pc.577, Ia.476, Ib.335, Hp.575, J.549, N.442, W.474, CR.1172.

عالم همه گر چو گوی افتد بگوے ۱۰۳۸ من مست بخواب خفته بر من بجوے
دوشم بخرابات گرو میکر دند خمّار همی گفت که نیکو گروے

Let whole creation drown itself in sea,
Entrance I sleep—I count it not a flea;
Last night they pawned my soul at Tavern here,
The Master said "Lo what a trust is he!"

VIII. 135

987:—Hy.663, Sb.257, Ha.230, Sd.230, BNh.228, U.162, BNd.213, Sc.168, Ra.302, BNb.249, HGa.215, BMd.156, Wbcd.267, Pb.551, Ba.504, Hb.642, BDb.355, BNl.439, BMb.504, BMc.373, Hm.393, Hf.411, HGb.355, Hn.422, Hr.435, BMf.376, Pc.574, Ia.472, Ib.331, Hd.152, ALI.672, Hp.571, Ho.410, Hw.808, A.833, J.527, N.415, W.454, L.690, Hz.170.

تا چند زیسین وبرات ای ساقی ۹۸۷ بنویس به میخانه برات ای ساقی
روزیکه برات ما به میخانه برند آن روز به از شب برات ای ساقی

How long with eucharists and unctions, Sire?
Fix me in Master's Shrine till I retire.
The day I lie beneath the Master's Shrine
Is my Ascension-day, I most desire.

VIII. 136

3:—Hy.10, Se.6, Pa.2, BNb.5, Wbcd.6, Pb.5, Hb.5, BDb.9, BNl.9, Hk.18, BMb.7, BERa.11, Hm.8, Hg.4, Hi.23, Hn.10, Hr.6, BMf.5, LE.7, Bb.10, Cb.6, BERb.5, RPc.50, Ia.7, Ib.7, ALI.8, Hp.7, Hw.25, A.16, W.13, L.11.

از آتش ما دود کجا بود آنجا ۳ وز مایهٔ ما سود کجا بود آنجا
آنکس که مرا نام خراباتی کرد در اصل خرابات کجا بود آنجا

No smoke is *there* of fires we kindle *here*
No gain is *there* from goods we bundle *here*
They call me "Taverner, a Ruin-wreck"
No ruin *there* is seen; they swindle *here*.

VIII. 137

661:—Hy.434, BNf.7, Wa.6, Sa.11, BDa.102, Sb.2, Ha.206, Sd.206, BNh.204, Se.259, U.134, BNd.137, S-.276, BNa.5, Ra.186, Pa.166, Sf.50, BNb.202, BMa.212, HGa.201, BMd.126, BNc.26, Wbcd.409 v 514, Pb.322, Ba.269, Hb.419, Sg.85, BDb.231, Ht.31, Hu.20, BMb.335, RPa.81, BMc.233, Hf.242, Hg.273, HGb.236, Hn.277, Hr.277, Hs.98, BMf.256, LE.80, Hc.259, Pc.289, Bb.446, Cb.479, BERb.110, RPc.287, Ia.295, Ib.189, Hd.354, ALI½453, Hp.377, Ho.241, Hw.537, A.530, J.339, N.242, W.242, L.454, BERf.51, Hz.142.

خیام اگر باده پرستی خوش باش ٦٦١ بالاله رخی اگر نشستی خوش باش
چون عاقبت کار جهان نیستی ست انگارکه نیستی چوهستی خوش باش

Khayyam! adore thy wine, remain sedate,
Or sit with faces fine, remain sedate;
As in the end the world will shrink to nought,
So nought is being Thine remain sedate.

VIII. 138

IX. MAIKHANA: THE MYSTIC SHRINE.

میخانه

1:—Hy.1, BNf.5, Sa.138, Sb.1, Se.2, BMa.3, Pb.1, Hb.2, BDb.4, RPb.1, Hj.286, BNl.4, Hk.3, Ht.11, Hu.24, BERa.3, BMc.3, Hm.3, Hf.1, Hg.1, Hi.3, Hn.3, Hr.2, BMf.1, LE.4, Hv.1, Bb.1, Cb.1, BERb.1, RPc.3, Ia.3, Ib.3, BNn.1, Hd.198, ALI.1, Hp.3, Ho.1, Hw.1, A.6, J.1, N.1, W.1, L.1, BERf.287.

Vag: Salmân Saojî (d. 769 H.) [A.K.] [R.S.].

آمد سحرے ندا ز میخانهٔ ما ۱ کای رند خراباتی دیوانهٔ ما

برخیز که پُر کنیم پیمانه زمی زان پیش که پُر کنند پیمانهٔ ما

THE KEEPER'S call at dawn I heard "Awake!
Thou wreck of Tavern, pining for our sake—
Our grace will fill thee full with Bread of Life
Before our slender thread of life should break!"

IX. 1

11:—Hk.15, Hm.15, Hw.17.

Afdal Kashi. [A.K.]. Seems reply to (774).

بازآ بازآ هرآنچه هستی بازآ ۱۱ گر کافر و رند و بت پرستی بازآ

این درگه ما درگه نومیدی نیست صد بار تو گر توبه شکستی بازآ

Return O Rambler! hie from what thou art,
Come on thou heathen, wreck in every part;
This door is open ever, hope for all,
Repent of broken vows and wash thy heart.

IX. 2

171:—Hy.130, Sc.21, Pa.11, BMa.47, Wbcd.32, Pb.100, Hb.98, BNe.14, BDb.18, BNl.19, Hk.28, BMb.17, BERa.30, Hm.17, Hg.71, Hh.112, Hi.37, Hn.33, Hr.18, BMf.16, Hc.15=78, Bb.138, Cb.136, Ia.18, Ib.15, ALI.141, Hp.23, Hw.40, A.159, L.145.

در میکده ذکر باده چل اسم من ست ۱۷۱ رندی و پرستیدن می قسم من ست

من جان جهانم اند رین دیر مُغان این صورت کون جملگی جسم من ست

In Mystic Shrine, the Name is styled as Wine,
To love and be in trance I most incline;
I am the soul of world in Holy shrine,
The world is body for my soul Divine.

IX. 3

4:—Hy.13, Ha.250, Sd.250, BNh.257, Sc.282, BNb.272, BMa.17, HGa.240, L.N.246, BMd.196, Pb.3, Hb.1, BDb.3, BNl.3, Hk.2, RPa.236, BERa.2, BMc.2, Hm.2, Hi.2, Hn.2, Hr.13, Hs.204, BMf.9, LE.2, Hc.5, Bb.13, Cb.9, BERb.3, RPc.2, Ia.2, Ib.2, BNn.2, Hd.308, ALI.12, Hp.2, Hw.3, A.19, L.14, Hz.216. *Vag*: Rumi [Hv.].

از بادهٔ لعل لعل شد گوهرِ ما ۴ آمد بفغان ز دستِ ما ساغرِ ما

از بسکه همی خوریم می بر سرِ می ما در سرِ می شدیم و می در سرِ ما

With Word of Hope the soul in lustre glows,
The heart echoes His Word and overflows;
Sufficeth unto me His Word, the Word!
The Word in me and I in Word repose.

IX. 4

45:—Hy.28, Sb.249, Se.14, Pa.10, Sf.58, BMa.19, Wbcd.31, Pb.17, Hb.17, BNe.13, BNl.18, Hf.19, Hg.12, Hi.31, Hn.22, Hc.14, Cb.78, RPc.81, Ia.17, Ib.14, ALI.30, Hp.22, Ho.19, Hw.36, A.35, J.28, N.19, L.30, Hz.118.

مائیم و می و مطرب و این کُنجِ خراب ۴۵ جان ودل ودین وعقل مرهونِ شراب

سر درسرِ می گردد و می در سرِ می بنیادِ نهادِ خانه مانندِ حباب

I pawn for Word and Song in Master's cell,
My life and heart and faith and wits as well;
The mind in Word revolves and Word in Word,
As bubble on this sea of song I dwell.

IX. 5

516:—Sc.335, BMd.349, Ba.78, Hb.231, Hh.293=339, Hd.369, Hp.206, Hw.446, A.277, Hz.69.

ما را ز خرابات خراب آوردند ۵۱۶ در میکده بردند و شراب آوردند

گفتم که شراب را کبابے باید دلها همه بردند و کباب آوردند

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;
With wine in hand I call for broiled meat:—
To serve me meet—my heart they first would kill.

IX. 6

44:—Hy.32, Hk.27 Hf.18, BMf.15, Bb.31, ALI.28, Ho.18, Hw.39, A.49, J.18, N.18, W.21, L.35. *Vag*: Kamal Isma'il [z?].

مائیم نهاده سر بفرمانِ شراب ۴۴ جان کرده فدایِ لبِ خندانِ شراب

هم ساقیِ ماحلق صراحی در دست هم بر لبِ ساغر آمده جانِ شراب

I shun my Self, and then His Word I take,
To win His smile, I lay my life at stake;
Ah! He is chokeful in His love for us,
And overflows the Grail but for our sake!

IX. 7

43:—Hy.27, BDa.7, Ha.225, Sd.225, BNh.223, U.240, BNd.9, Sc.295, BNa.194. Ra.8, BNb.241, HGa.232, BMd.220, BDb.17, BMb.16, BERa.25, BMc.9, Hr.17, Hc.468, Bb.27, Cb.77, BNn.10, Hd.299, ALI.26, Hw.37, A.34, W.22, L.29.

ما و مَی و معشوق درین کُنجِ خراب ۴۳م جان و دل و جام و جامه در رهنِ شراب
فارغ ز امیدِ رحمت و بیمِ عذاب آزاد ز خاك و باد و از آتش و آب

This cell hath none, but Him I hear and see,
For Word I fling my life and vests with glee;
And clear of hope or hate, of bliss or bane,
From earth or wind, from fire or water free.

IX. 8

438:—Hy.294, Sa.133, BDa.65, Sb.209, Ha.323, Sd.322, BNh.314, Se.145, U.76, BNd.82, Sc.333, BNa.33, Pa.129, Sf.10, BMa.130, HGa.311, LN.167, BMd.270, Wbcd.71, Ba.63, Hb.216, BD.180, BNl.183, Hk.186, BMb.193, Hx.37, BMc.147, Hm.164, He.111=202, Hf.143, Hg.151, Hh.142=337, Hi.118, HGb.83, Hn.169, Hr.160, BMf.141, Hc.32, Pc.324, Bb.313, Cb.307, RPc.258, Ia.177, ALI.358, Hp.95=199, Ho.143, Hw.327, A.373, J.219, N.142, W.165, L.312, BERf.56.

Vag: Awhad Kirmani [Hv.].

در میکده جز بمی وضو نتوان کرد ۴۳۸م وآن نام که زشت شد نکو نتوان کرد
خوش باش که این پردهٔ مستوریِ ما بدریده چنان شد که رفو نتوان کرد

In Master's shrine I lave with only Word,
I'm known as crow—I can't be humming bird;
In peace I rest, my veil of fame is rent
To pieces. Now to patch it—how absurd!

IX. 9

487:—Hy.215, Ha.301, Sd.300, BNh.298, Se.118, Sc.206, Ra.108, Pa.98, BMa.117, HGa.289, BMd.212, Wbcd.344, Ba.58, Hb.211, BDb.134, BNl.134, Hk.281, BMb.266, RPa.206, BERa.231, Hl.24, BMc.112=251, Hm.126, He.86, Hf.142, Hg.147, Hh.245, Hi.91, HGb.63, Hn.132, Hr.122, BMf.95, Pc.419, Bb.225, Cb.225, RPc.184, Ia.131, Ib.111, Hd.219, ALI.230, Hp.160, Ho.142, Hw.247, A.292, J.218, N.141, W.164, L.231, Hz.109.

Vag: (1) Najmud Din Razi. (2) 'Abd ul lah Ansari. (3) Ni'amat-ullah Kirmani [z.].

قدرِ گُل و مُل باده پرستان دانند ۴۸۷م نی تنگدلان و تنگدستان دانند
از بیخبری بے خردان معذورند ذوقیست درین باده که مستان دانند

The forward lovers see His face and glow,
These backward doubters stand behind the show;
The foolish know not what a trance is like,
The taste of Word our mystics only know.

IX. 10

33:—Hy.9, Wbcd.203, Bb.9, Cb.65, Hw.12, A.15, J.19, L.10.

مَی قوّتِ جسم و قُوتِ جانست مرا ۳۳ مَی کاشفِ اسرارِ نهانست مرا
دیگر طلبِ دنیٰ و عُقبیٰ نکنم یك جرعه به از هر دو جهانست مرا

The Word my corpus and my life sustains,
Unveils the hidden secrets He maintains;
I do not seek this world, nor even next,
To me His word is more than these domains.

IX. 11

30:—Hy.20, BDa.6, Ha.302, Sd.301, BNh.299, BNd.6, Sc.296, BNa.149, Ra.4, BNb.316, BMa.4, HGa.291, LN.79, BMd.248, Wbcd.4, Pb.11, Hb.11, BDb.5v229, Hj.113, BNl.5, BMb.1, BERa.5, Hm.4, Hf.11, Hi.26, Hn.4, Hr.3, Hc.6, Pc.416, Bb.20, Cb.10, RPc.4, Ia.4, Ib.4, Hd.207, ALI.22, Hp.4, Ho.11, Hw.18, A.27, J.11, N.11, W.10, L.22, BERf·125. *Vag*: Sirajud Din Qumri [Rempis 5].

قرآن که بهین کلام خوانند او را ۳۰ گه گاه نه بردوام خوانند او را
در خطِ پیاله آیتے روشن هست کاندر همه جا مدام خوانند او را

"The scriptures are divine" thus we declare,
We read them seldom, kiss them oft and swear;
But in this cup of life, lo! shines the Word!—
The Truth unchained by bounds of when and where.

IX. 12

87:—Hy.90, Ha.309, Sd.308, BNh.306, U.207, Sc.211+413, BNa.133, HGa.297, LN.281, BMd.249, Pb.49, Hb.49, He.73, Hg.34, Hh.105, Bb.98, Cb.37, Hd.182, ALI.94, Hw.84, A.121, J.122, L.106, BERf.79.

ای مَی لبِ لعلِ یار میداربدست ۸۷ زانروکه شگرف داری این کار بدست
زان شد زمیِ لعل قدح برخوردار کاورد بخون دل لبِ یار بدست

Yea! love will bring His Word and fill my heart,
To prize His treasure love is patent art;
My heart is full of love and bliss because
His Word was brought when heart had bled in part.

IX. 13

123:—Hy.37, Ha.193, Sd.193, BNh.191, Se.31, Sc.141, BNa.28, Ra.31, Pa.31, BNb.222, BMa.76, HGa.187, BMd.415, Wbcd.421, Pb.76, Hb.74, BDb.34, Hj.68, BNl.34, Hk.46, BERa.44, Hm.30, He.61, Hf.37, Hh.89=121, Hi.46, HGb.176, Hn.47, Hr.21, LE.17, Hc.60, Pc.247, Bb.47, Cb.21, RPc.68, Ia.35, Ib.26, Hd.211, ALI.51, Hp.36, Ho.37, Hw.51, A.67, J.47, N.37, W.41, L.52, BERf.62, Hz.267.
Vag: Afdal [Hv.] [R.S.].

تا هشیارم در طربم نقصان است ۱۲۳ چون مست شوم خرد ز من پنهان ست
حالے ست میان مستی و هشیاری من بندهٔ آنکه زندگانی آن ست

When conscious, all my joys with sorrows swell,
When I'm unconscious reason sleeps in cell;
A state between—sub-conscious they may call,
That is my life, and there I long to dwell.

IX. 14

300:—MA.137, Hh.354, Hc.132, Hp.224, Hw.447, CR.1209.
Var: Kamal Isma'il [R.S.].

آن باده که روی عیش روشن دارد ۳۰۰ هموا ره بدست من نشیمن دارد
منگر تو بدان که من چه دارم در دست آن بین تو که او چه دست بر من دارد

That mead which beams with pleasant shining face,
Is holy grace I hold for nights and days;
Ah! do not seek to know what's in my hand,
See what He holds to give me—Holy grace!

IX. 15

391:—Hy.262, Se.129, U.235, BNd.109, BNb.348, BMa.119, BMd.195, Wbcd.41, Pb.168, Ba.110, Hb.262, BDb.149, BNl.150, Hk.161, BMb.156, BMc.123, Hm.137, He.150, Hf.136, Hh.319, HGb.219, Hn.143, Hr.134, Hc.128, Pc.234, Bb.273, Cb.240, RPc.192, Ia.146, Ib.122, ALI.327, Hp.171, Ho.136, Hw.295, A.341, J.212, N.135, L.280, BERf.27, Hz.215.

توبه نکند هر که ثباتش باشد ۳۹۱ از باده که چون آب حیاتش باشد
اندر رمضان اگر کسی توبه کند بارے ز نماز تا نجاتش باشد

He wavers never who is firm in mind,
For in His Word eternal bliss we find;
In month of Ramadan if aught I shun,
'Tis showy prayers, which will only bind.

IX. 16

668:—Hy.441, Ha.270, Sd.270, BNh.227, Se.266, U.177, BNd.154, Sc.185, Ra.188, Pa.168, BNb.278, HGa.259, BMd.428, Wbcd.127, Ba.272, Hb.422, Sg.100, BDb.235, BNl.295, BMb.343, RPa.174, BMc.237, Hm.249, Hf.244, Hg.276, HGb.241, Hn.282, Hr.284, BMf.261, Hc.267, Pc.385, Bb.453, Cb.485, BERb.113, RPc.291, Ia.302, Ib.194, Hd.201, ALI.467, Hp.384, Ho.243, Hw.545, A.538, J.341, N.244, W.284, L.462, Hz.187.

سرمست بمیخانه گذر کردم دوش ۶۶۸ پیری دیدم مست و سبوئی بردوش
گفتم ز خدا شرم نداری ای پیر گفتا کرم از خداست رو باده بنوش

Entranced I passed to Shrine and saw at night,
A sage with jar on head in great delight;
I cried "For shame you doter! He will find"
Quoth he: "The Lord is kind, go drink aright."

IX. 17

164:—Hy.59, Ha.233, Sd.233, BNh.231, Sc.169=366, BNb.253, HGa.216, LN.221, BMd.35, Pb.98, Hb.96, RPa.283, He.65, Bb.67, Cb.27, ALI.65, Hw.61, A.90, J.136, L.75, Hz.34.

در روی زمین اگر مرا یک خشت ست ۱۶۴ آن وجه می ست گرچه نامی زشت ست
گویند ترا وجه می فردا نیست دراعه و دستار ز مریم رشت ست

If there's a pot shred here to rest my head,
I part with it and have my wine instead;
They say I have no means of morrow's wine,
Does hood or cowl a halo on them spread?

IX. 18

763:—TK.11, Hy.522, Ka.1, Wa.12, Sa.17, Sb.135, Ha.318, Sd.317, BNh.315, Se.289, Sc.219, Pa.182, Rb.59, HGa.307, Wbcd.311, Pb.362, Hb.463, BDb.254, Hj.174, BNl.341, BMb.393, BMc.283, Hm.295, HGb.284, Hn.326, Hr.326, BMf.284, Hv.61, Bb.528, Cb.598, Ia.352, Ib.236, ALI.534, Hp.439, Hw.630, A.652, J.386, L.545. BERf.336.

زان پیش که از زمانه تا بے بخوریم ٧٦٣ بایکدگر امروز شرابے بخوریم
کین پیك اجل پگاه رفتن مارا چندان ندهد امان که آبے بخوریم

Ere Times would temper us, and ere we burst,
Allay your anger, come and love me first;
Death's beadle, when he hies with us at dawn,
Will not allow us time to quench our thirst.

IX. 19

731:—Hy.488, Sa.86, Ha.176, Sd.176, BNh.174, Se.304, U.151, BNd.183, Sc.128, BNa.150, Ra.213, BNb.211, BMa.241, HGa.169, LN.174, BMd.144, Wbcd.138, Pb.358, Ba.307, Hb.457, Hj.333, BNl.319, BMc.272, Hm.276, Hf.298, Hg.300, HGb.267, Hn.307, Hr.307, Hc.299, Cb.583, BERb.124, RPc.312, Ia.329, Ib.217, Hd.322, ALI.505, Hp.420, Ho.297, Hw.597, A.618, J.397, N.298, W.335, L.510, BERf.81, Hz.160.

بے بادہ نبوده ام دمے تا هستم ٧٣١ امشب شب قدر ست ومن امشب مستم
لب بر لبِ جام وسینه بر سینهٔ خم تا روز بگردنِ صراحی دستم

Without His Word I never breathe by chance,
To night's Ascension Night, so I'm in trance;
His Word on lips, His glory in my heart,
Till dawn I hold myself in such romance.

IX. 20

454:—Hy.359, BMf.½153, Bb.288, Cb.340, ALI.378, Hw.349, A.438, L.377.

زان پیش که گوری زمن آگنده شود ٤٥٤ واجزای مرکّبم پراگنده شود
ای باده سرا زگور صراحی بر دار باشد که دلِ مردهٔ من زنده شود

With me inside before a grave would stink,
And ere my parts in wide confusion sink,
Arise, O Word! from this thy human tomb,
With Thee my morbid heart perchance may link.

IX. 21

17:—Hy.12, Se.8, U.191, BNd.8, Sc.486, Ra.5, Pa.4, BNb.299, BMa.12, BMd.183, Wbcd.7, Pb.9, Hb.9, BNe.9, BDb.11, BNl.11, Hk.20, Hu.28, BMb.6, RPa.188, BERa.13, BMc.7, Hm.10, Hf.7, Hg.7, Hi.25, Hn.12, Hr.8, BMf.8, Hc.4, Bb.12, Cb.8, BERb.7, RPc.75, Ia.11, Ib.9, Hd.316, ALI.11, Hp.9, Ho.7, Hw.27, A.18, J.7, N.7, W.6, L.13, Hz.208.

چون فوت شوم ببادہ شوئید مرا ١٧ تلقین بشراب ناب گوئید مرا
خواهید که روز حشر یابید مرا از خاك درِ میکده جوئید مرا

Ye need not wail my death, but lave in ale,
With lofty spirits ye may sing my tale;
Arisen if ye need me, then explore
The dust of Mystic Shrine, from there I hail!

IX. 22

38:—Hy.26, Ha.224, Sd.224, BNh.222, Se.13, U.153, BNd.158, Sc.163, Ra.7, Pa.9, HGa.231, BMd.146, Wbcd.408, Pb.15, Hb.15, Sg.92, BNe.11, BDb.16, BNl.17, Hk.23, BMb.11, BERa.24, Hm.15, Hf.14, Hg.10, Hi.30, Hn.21, Hr.16, BMf.14, LE.13, Hc.13, Bb.26, Cb.76, BERb.12, RPc.80, Ia.16, Ib.13, BNn.9, Hd.312, ALI.25, Hp.19, Ho.14, Hw.33, A.33, J.22, N.14, W.17, L.28, Hz.162.

چندان بخورم شراب کین بوے شراب ۳۸ آید زتُراب چون روم زیرِ تُراب
تا برسرِ خاکِ من رسد مخموری از بوی تراب من شود مست و خراب

O Master! fill me full and charge my soul,
So potent may my dust be in its goal—
That when a mystic passeth by my tomb
He may be charged and dance and reel and roll.

IX. 23

797:—Hy.496, Ha.229, Sd.229, BNh.227, U.160, BNd.182, Sc.167, Ra.235, Pa.177, BNb.245, HGa.214, BMd.154+420, Wbcd.397, Pb.399, Ba.356, Sg.95, BMb.373, BMc.276, Hm.280, Hf.299, Hg.334, HGb.270, Hn.312, Hr.312, Hc.303, Pc.487, Bb.506, Cb.586, BERb.126, RPc.315, Ia.336, Ib.222, Hd.181, ALI.512, Hp.425, Ho.298, Hw.605, A.625, J.398, N.299, L.518, BDb.284, BNl.326, Hz.168.

میلم بشرابِ ناب با شد دایم ۷۹۷ گوشم به نے و رباب باشد دایم
گر خاکِ مرا کوزه‌گران کوزه کنند آن کوزه پُر از شراب باشد دایم

I ever long for Word, the purest wine,
And ever hear how flute and harp combine;
When potter moulds a pitcher from my clay,
'Twill rest so full of wine in Mystic shrine.

IX. 24

794:—Hy.501, BDa.120, Sb.38, Ha.249, So.249, BNh.256, BNd.171, Sc.178, BNa.38, Ra.234, BNb.265, HGa.238, LN.237, BMd.273, Wbcd.296, Pb.409, Ba.348, Hb.495, Hj.223, BMb.386, RPa.114, Hf.300, Hg.342, Hc.306, Pc.489, Cb.536, RPc.46, ALI.517, Hp.484, Ho.299, Hw.610, A.630, J.399, N.300, W.336, LCR.523=1069, BERf.139.

من ظاهرِ نیستی و هستی دانم ۷۹۴ من باطنِ هر فراز و پستی دانم
با اینهمه از دانشِ خود بیزارم کز مرتبهٔ وَرای مستی دانم

To be and not to be, are at my call,
I know when Time intends a rise or fall;
In spite of this, I loath my learned lore,
For He transcends the mystic trances all.

IX. 25

792:—Hy.499, Sa.32, Sb.183, Ha.235, Sd.235, BNh.233, Sc.237, BNb.255, HGa.225, LN.228, BMd.422, Wbcd.361, Pb.405, Ba.362, Hb.491, BDb.276, BNl.330, Hu.32, BMb.415, RPa.285, BMc.264, Hm.284, Hg.338, HGb.274, Hn.308, Hr.316, BMf.308, Hv.60, Hc.308, Bb.509, Cb.589, BERb.128, RPc.319, Ia.342, Ib.226, ALI.515, Hp.429, Hw.608, A.628, J.418, N.460, W.360, L.521.

من بے می ناب زیستن نتوانم ۷۹۲ بے جام کشید بار تن نتوانم
من بندۂ آن دمم که ساقی گوید یك جام دگر بگیر و من نتوانم

I cannot live without Him like a bull,
Without a heart my corpse I cannot pull,
I wait the moment Master bids me come
To charge my heart with love, and it is full.

IX. 26

706:—Hy.548, Sb.117, BMa.235, Wbcd.371=380, Pb.357, Ba.306, Hb.456, BDb.269, Hj.58, BNl.363, BMb.418, BMc.303, Hm.317, Hf.265, HGb.304, Hn.346, Hr.349, Hc.286, Bb.551, Cb.621, Ia.376, Ib.258, Hd.306, ALI.558, Hp.462, Ho.264, Hw.656, A.679, J.363, N.265, W.308, LCR.572=1059, BERf.263. *Vag*: Hafiz [Z].

932:—Hy.727, Bb.683, A.902, L.759. *Var*: of 706.

آن به که زجام و باده دل شاد کنیم ۷۰۶ وز آمده و گذشته کم یاد کنیم
این عاریتی روان زندانی را یك لحظه زبند عقل آزاد کنیم

How sweet with eyes on Him in joyous glow,
We heed no events as they come and go;
The flow of love is dammed by intellect,
We break the bund—and join eternal flow.

IX. 27

708:—Hy.550, BNf.40, Wbcd.414, Pb.353, Ba.302, Hb.452, BDb.292, BNl.367, BMb.421, BMc.307, Hm.321, Hf.266, Hg.299, Hn.341, Hr.353, Pc.158, Bb.553, Cb.624, Ia.382, Ib.262, ALI.560, Hp.466, Ho.265, Hw.658, A.681, J.364, N.266, W.309, L.574. *Vag*: 'Attar [M.N.].

آن لحظه که ازاجل گریزان گردم ۷۰۸ چون برگ زشاخ عمر ریزان گردم
عالم زنشاط دل بغربال کنم زان پیش که خاك خاك بیزان گردم

I run at sight of death, I cannot stay,
My leaves of life are dropping day by day;
I'll sift this world away and find my bliss,
Ere grinders vainly grind my dust away.

IX. 28

726:—BDa.110, Sb.132, BNd.163, BMb.390, Pc.179=219, CR.1065.

برخیزم و عزم بادۂ ناب کنم ۷۲۶ رنگ رخ خود برنگ عُنّاب کنم
این عقل فضول پیشه را مشتے زمی بر روے زنم چنانکه درخواب کنم

I rise up now—and have His purest Word,
With beaming face I'll be a humming bird;
This meddling wit which winds in fantasies,
Has dropped in sleep no sooner Word it heard.

IX. 29

485:—Hy.317, Se.176, Sc.399, Wbcd.436, Ba.71, Hb.224, BNl.243, Hk.283, BMb.268, BMc.203, Hm.221, Hc.131, Hf.167, Hg.158, Hh.394, Hi.115, HGb.141, Hn.236, Hr.206, BMf.106, Hc.185, Bb.337, Cb.404, BERb.91, RPc.264, Ia.231, ALI.390, Hp.287, Ho.166, Hw.414, A.396, J.245, N.166, L.335.

فردا الم فراق طی خواهم کرد ۴۸۵ باطالع سعد قصد می خواهم کرد
معشوقه موافق است و ایام بکام اکنون نکنم نشاط کی خواهم کرد

For sorrows past, tomorrow I shall weep,
Today, for Him a loving heart I keep;
He beckons me, and days are full of hope,
If now I sow no bliss, when may I reap?

IX. 30

952:—Hy.709, Ha.221, Sd.221, BNh.219, Se.329, U.150, Ra.291, BNb.238, HGa.213, BMd.143, Wbcd.484, Pb.536, Ba.488, Hb.626, Sg.90, BDb.383, BNl.470, BMb.537, Hm.423, Hg.418, Hn.410, BMf.405, Hv.77, Cb.760, BERb.191, Hd.311, ALI.696, Hw.908, A.884, J.546, N.439, W.472, L.741, Hz.159.
Vag: 'Izzud Din Kashi [Rempis 212].

ای بادهٔ ناب وی می مینائی ۹۵۲ چندان بخورم ترا من شیدائی
کز دور مرا هر که به بیند گوید ای خواجه شراب از کجا می آئی

O Dulcet Word and O Thou Lucid Light,
I'll drink thee so much for I'm thirsty quite;
That folk at sight of me from far would greet:
"O Master Word from whence you do alight?"

IX. 31

929:—Hy.624, BDa.139, Sb.197, Ha.231, Sd.231, BNh.229, Se.319, U.188, BNd.208, Sc.241, BNa.178, Ra.282, Sf.5, BNb.246, HGa.217, LN.184, BMd.181, Wbcd.258, Pb.511, Ba.461, Hb.598, Hj.307, BNl.413, BMb.470, RPa.187, Hm.367, Hf.379, Hg.405, HGb.341, Hn.392, BMf.367, Hc.357, Pc.552, Cb.694, Hd.213, ALI.634, Ho.378, Hw.768, A.771, J.495, N.382, L.650, BERf.113, Si. Rempis 180, Hz.198.

یکجرعه می کهنه ز ملك نو به ۹۲۹ وز هر چه نه در طریق بیرون شو به
جامیست به از ملك فریدون صد بار خشت سر خم ز تاج کیخسرو به

His Word of old is more than new domains,
'Tis meet that man from world aloof remains;
A loving heart is more than hundred crowns,
And dust of Master's feet than thousand reigns.

IX. 32

On Love.

168:—Hy.140, BNa.59, Ra.46, BNb.195, LN.195, Wbcd.527, Hj.234, RPa.231, Hh.101, Pc.355, Bb.149, Cb.142, Hd.108, ALI.153, Hw.159, A.169, L.155, BERf.332. *Vag*: Jamal Khalil [Rempis 41].

در عشقِ تو دا ز ملامتم ننگے نیست ۱۶۸ با بیخبران در ین سخن جنگے نیست

آن شربتِ عاشقی همه مردانست نامردان را ازین قدح رنگے نیست

Thy love I have, what care I for reproach?
On creeds of fools I never would encroach;
To swim in sea of love is for the brave,
These waters timid lads cannot approach.

IX. 33

304:—RPb.93, Ht.30, Hx.9, J.222. *Vag*: Abu Said [169].

آن روز که این گنبد مینا بستند ۳۰۴ وین نقطه چو بر میانِ جوزا بستند

تا روز ازل بسانِ آتش بر شمع عشقت بهزار رشته بر ما بستند

Since day they raised this azure canopy,
And marked this point on belt of Gemini,
With thousand twines, like rays around a lamp,
To Thee they bind me till eternity.

IX. 34

303:—Hy.268, Se.132, Pa.113, Wbcd.44, Ba.29, Hb.182, BDb.152, RPb.42, BNl.153, Hk.231, BMb.228, BMc.126, Hm.140, He.95, Hf.111, Hg.123, Hh.209, Hi.137, HGb.225, Hn.145, Hr.137, BMf.156, LE.63, Hc.130, Pc.92, Bb.279, Cb.203, BERb.65, RPc.194, Ia.150, Ib.125, Hd.386, ALI.334, Hp.175, Ho.111, Hw.299, A.347, J.165, N.110, W.140, L.286, BNb.489. *Vag*: Afdal [A.K.] [135].

آن روز که توسنِ فلك زین کردند ۳۰۳ آرایشِ مشتری وپروین کردند

این بود نصیب ما ز دیوان قضا ما را چه گنه قسمت ما این کردند

The day they saddled sky to run its race,
When Jupiter and Pleiades decked the space;
My lot was I should crave, and for his grace,
I'm helpless, 'tis my lot I can't efface.

IX. 35

402:—Hy.293, Ha.54, Sd.54, BNh.53, Se.216, U.40, Sc.39, Ra.105, BNb.81, BMa.140, HGa.50, LN.49, BMd.56, Wbcd.443, Ba.57, Hb.210, BNl.218, Hk.251, BMb.239, RPa.32, BMc.179, Hm.198, He.163, Hg.146, Hh.386, HGb.117, Hn.212, Hr. 193, BMf.177, Pc.277, Bb.312, Cb.379, RPc.244, Ia.152=211, ALI.292, Hp.273, Hw.326, A.372, J.194, LCR.311=926, Hz.60.

چون عشق ازل بود مرا انشا کرد ۴۰۲ بر من زنخست درس عشق املا کرد

وانگاه قراضهٔ زر قلبِ مرا مفتاحِ خزائنِ درِ معنیٰ کرد

Eternal Love had drawn me first on board,
He taught me first to love. On love I pored.
He made my chip of heart a brazen key—
Which prizes open gems from Secret Hoard.

IX. 36

232:—Hy.91, U.69, Sc.369, BMd.5, Pb.128, Hb.125, Hj.172, Hs.141, Pc.406, Bb.99, Cb.111, ALI.95, Hw.85, A.122, J.142, L.107, BERf.337, Hz.5.

عشق ار چه بلاست ان بلا حکم خداست ۲۳۲ بر حکم خدا ملامت خلق چراست
چون نیك و بد خلق بتقدیر خداست پس روز پسین حساب بر بنده چراست

If love is fire 'tis fire that He ordains,
On Word Divine why men should cast disdains?
If good or evil is as God decreed,
Why should they question man and cause him pains?

IX. 37

220:—Hy.128, Hj.136, Hh.75, Pc.387, Bb.136, Cb.134, Hd.96, ALI.139, Hw.117, A.157, L.143, BERf.357. *Vag*: Hafiz [Rempis 63].

سر دفتر عالم معانی عشق ست ۲۲۰ سر بیت قصیدهٔ جوانی عشق ست
ای آنکه خبر نداری از عالم عشق این نکته بدان که زندگانی عشق ست

His love presides in Courts of mystic truth,
For love is chorus of the song of youth;
Thou knowest not the realms of love, my lad:
Remember love is life itself forsooth.

IX. 38

174:—Hy.154, Hj.139, Hk.81, Bb.163, Cb.152, Hd.505, ALI.171, Hw.173, A.183, L.169, BERf.261. *Vag*: Afdal [88].

در هیچ سرے نیست که اسراری نیست ۱۷۴ دل را خبرا زاندك و بسیارے نیست
هر طائفهٔ روند راهی در پیش الّا ره عشق را که سالارے نیست

Tho' every man has hidden wealth in store,
He knoweth not what brings him less or more;
And every path has leaders except Love,
For there we singly sail and reach no shore.

IX. 39

694:—BNb.490, Pc.456, Hd.93, Hw.586.
Vag: (1) Maqsud Tirgar [A.K.]. (2) Afdal [Hx.]. (3) Abu Sa'id [Hx.].

بار غم عشق ساز گار آید دل ۶۹۴ بر مرکب کارها سوار آید دل
گر دل نبود وطن کجا سازد عشق ورعشق نباشد بچه کار آید دل

The burden of His love my heart would bear,
And for His service will my heart prepare;
Without my heart where could His love abide?
Without His love, for heart what do I care?

IX. 40

275:—Ha.48, Sd.48, BNh.48, Se.41, U.47, BNd.59, Sc.34, Ra.72, Pa.31, BNb.73, BMa.25, HGa.45, LN.43, BMd.64, Wbcd.405, Ba.11, Hb.164, Sg.32, BDb.47, RPb.67, BNl.47, Hk.70, BMb.42, RPa.26, BERa.59, BMc.14, Hm.42, Hf.61, Hg.114, Hh.58, HGb.187, Hn.59, Hr.40, BMf.29, Hc.52, Pc.537, Bb.39, Cb.84, BERb.20, RPc.55, Ia.47, Ib.36, Hd.97, ALI.45, Hp.47, Ho.61, Hw.129, A.59, J.70, N.60, W.63, L.44.

هر دل که در او مهر و محبت بسرشت ۲۷۵ گرساکنِ مسجدست وگر اهلِ کنشت

در دفتر عشق نامِ هرکس که نوشت آزاد زدوزخ ست وفارغ زبهشت

Affection, kindness make a human heart,
In mosque or temple one may work his part;
The man enlisted in the corps of love
Is freed from Hell, to Heaven will not start.

IX. 41

345:—Hy.353, Ba.65, Hb.218, Hj.59, Hg.153, BMf.181, Pc.139, Bb.282, Cb.336, Hd.92, ALI.374, Hw.345, A.432, L.371, BERf.266.

اندر رهِ عشق جمله صافان دُر دند ۳۴۵ وندر طلبش جمله بزرگان خُردند

روزست امروز وروز فرداخودنیست فردا طلبان درغم فردا مردند

In path of Love, the burnished minds are dulled,
In search of Him, the greatest men are gulled;
The morrow is unborn, 'Tis day to-day,
The morrow-seekers sorrow and are nulled.

IX. 42

388:—Hh.373, Hc.214, Hp.252, Hw.459.
Vag: (1) Shah Sanjan [Hv.], (2) Shaikh Jam [Hv.], (3) Abu Said [159].

تا مرد به تیغِ عشق بے سر نشود ۳۸۸ در حضرتِ معشوق مطهّر نشود

هم عشق طلب کنی وهم سر خواهی آری خواهی ولے میسر نشود

Unless with sword of love your Self ye lop,
Ye are not laven at His door to stop;
Ye crave for honours—still ye long for love,
Of course ye do, but will not find a sop.

IX. 43

149:—Rb.15, Cb.162, CR.836.

خورشیدِ سپهرِ بے زوالی عشقست ۱۴۹ مرغِ چمنِ خجسته فالی عشقست

عشق آن نبود که همچو بلبل نالی هرگه که بمیری ونه نالی عشقست

Love is the sun who has no setting zone,
The Phœnix floating starry heights alone;
No lover wails as nightingale, or quail,
A lover dies, but none would hear him moan.

IX. 44

528:—Hy.304, Hi.133, Bb.324, Hw.405, A.383, L.322.

می باید بود و مرد میباید بود ۵۲۸ سر تا بقدم بدرد میباید بود
دائم سبقی زعشق میباید خواند در کوچه دوست گرد میباید بود

To be is meet, to be a man is meet,
Yea, we should bear His pangs from head to feet;
We should be ever reading book of love,
And lie as dust upon His holy street.

IX. 45

27:—Hy.17, Ha.262, Sd.262, BNh.269, Sc.287, BNb.275, BMa.8, HGa.251, LN.253, BMd.290, Pb.10, Hb.10, Hk.16, BMb.8, RPa.240, He.194, Hf.9, Hn.16, Pc.407, Bb.17, Cb.70, BNn.3, Hd.228, ALI.18, Ho.9, Hw.20, A.24, J.9, N.9, W.8, L.19. *Var*: Rumi [Hv.].

عاشق همه روز مست و شیدا بادا ۲۷ دیوانه و شوریده و رسوا بادا
در هشیاری غصهٔ هر چیز خورم چون مست شوم هرآ نچه بادا بادا

Let lovers rapt in ecstasy remain,
Like mad outcastes and bear with all disdain;
I fret in prudence for the smallest things,
In trance I march sedate as they ordain.

IX. 46

479:—Hy.276, BDa.71, Ha.336, Sd.335, Sc.305, Ra.129, BNb.119, LN.183, BMd.260, Pb.208, Ba.152, Hb.303, Hj.309, Hk.287, RPa.220, He.205, Hf.165, Hh.274, Pc.404, Bb.295, Cb.284, BNn.54, Hd.101, ALI.½341, Ho.164, Hw.309, A.355, J.243, N.164, W.182, L.294, BERf.112.

عشقے که مجازی بود آبش نبود ۴۷۹ چون آتش نیم مرده تابش نبود
عاشق باید که سال وماه وشب وروز آرام وقرار وخور وخوابش نبود

Now love alloyed with lust is selling cheap,
Not flaming fire, but ashes all in heap!
Thro' days and months and years, a lover true
Has neither rest, nor calm, nor food, nor sleep.

IX. 47

225:—Hh.151, Hv.26, Hc.390, Hp.104, Hw.230.

شوریدهٔ عشق وسروسامان غلط ست ۲۲۵ ترسا وطریق اهل ایمان غلط ست
زخم جگر وخیال مرهم کفرست درد دل وآرزوی درمان غلط ست

For life or living, lovers will not fool,
The way of faith is not a heathen's rule;
'Tis height of sin to plaster wounds of heart,
A burning heart will seek no balm to cool.

IX. 48

825:—Hc.408, Hp.516, Hw.732.
Sahabi [A.K.]

با عشق هوس یار نخواهد بودن ۸۲۵ ور باشد بسیار نخواهد بودن
با مُرغِ هوا مُرغ سرا گر بپرد پیش ازسرِ دیوار نخواهد بودن

To lovers carnal cravings act as gall,
With lust in heart on love one cannot call;
A hen in soaring with an eagle high,
May stunned by wall perchance in gutters fall.

IX. 49

673:—BERf.203, BNa.81, Hj.241, Hd.103, Hw.1023, CR.1047.

گر عاشقی اندر تپ هجران می باش ۶۷۳ بادرد درانتظار درمان می باش
خون میخور و همچوغنچه در دل بنگر جان می ده و همچو گُلِ خندان می باش

If thou would love, then do not cease to pine,
But bear thy pangs and wait for Grace Divine;
Aye like a bud, search for Him in thy Heart,
Give up thy ghost and say " Lord I am thine."

IX. 50

847:—RPb.65, Hc.330, Hp.514, Hw.731.

در عشق اگر قدم زنی محکم زن ۸۴۷ وزآب دو دیده موج برعالم زن
آنجاکه نظاره گاهِ مقصود رسی آهی بزن و هر دوجهان برهم زن

Ye ply the path of love with sturdy stride,
And drown the world in tears with surging tide;
And when ye sight His grace just heave a sigh,
And fling this world and that on either side.

IX. 51

701:—Hf.260, Hp.413, Ho.259, Hw.583, N.260, W.300, CR.1054.
Vag: (1) Rumi [Hv.]. (2) Ahmad Ghazzali [M.F.] [Z].

عشقے بکمال و دلربائی بجمال ۱۰۷ دل پر سخن و زبان زگفتن شده لال
زین نادر ترکه دید یا رب بجهان من تشنه و پیش من روان آب زلال

A Perfect Friend with love inspired my heart,
I longed for words, his pearls of mystic art;
O Lord! what wonder could there ever be—
He is the Fount in quest of whom I start!

IX. 52

940:—Hy.730, Ha.172, Sd.172, BNh.170, Sc.281, Ra.287, BNb.113, HGa.165, LN.243, BMd.237, Pb.518, Ba.468, Hb.605, BDb.365, Hj.176, RPa.294, Hf.397, BMf.413, LE.80, Hc.380, Pc.104, Bb.686, Cb.775, RPc.32, Ia.501, BNn.93, Hd.94, ALI.716, Hp.616, Ho.396, Hw.895, A.904, J.514, N.401, W.443, L.762, BERf.342, Hz.133.

از دفترِ عشق میکشودم فالے ۹۴۰ ناگاه زسوزِ سینه صاحب حالے
میگفت خوش آنکسیکه اندر برِ او یار یست چوماهے و شبے چون سالے

From book of love when once I sought a sign,
Thus spake in ecstasy the Maid Divine:—
"Happy the heart wherein abides the Moon
Who ceaseth not in time and space to shine.

IX. 53

231:—BNb.464, HGa.399, Hh.33, Pc.408, Hd.98, Hw.944.

Vag: (1) Shaikh Najm ud Din Daya [Hv.]. (2) Rumi [Hv.]. (3) 'Abdullah Ansari [R.S.]. (4) Abu Sa'id [Hx.]. (5) Afdal [104].

عشق آمدوشدچوخونم اندررگ و پوست ۲۳۱ تاکرد مرا تهی و پرکردز دوست
اجزای وجودم همگی دوست گرفت نامے ست زمن برمن و باقی همه اوست

Love entered heart as blood and ran in veins,
It washed me off, and brought His surgy mains;
He occupied my body parts and whole,
I have but name, thus He alone remains.

IX. 54

395:—Hy.329, Wbcd.235, Pb.179, Ba.121, Hb.273, BNe.18, BMb.277, BMc.210, Hm.228, He.180, Hg.192, Hh.377, HGb.148, Hn.205, BMf.206, Hc.228, Pc.282, Bb.349, Cb.410, RPc.269, Hd.416, ALI.291, Hp.256, Hw.420, A.408, J.205, L.347, BNb.425.

Vag: Afdal [Hx] [Hv.] [196].

چندان بروایندرہ کہ دوئی برخیزد ۳۹۵ گرهست دوئی زرهروی برخیزد
و او نشوی ولی اگرجهد کنی جائی برسی کزتو توئی برخیزد

Walk ye to place where duals cannot be,
The twain ye see, by plying farther flee;
Ye may not be the Lord, but if ye try,
Ye reach where ye are nought and all is He.

IX. 55

Love allegory.

57:—Hy.116, Se.25, BMa.51, Wbcd.328, Pb.25, Hb.25, BDb.24, RPb.47, BNl.24, Hk.43, BMb.30, BERa.39, Hm.21, He.14, Hf.23, Hg.16, Hh.139, Hi.41, Hn.37, BMf.24, LE.15, Hv.6, Hc.19=57, Bb.124, Cb.126, RPc.61, ALI.123, Hp.92, Ho.23, Hw.107, A.146, J.33, N.23, W.27, L.132.

آن لعل گرانبها زکان دگرست ۵۷ وان دُرِّ یگانه را نشان دگرست
اندیشهٔ این و آن خیال من وتست افسانهٔ عشق را زبان دگرست

That Ruby hails from other heights of old;
This pearl unique would other rays unfold,
Tho' I and thou may guess for this and that,
A tale of Love in other words is told.

IX. 56

260:—Hy.109, Se.38, U.12, Pa.27, BMa.22, BMd.19, Pb.54, Hb.53, Sg.9, BDb.41, BNl.41, Hk.37, BMb.24=148, BERa.56, BMc.10, Hm.37, Hf.30, Hg.37, Hh.56, Hi.50, HGb.183, Hn.54. Hr.35, Hc.51, Pc.177, Bb.117, Cb.124, RPc.74, Ia.42, Ib.31, ALI.116, Hp.42, Ho.30, Hw.101, A.138, J.40, N.30, W.34, L.124, Hz.21.

Vag: Abu Sa'id [Hv.]

میخانه و کعبه خانهٔ بندگی است ۲۶۰ ناقوس زدن ترانهٔ بندگی است
محراب وکلیسیا و تسبیح و صلیب حقا که همه نشانه بندگی است

The Taverns, mosques and churches make us meek,
By conch or bells or song His grace we seek;
The churches, niches, domes and cross and beads
Are ways in which our humbleness we speak.

IX. 57

221:—Hy.146, Se.47, BNd.240, Pa.34, BMa.79, Wbcd.398, BDb.53, BNl.53, Hk.73, BMb.50, BERa.62, BMc.19, Hm.48, HGb.313, Hn.65, BMf.32, LE.33, Hc.55, Bb.155, Cb.148, RPc.59, ALI.160=161, Hw.165, A.175, LCR.161=849.

سرّدو جهان از قدح مستان ست ۲۲۱ خورشید ازل جام مه تابان ست
این نکته که در قلب جهان پنهان ست در شیشهٔ می اگر بدانی آن ست

The truths essential are in Mystic's Bowl,
Eternal Sun in love displays His role,
The secret which this world retains in heart,
With search you find in purest love, my soul!

IX. 58

339:—Hy.376, BNa.89, BMd.316, Hj.142, Hh.280, Bb.387, Cb.350, Hd.123, ALI.394, Hp.172=320, Hw.364, A.455, L.394, BERf.171.

اسرار ازل باده پرستان دانند ۳۳۹ قدر می وجام تنگدستان دانند
گر چشم تو حال من بداند چه عجب شک نیست که حال مست مستان دانند

From Mystic Hearts His secrets find a source,
The humble have a heart, and love it stores;
Thy eyes perceive what's hidden in my mind,
A lover knows a lover's heart of course.

IX. 59

41:—Hy.25, Hk.26, BMb.14, BERa.29, Hf.16, Hi.33, Bb.25, RPc.33, ALI.36, Ho.16, Hw.32, A.32, J.24, N.16, W.19, L.27.
Vag: 'Abdul Wasi' al Jabali [Rempis 9].

روز یکه بدست برنهم جام شراب ۴۱ وز غایت خرمی شوم مست و خراب
صد معجزه پیدا کنم اندر هر باب زین طبع چو آتش و سخنهای چو آب

When Heart is full of Love, and I behold,
I soar in bliss ecstatic uncontrolled,
What wonders, and in every line, are wrought,
Which glowing heart and flowing words unfold.

IX. 60

65:—Hy.100, Ha.313, Sd.312, BNh.310, U.219, BNd.51, Sc.214, Ra.41, Pa.83, BNb.312, HGa.300, BMd.200, Wbcd.67, Pb.117, Hb.115, BDb.115, BNl.115, Hk.154, BMb.122, RPa.191, BERa.159, BMc.96, Hm.109, He.74, Hh.84=171, HGb.47, Hn.119, Hr.102, Hc.108, Pc.305, Bb.108, Cb.38, Ia.115, Ib.98, Hd.206, ALI.105, Hp.136, Hw.92, A.129, L.115, Hz.200.

از بزم خرد عقل دلیل سره گفت ۶۵ از روم و عرب میمنه و میسره گفت
گر نا اهلے بگو یدت ناسره است من کی شنوم زانکه خدایش سره گفت

In wisdom's court, love gave its reason sure,
In East or West they say that "Faith is cure;"
Tho' witless men would tell that "Faith is blind"
I will not listen, God has called it "Pure"!

IX. 61

67:—Hy.205, Se.109, Pa.90, BMa.92, Wbcd.352, Pb.45, Hb.45, BDb.121, RPb.36, BNl.121, Hk.59, BMb.39, BERa.185, BMc.101, Hm.115, Hg.32, Hh.160, HGb.52, Hn.124, BMf.63, Hc.116, Bb.215, Cb.215, RPc.175, Hd.225, Hp.114, Hw.224, A.234, J.90, N.461, L.221.

از مارمقی بسعی ساقی مانده است ۶۷ در صحبت عمر بیوفاقی مانده است
از بادهٔ دوش یك نمی بیش نماند از عمر ندانم که چه باقی مانده است

A trace is left of me through Master's cares,
I walked with life, it forsook unawares;
From past I gather now a drop of bliss,
My future days—I know not—but are scares!

IX. 62

234:—Hy.165, Sa.96, Sb.152, Se.73, BNd.34, Sc.228, BNa.199, Pa.57, Sf.19, BMa.39, BMd.249, Pb.127, Hb.124, BDb.79, Hj.124, BNl.79, Hk.85, BMb.44, RPa.133, BERa.103, BMc.63, Hm.75, He.72, Hf.88, Hg.91, Hh.17=134, Hi.65, HGb.12, Hn.80, Hr.70, BMf.71, Hc.80, Bb.174, Cb.171, BERb.34, RPc.103, Ia.78, Ib.66, ALI.185, Hp.77, Ho.88, Hw.184, A.194, J.101, N.87, W.89, L.180, BERf.317.

عمریست که مدّاحی می ورد من ست ۲۳۴ واسباب می ست هر چه در گرد من ست
زاهد اگر استاد تو عقل ست اینجا خوش باش که استاد تو شاگرد من ست

For ages praise of love I would extol,
I lay my all, and play a lover's role;
You pious folk, who walk as reason guides,
Should know that reason lies in Love's control.

IX. 63

261:—Hy.76, Ha.278, Sd.278, BNh.245, Se.55, U.175, BNd.56, Sc.390, Ra.68, Pa.42, BNi.23, BNb.286, BMa.103, HGa.268, LN.222, BMd.36, Wbcd.29, Hb.147, Sg.99, BDb.62, BNj.6, RPb.73, BNl.63, BMb.133, RPa.178, BERa.73, BMc.28, Hm.58, Hf.64, Hg.102, Hh.25, HGb.203, Hn.29, Hr.56, LE.24, Hc.62, Pc.491, Bb.84, Cb.32, BERb.28, RPc.92, Ia.63=24, Ib.51, Hd.303, ALI.80, Hp.62, Ho.64, Hw.72, A.114, J.73, N.63, W.66, L.82, Hz.35=185. *Vag*: Radi'ud Din 'Ali Lala [H.A.].

می خوردنِ من نه از برای طربست ۲۶۱ نی بهرِ فساد و ترکِ دین و اد بست
خواهم که به بیخودی برآرم نفسی می‌خوردن‌ومست‌بودنم‌زین‌سبب‌ست

I drink my wine, but not to play a rake,
Or break our peace, or that our creed forsake;
I long to breathe unconscious of my Self,
To those ecstatic realms my wine would take.

IX. 64

*

337:—Hy.309, Se.168, Pa.139, Rb.23, Wbcd.226, Pb.152, Ba.92, Hb.245, BNl.234, Hk.268, BMb.256, BMc.194, Hm.212, He.170, Hh.405, HGb.132, Hn.227, Hr.219, Hc.175, Bb.329. Cb.395, Ia.248, Ib.148, ALI.307, Hw.406, A.388, L.327.

Vag: Sa'di [Dowlat: Rempis 101].

از مَی طرب و نشاط و مردی خیزد ۳۳۷ در جمع کتب خشکی و سردی خیزد
رَو باده بخور که سرخ‌رو خواهی ماند کز خوردن سبزه روی زردی خیزد

Love makes a manly soul, a joyful heart,
But books will dry your brains, and cold impart;
Go! have His word, and come with beaming face,
For those that eat the greens will smack of tart.

IX. 65

349:—MA.141, Hf.109, Hh.355, Hc.133, Hp.225, Ho.109, Hw.448, J.162, N.108, W.138, CR.903.

ای بیخبران غصّهٔ دنیا مخورید ۳۴۹ چون از همه حالهای اوبا خبرید
وین عمرِ عزیزِ خویش مدهید بباد هان باده طلب کنیدوهین‌باده‌خورید

O fools! you should not pine for worldly pride,
You know that as you seek it, it will hide;
Yea! do not sow your days of life in winds,
But seek his love and therein you abide.

IX. 66

386:—Hy.332, Sa.98, BDa.62, Sb.58, Ha.312, Sd.311, BNh.309, Se.205, BNd.80, Sc.213v315, BNa.202, Sf.119, BNb.311, BMa.153, HGa.301, BMd.289, BNc.63, Wbcd.398, Pb.167, Ba.109, Hb.261, Hj.206, BNl.207, Hk.228, BMb.226, RPa.165, Hx.45, BERa.226, BMc.169, Hm.187, He.201, Hg.184, Hh.282v381, HGb.106, Hn.192, Hr.182, BMf.170, Hc.158v218, Pc.183v245, Bb.352, Cb.366, BERb.89, RPc.235, Ia.201, Hd.212, ALI.278, Hp.263, Hw.383, A.411, J.250, N.463, W.208, L.350, BERf.98.

Vag: Afdal [190].

تا زهره ومه بر آسمان گشت پدید ۳۸۶ بهتر زمی لعل کسے هیچ ندید

من در عجبم زمی فروشان کیشان به زانکه فروشند چه خواهند خرید

Since Moon and Venus first adorned the sky,
No precious Gem like love could one descry;
I wonder why men seek to barter love,
They part with it, but what of worth they buy?

IX. 67

390:—Hy.325, Se.199, BMa.179, Wbcd.81, Pb.169, Ba.111, Hb.263, BNl.202, Hk.222, BMb.221, BMc.164, Hm.182, Hf.134, Hg.185, Hh.348, HGb.101, Hn.187, Hr.177, BMf.169, Hc.155, Pc.239, Bb.345, Cb.332, BERb.87, RPc.231, Ia.196, ALI.267, Hp.217, Ho.134, Hw.374, A.404, J.204, N.133, L.343.

توبه مکن ازمی اگرت می باشد ۳۹۰ صد تائب با دعات در پے باشد

گل جامه دران وبلبلان نعره زنان در وقت چنین توبه روا کے باشد

Recant not from His love, if ye have soul!
A hundred saints with prayers will console;
With heart in bloom and senses singing so,
Recanting is not right, yea not in role!

IX. 68

497:—Hy.362, BNf.19, Sb.305, Ha.284, Sd.283, BNh.250, Sc.192, U.184, BNd.157, Sc.192, Ra.134, BNb.292, BMa.125, HGa.272, BMd.177, Wbcd.163, Pb.215, Ba.159, Hb.310, Sg.103, BDb.195, BNl.195, Hk.199, BMb.206, RPa.182, BMc.157, Hm.175, He.120, Hf.171, Hg.216, Hh.243, HGb.94, Hn.180, Hr.170, BMf.149, Hc.151, Pc.441, Bb.373, Cb.324, RPc.225, Ia.187, Hd.218, ALI.381, Hp.210, Ho.170, Hw.352, A.441, J.254, N.170, W.186, L.360, Hz.194.

گر باده بکوه در دهی رقص کند ۴۹۷ ناقص بود آنکه باده را نقص کند

از باده مرا توبه چه میفرمائے روحیست که او تربیت شخص کند

A rock inspired with love will dance unchained,
Who calls this love a stain, himself is stained;
Why tell ye that I should abstain from love?
'Tis Soul through which the human Self is trained.

IX. 69

531:—Hy.364, Se.194, BMa.171, Wbcd.80, Pb.229, Ba.175, Hb.325, BNl.197, Hk.207, BMb.208, BMc.159, Hm.177, He.125, Hg.229, Hh.343, Hi.131, HGb.96, Hn.182, Hr.172, BMf.151, Pc.485, Bb.375, Cb.326, RPc.227, Ia.191, ALI.383, Hp.212, Hw.354, A.443, L.382.

مے خواهم خورد تا که جانم باشد ۵۳۱ گر سود جهان جمله زیانم باشد
ای جان جهان در اینجهان خوش بزیم من کی دانم که آن جهانم باشد

Were I to live I must acquire His love,
Because the gains of world in losses shove;
O Soul of World! I must live happy here,
I know not there's for me a world above.

IX. 70

558:—Hy.292, Sa.119, BDa.85, Sb.203, Se.144, BNd.97, Sc.387, BNa.19, Ra.149, Pa.128, BNb.332, BMa.129, LN.145, BMd.301, Wbcd.341, Pb.248, Ba.194, Hb.344, BDb.179, Hj.186, BNl.180. Hk.185, BMb.192, RPa.111, BMc.146, Hm.163, He.157, Hf.194, Hg.243, Hh.336, Hi.112, HGb.82, Hn.168, Hr.159, Hc.142, Pc.555, Bb.311, Cb.306, RPc.257, Ia.176, ALI.357, Hp.198, Ho.193, Hw.325, A.371, J.283, N.194, L.310, BERf.324.

یك جام هزار مرد با دین ارزد ۵۵۸ یك جرعهٔ می مملکت چین ارزد
در روی زمین چیست زباده خوشتر تلخی که هزار جان شیرین ارزد

A loving heart is more than men of zeal,
His Name is more than crown of world I feel;
And naught is sweeter than His acrid love,
For love, with thousand lives and deaths I deal.

IX. 71

287:—Hy.107, Se.54, U.186, BNd.52, Ra.78, Pa.41, BNb.297, BMa.102, BMd.189, Wbcd.28, Ba.14, Hb.167, Sg.104, BDb.61, RPb.72, BNl.62, Hu.13, BMb.132, RPa.185, BERa.72, BMc.27, Hm.57, Hf.62, Hg.116, Hh.24, HGb.202, Hn.28, Hr.53, LE.23, Hv.18, Hc.61, Pc.553, Bb.115, Cb.121, BERb.54, RPc.91, Ia.62, Ib.50, Hd.215, ALI.113, Hp.61, Ho.62, Hw.99, A.136, J.71, N.61, W.64, L.122, Hz.196.

یك جرعهٔ می ز مُلك کاوس به است ۲۸۷ وز تخت قباد و ملکت طوس به است
هر ناله که رندی بسحرگاه زند از طاعت زاهدان سالوس به است

A grain of love is more than kingly crowns,
Yea more than all the wealth of earthly towns;
A sigh from mystic's heart at dawn excels
The chants of priests in stoles and hoods and gowns.

IX. 72

559:—Hy.371, Se.171, Rb.26, Wbcd.449=478, Pb.247, Ba.193, Hb.343, BNl.237, Hk.271, BMb.259, BMc.197, Hm.215, He.173, Hf.191, Hg.242, Hh.390, HGb.135, Hn.230 Hr.190, BMf.200, Hc.179, Bb.383, Cb.398, RPc.217, Ia.223, ALI.½312, Hp.282, Ho.190, Hw.373, A.451, J.279, N.191, L.390.

يك جرعهٔ می ملك جهان می ارزد ٥٥٩ خشتِ سرخم هزار جان می ارزد
آن كهنه كه لب بمی ازان پاك كنند حقا كه هزار طيلسان می ارزد

The word of Love is more than crowns untold,
A lover's mind will thousand lives unfold,
The tattered one who sings Thy holy Name
Is more than thousand men in silk and gold.

IX. 73

587:—Hy.379, Sb.102, Se.227, U.232, BNd.119, Ra.160, BNb.325, BMa.194, BMd.211, Wbcd.158, Pb.284, Ba.231, Hb.381, BDb.202, BNl.253, BMb.301, RPa.102, BMc.222, Hm.240, He.222, Hf.215, HGb.160, Hn.245, Hr.241, BMf.220, Pc.299, Bb.390, Cb.425, BERb.95, RPc.277, Ia.258, Ib.154, BNn.62, Hd.216, ALI.397, Hp.327, Ho.214, Hw.478, A.458, J.308, N.215, W.253, L.397, Hz.108.

خشتِ سرِ خم زملكتِ جم بهتر ٥٨٧ بوی قدح از غذای مريم بهتر
آهِ سحری زسينهٔ خمّارے از ناله بوسعيد و ادهم بهتر

The brick He gives is more than royal crowns,
A thought of love is more than sights in towns;
A sigh at dawn from this my broken heart
Speaks more than music strains of monks in gowns.

IX. 74

647:—Hy.443, Sa.37, Ha.274, Sd.274, BNh.281, Se.268, U.220, BNd.153, Sc.189, Ra.189, Pa.169, HGa.262, LN.289, BMd.201, Wbcd.128, Pb.326, Ba.274, Hb.424, Sg.111, BDb.237, Hj.263, BNl.297, BMb.344, RPa.192, Hm.251, Hf.246, HGb.243, Hn.284, Hr.286, BMf.264, Hc.269, Pc.108, Bb.455, Cb.487, Ia.304, Ib.196, Hd.205, ALI.464, Hp.386, Ho.245, Hw.547, A.540, J.343, N.246, W.285, L.464, BERf.240, Hz.221.

آن می كه خضر خُجسته دارد پاسش ٦٤٧ اوآبِ حياتست و منم الياسش
من قُوّت دل و قُوت روحش خوانم چون گفت خدا منافعٌ للناسش

That mead securely kept in ancient days
Is fount of life—I find in youthful ways;
I call it strength of heart, support of soul,
For God declared " 'Tis bliss for human race."

IX. 75

674:—Se.265, Wbcd.126, Pb.325, Ba.273, Hb.423, BDb.234, BNl.294, BMb.342, BMc.236, Hm.248, Hf.247, Hg.277, HGb.240, Hn.281, Hr.282, BMf.259, Hc.266, Pc.510, Bb.452 Cb.483, BERb.112, RPc.290, Ia.300, Ib.193, ALI.466, Hp.381, Ho.246, Hw.544, A.537, J.345, N.247, W.286, L.461.

می گر چه حرامست مدامش می نوش ٦٧٤ بانغمهٔ چنگ صبح و شامش می نوش
جامی ز مے لعل گرت دست دهد یك قطره رها مکن تمامش می نوش

Though love is banned, to love alone I cling,
And day and night its praise on lute I sing;
Where I to find a loving heart on earth,
I'll drink it as the rose the dews in spring.

IX. 76

678:—Hy.452, Sa.84, BDa.106, Ha.325, Sd.324, BNh.321, BNd.141, BNa.155, BMd.437, Pb.330, Ba.278, Hb.428, BDb.381, Hj.65, Hf.250, Hg.280, Hc.271, Pc.477, Bb.464, Cb.495, BNn.73, ALI.472, Hp.395, Ho.249, Hw.561, A.553, J.348, N.250, W.291, L.473, BERf.60, Hz.272.

می در قدح انصاف که جانیست لطیف ٦٧٨ در کالبد شیشه روانیست لطیف
لائق نبود هیچ گران همدم من جز ساغر و باده کان گرانیست لطیف

With love in heart ye find that life is pure,
In crystal hearts ye see Him flowing sure;
I cannot bear to be with any cares,
I crave for loving hearts!—but can't procure.

IX. 77

709:—Hy.526, Sb.122, Ha.285, Sd.284, BNh.251, Se.295, U.180, BNd.176, Sc.193, Ra.200, BNb.293, BMa.222 v 236, HGa.273, BMd.173, Wbcd.93, Pb.359, Ba.308, Hb.458, Sg.102, BDb.290, Hj.262, BNl.347, BMb.399, RPa.183, BMc.288, Hm.301, Hf.270, Hg.301, HGb.290, Hn.332, Hr.332, Hv.62, Hc.318, Pc.109, Cb.604, BERb.136, Ia.358, Ib.242, Hd.254, ALI.538, Hp.445, Ho.269, Hw.635, A.603=657, J.368, N.270, W.313, L.550, BERf.242, Hz.190.

از باده شود تکبّر از سرها کم ٧٠٩ وز باده شود کشاده بند محکم
ابلیس اگر ز باده خوردی یکدم کردی دو هزار سجده پیش آدم

Love bends our haughty heads in changing climes,
Love rends our chains, it frees us, and sublimes;
Had Satan been caressed by human love,
He would have bowed to Man a thousand times.

IX. 78

715:—Hy.494, Ha.228, Sd.228, BNh.226, U.161, Ra.198, BNb.244, HGa.235, BMd.155, Wbcd.396, Ba.296, Hb.447, BDb.283, BNl.325, BMb.372, BMc.275, Hm.279, Hf.280, Hg.294, Hn.311, Hr.311, BMf.304, Hc.302, Bb.504, Cb.585, RPc.314, Ia.333, Ib.221, ALI.511, Hp.424, Ho.279, Hw.604, A.623, J.378, N.280, L.516, Hz.169.

Vag: K. I. [Rempis 49].

763 (b)s—Sa.36, Sb.126, Se.294, BNd.54, Sf.80, BNb.315, BMa.28, BNc.51, Ba.335, Hb.482, BNl.322, RPa.208, Hg.325, Hh.83, Hc.290, Hd.237, Hw.949, CR.844=1076, Hz.204. Variation of 715 and 80.

امروز که نیست در سرآب تاکم ۷۱۵ زهرے بود ار دهر دهد تریاکم
زهرست غمِ جهان و تریاکش می تریاك خورم ز زهر ناید باکم

Today in World's mirage I find no vine,
The World's embrace is like an adder's twine;
The World's an adder, Love the antidote,
So with His love for World I will not pine.

IX. 79

814:—Hy.575, Sa.53, Ha.326, Sd.325, BNh.322, U.206, BNa.161, HGa.313, LN.201, BMd.438, Pb.427, Ba.377, Hb.513, BDb.396, RPa.234, Hf.322, Hg.358, Bb.577, Cb.645, ALI.583, Ho.321, Hw.705, A.706, J.431, N.324, L.599, BERf.31, Hz.273.

Vag: (1) 'Asjadi Z [M.F.]. (2) Baha ud Din Qazwini [Rempis 183].

آن جسم پیاله بین بجان آبستن ۸۱۴ همچون سمنے به ارغوان آبستن
نے نے غلطم که باده از غایت لطف آبیست بآتش روان آبستن

Behold the body's chalice, life it holds,
Like jasmine twining saffron in its folds;
But finer far is love His holy grace,
A fluid where His flowing fire unfolds.

IX. 80

842:—Hy.596, Ha.329, Sd.328, BNh.325, Sc.222, BNa.162, BMd.434, Ba.391, Hb.528, Bb.594, Cb.541, Hw.728, A.728, L.621, Hz.266. *Vag*: 'Asjadi [M.F.].

درجسمِ پیاله جان روانست روان ۸۴۲ درروحِ مجسّم آن روانست روان
درآب فسرده آتشِ سیالست در دُرجِ بلور لعلِ کانست روان

In body's chalice life is flowing free,
In soul His moving graceful form I see;
In fount of mind His surging fire we find,
In pearly heart the Gem in ecstasy.

IX. 81

862:—Hy.566, Sa.10, Ha.25, Sd.25, BNh.25, Sc.18, Ra.255, BNb.192, HGa.23, LN.22+190+299, BMd.380, RPa.225=273, Hf.339, Pc.483, Bb.569, Cb.633, Ia.406, Hd.106, ALI.574, Hp.512, Ho.338, Hw.696, A.697, J.450, N.341, W.380, L.590, BERf.311, Hz.232.

مسکین دلِ دردمند دیوانهٔ من ۸۶۲ هشیار نشُد ز عشقِ جانانهٔ من
روزیکه شرابِ عاشقی میدادند در خونِ جگر زدند پیمانهٔ من

My humble heart is sad, perplexed and scared,
Thro' dreams of love, its actions are impaired;
And since the day I was inspired with love,
With bleeding heart my potion was prepared.

IX 82

951:—Hy.696, Ha.220, Sd.220, BNh.218, U.159, Sc.160, Ra.292, Pa.203, HGa.212, BMd.153, Wbcd.277, Pb.532, Ba.483, Hb.621, BDb.393, BNl.461, BMb.529, BMc.395, Hm.414, HGb.377, Hn.443, Hr.466, BMf.381, Pc.587, Cb.752, Ia.497, Ib.351, Hd.220, Hp.592, Hw.847, A.868, J.569, LCR.725=1138, Hz.167.

ای بادهٔ خوشگوار درجامِ تهی ۹۵۱ بر پای خرد تمام بند و گرهی
هرکس‌که ز تو خورد امانش ندهی تا گوهر او بر کف دستش ننهی

O Word! in purged heart! Yea what a balm
Which binds this raving mind and keeps it calm!
The man who tastes thy balm will ever pine
Until he finds his very Soul in palm.

IX. 83

1056:—Hy.732, Ha.271, Sd.271, BNh.278, U.178, BNd.209, Sc.186, Ra.280, BNb.279, HGa.260, BMd.457, Wbcd.290, Pb.507, Ba.457, Hb.594, Sg.101, BNe.22, BDb.375, RPa.175, Hf.374, Hn.458, BMf.419, Bb.688, Cb.777, Hd.302, ALI.718, Ho.373, Hw.912, A.805,=907, J.489, N.377, W.419, L.764=1131, Hz.188.

من توبه کنم از همه چیز ازمی نے۱۰۵۶ از جمله گریزم بود و از وی نے
آیا بود آن که من مسلمان گردم این ترک می و مغانه گویم هئے نے

I eschew all, in love I will abide,
I flee from all, how can I flee from Guide?
And may I hope a place in faithful men?
But how could Love and Lord be cast aside?

IX. 84

1027:—Hy.707, BNa.61, Sf.31, BMd.288, Pb.578, Ba.532, Hb.670, Bb.673, Cb.801, ALI.695, Hw.914, A.881, J.573, L.738.

روزیکه دلم برنگِ آبے یابی ۱۰۲۷ در کنجِ دلم بسے خرابے یابی
در بحرِ دو دیده ام اگر غوطه خوری گر گم نشوی مردُم آبے یابی

The day my mind is tinged with holy rays,
My heart perceives the world a ruined place;
If you then dive in ocean of my eyes,
And be not lost, you see the grace of grace.

IX 85

498:—Pb.220, Ba.164, Hb.315, Hg.220, Hw.1006.
Var: Zakani [Rempis 116].

گر باده خورد گدا به میری برسد ۴۹۸ ور روبهکی خورد بشیری برسد
ور پیر خورد جوانی از سر گیرد ورز آنکه خورد جوان به پیری برسد

In love a pauper gets a noble heart,
A cunning fox will play a lion's part;
And age will change in love to youth and dance,
To youths in love a sage will grace impart.

IX. 86

601:—BDa.92, BNd.124, LN.156, Pb.280, Ba.227, Hb.377, Pc.476, CR.1030.

می سُرخ گُل و قدح گُلابست مگر ۶۰۱ دردُرجِ بلور لعلِ نابست مگر
یا قوتِ گداخته درآبست مگر مهتاب حجابِ آفتابست مگر

Is love the lotus—is its juice the heart?
Or pearl—its rays through crystal casing dart?
Perhaps the emerald swimming in its rays?
Or sun embracing moon, his counterpart?

IX. 87

891:—Hy.644, BNf.16, BDa.131, Ha.283, Sd.282, BNh.249, BNd.200, Sc.191, BNa.158, BNb.296, HGa.271, LN.102, Wbcd.161, Pb.480, Ba.430, Hb.567, BDb.333, Hj.313, BNl.424, BMb.488, BMc.360, Hm.378, Hf.357, Hg.388, HGb.385, Hn.403, Hr.413, BMf.356, Pc.24, Cb.717, BERb.168, Ia.446, Ib.312, Hd.236, ALI.654, Hp.544, Ho.356, Hw.788, A.790, J.470, N.359, W.426, L.670, BERf.119.

از درسِ علوم و زهد بگریزی به ۸۹۱ وندر سرِ زلفِ دلبر آویزی به
زان پیش که روزگار خونت ریزد توخونِ صراحی بقدح ریزی به

'Tis meet ye fly from pious show and lore,
And draw your Beloved closer core to core;
Before the Time would bathe you in your gore
The Master's Sacrament in soul ye store.

IX. 88

*

628:—Hy.416, BDa.99, Sb.224 and 233, Ha.310, Sd.309, BNh.307, Se.245, U.230, BNd.131, Sc.212, BNa.204, Ra.175, Pa.159, Sf.132, Rb.47, BNb.346, HGa.298, LN.157, BMd.209, Wbcd.150, Pb.301, Ba.248, Hb.398, BDb.216, Hj.157, BNl.271, BMb.323, RPa.100, Hf.230, Hn.261, Hr.262, BMf.239, Hc.246, Pc.423, Bb.427, Cb.451, BERb.101, Ia.281, Ib.175, BNn.69, Hd.337, ALI.438, Hp.356, Ho.229, Hw.511, A.505, J.326, N.230, W.269, L.435, BERf.95, Hz.228.
Var: (1) Kamal Isma'il [M.S., d. 991 H.]. (2) 'Abdullah Ansari [Z]. (3) Sadrud Din Khujandi [R.S.] [Awfi].

کردیم دگر شیوهٔ رندی آغاز ۶۲۸ تکبیر همی زنیم بر پنج نماز
هر جاکه پیاله ایست مارا بینی گردن چو صراحی سوی او کرده دراز

Again I take myself to mystic ways,
Yea, He is great I shout for nights and days;
And where a heart is eager like a cup,
To fill with love, as jar I bow in praise.

IX. 85

751:—Hy.541, Wbcd.100, Pb.377, Ba.322, BNl.359, Hm.313, Hg.316, Hn.353, Hr.345, Bb.544, Cb.618, Ia.370, Ib.254, Hp.459, Hw.649, A.672, L.565.

در دامنِ یارِ بیوفا چنگ زنیم ۱۵۷ می نوش کنیم و نام ارنگ زنیم
سجّاده بیك پیالهٔ می بفروشیم ناموس بمی دهیم و بر سنگ زنیم

We grasp His skirt who seems unyielding Friend,
We drink His potions so in shame we wend;
For heart we sell our prayer-mats and all,
For love our gown we throw and hoods we rend.

IX. 90

157:—Hf.49, Ho.49, Hw.234, J.117.

در جملهٔ دشت خاوران گر خاریست ۱۵۷ آغشته بخون عاشقے عیاریست
هر جا که پریِ رخے و گل رخساریست ماراهمه درخورست مشکل کاریست

The lover cares no thorns which prick his feet,
But pours his blood for Him he longs to meet;
For master's grace we wear a crown of thorns,
Since troubles that we bear for Him are sweet.

IX. 91

849:—Hy.579, Hf.327, BMf.322, Hc.334, Bb.581, Cb.641, ALI.587, Hp.519, Ho.326, Hw.709, A.710, J.436, N.329, W.370, L.603.

Vag: (1) Lutfullah Nishapuri [Doulat]. (2) Amir Shahi [Hx.].

دوش از سرِ صدق از صفاے دلِ من ۸۴۹ در میکده آن روح فزای دلِ من
جامے بمن آورد که بستان و بنوش گفتم نخورم گفت برای دلِ من

He saw me true and pure, saw through my heart,
That Soul elating Friend, my deer my hart;
And said " Come closer, drink and prove thy love "
So shy I felt, He sued me on his part!

IX. 92

To the lover.

16:—Hy.4, Sa.112, BDa.5, Sb.179, Ha.192, Sd.192, BNh.190, Se.4, BNd.5, Sc.140, BNa.168, Ra.2, Pa.1, Sf.92, BNb.219, BMa.6, HGa.186, BMd.106, Wbcd.5, V.498, Pb.8, Hb.8, BDb.7, Hj.64, BNl.7, Hk.5, RPa.85, BERa.9, BMc.5, Hm.6, Hf.8, Hg.6, Hi.5, Hn.6, Hr.4, BMf.3, LE.5, Hv.4, Hc.1, Pc.261, Bb.4, Cb.4, BERb.4, RPc.48, Ia.5, Ib.5, ALI.3, Hp.5, Ho.8, Hw.4, A.10, J.8, N.8, W.7, L.5, BERf.58.

Vag: 'Attâr [M.N.].

چون عُهده نمیشود کسے فردا را ۱۶ حالے خوش کن تو این دلِ شیدا را
می نوش بنورِ ماه ای ماه که ماه بسیار بتابد و نیابد ما را

As none can drill the morrow left or right,
Thy perplexed heart may once and now delight.
Effulge, O Moon, Thy joyous light, for moon
May wax and glow but never reach our height?

IX. 93

40:—Hy.31, BNe.12, Hk.24, BMb.12, Hf.17, Hi.32, Bb.30, ALI.37, Ho.17, Hw.31, A.39, J.25, N.17, W.20, L.34.

روزے دوسه مهلت ست میخور می ناب. ۴ کین عمر گذشته در نیابی دریاب
دانی که جهان رو بخرابی دارد تو نیز شب و روز همی نوش شراب

One day of grace! Partake the Bread He gave,
And know that second lost you cannot save;
As world is marching, lo! to ruin sure,
Be thou as well as dead in body's grave.

IX. 94

73:—Hy.190, BNf.32, Se.100, U.203, Sc.400, Pa.73, BMa.35, BMd.246, Wbcd.348, Pb.43, Hb.43, BDb.107, RPb.18, BNl.107, Hk.34=144, BMb.113, BERa.147, BMc.72, Hm.101, He.36, Hf.69, Hg.30, Hh.107, HGb.39, Hn.84, Hr.95, BMf.56, Hc.105, Pc.22, Bb.200, Cb.198, Ia.106, Ib.92, Hd.290, ALI.210, Hp.129, Ho.69, Hw.209, A.219, J.78, N.68, W.71, L.206.

اکنون که گلِ سعادتت پُر بارست ۷۳ دستِ تو ز جام می چرا بیکارست
می خور که زمانه دشمنِ غدّارست دریافتنِ روزِ چنین دشوار ست

Now Lord be praised! Thy fortune rose expands,
Without the Grail why sit with folded hands?
Yea drink! for Time has rallied bandit bands,
Such day could never dawn by magic wands.

IX. 95

75:—Hy.167, Se.77, BMa.63, Wbcd.318, Pb.35, Hb.35, BDb.82, BNl.82, Hk.87, BMb.46, BERa.106, BMc.42, Hm.78, He.28, Hf.72, Hg.25, Hh.20, HGb.15, Hn.96, Hr.73, BMf.78, Hc.82, Bb.176, Cb.173, BERb.36, RPc.105, Ia.81, Ib.69, ALI.187, Hp.80, Ho.72, Hw.186, A.196, J.81, N.71, W.74, L.182.

Vag: Sirajud-Din Qamri [A.K.].

امروز که آدینه مر اورا نام ست ۷۵ می نوش کن از قدح چه جای جام است
هر روز اگر یکے قدح میخوردی امروز دو خور که سیّد الایّام ست

Today is Sunday, Sabbath so they speak,
Rejoice in ecstasy, and do not sneak.
If daily you returned one act of love,
Do two today, 'tis leader of the week.

IX. 96

78:—Hy.51, Sa.90, Ha.216, Sd.216, BNh.214. Se.74, U.137, Sc.156, Ra.15, Pa.58, BMa.40, HGa.207, BMd.128, BNc.32, Wbcd. 316, Pb.33, Hb.33, BDb.80, BNl.80, Hk.128, BMb.100, RPa.167, BERa.104, BMc.40, Hm.76, He.78, Hh.18, HGb.13, Hn.81, Hr.71, Hs.125, BMf.72, Hc.81, Bb.59, Cb.24, Ia.79, Ib.67, Hd.247, ALI.62, Hp.78, Hw.58, A.81, L.66, Hz.106=144.

ای آمده از عالمِ روحانی تفْت ۷۸ حیران‌شده در پنج‌وچهارو‌شش‌وهفت
می خور چوندانی ز کجا آمدهٔ خوش باش ندانی بکجا خواهی رفت

Yea nude ye came, from spirit world ye hail!
With four and five with six and seven wail!
Do taste His Word. Ye know not whence ye came,
Be calm, ye know no harbour where ye sail.

IX. 97

95:—Hy.182, Sa.72, Sb.232, Ha.190, Sd.190, BNh.188, Se.89, Sc.138, BNa.32, Ra.23, Pa.71, BNb.220, BMa.51, HGa.183, LN.263, BMd.355, Wbcd.297, Pb.62, Hb.61, RPb.17, Hj.45, BNl.96, Hk.109, BMb.83, BERa.129, BMc.85, Hm.90, Hg.43, Hh.90, HGb.28, Hn.110, Hr.85, BMf.46, Hc.95, Pc.204, Cb.189, RPc.160, Ia.93, Ib.81, Hd.280, ALI.203, Hp.118, Hw.201, A.211, W.119, L.198, BERf.64, Hz.78.

با باده نشین که ملك محمود این ست ۹۵ از چنگ شنو که لحن داؤد این ست
از آمده و رفته دگر یاد مکن حالی خوش باش زانکه مقصود این ست

Sit calm with Word, 'tis kingdom of the freed,
Your heart then sounds the David's harp indeed;
Remember not what comes or how it goes,
But stay at present staid. 'Tis all ye need.

IX. 98

175:—Hy.177, Sa.134, BDa.26, Sb.11, Ha.324, Sd.323, BNh.320, Se.84, BNd.28, Sc.221, BNa.34, Pa.65, HGa.312, LN.199, BMd.271, Wbcd.20=334, Pb.110, Hb.108, BDb.91, RPb.15, BNl.91, Hk.94, BMb.65, RPa.233, BERa.120, Hm.87, He.203, Hf.85, Hg.80, Hh.45, Hn.105, Hr.80, Hc.88, Pc.319, Bb.186, Cb.183, BERb.43, Ia.88, Hd.245, ALI.197, Hp.87, Ho.85, Hw.196, A.206, J.99, N.85, W.87, L.192, BERf.53.

دریاب که ازروح جدا خواهی رفت ۱۷۵ در پردهٔ اسرار خدا خواهی رفت
می خور که ندانی ز کجا آمدهٔ خوش زی چه ندانی که کجا خواهی رفت

Ye go from soul asunder this ye know,
And that ye creep, behind His curtain low;
Hence sing His Name, ye know not whence ye came,
And live sedate, ye know not where to go.

IX 99

263:—Hy.173, Sa.136, BDa.35, Sb.195, Ha.268, Sd.268, BNh.275, Se.80, BNd.38, Sc.183, BNa.175, BNb.284, BMa.66, HGa.257, LN.284, Wbcd.504, Hb.150, BDb.87, Hj.212, BNl.87, Hk.90, BMb.61, RPa.260, BERa.116, BMc.46, Hm.82, He.70, Hg.104, Hh.42, HGb.20, Hn.101, Hr.77, Hc.84, Pc.482, Bb.182, Cb.179, BERb.39, RPc.108, Ia.85, Ib.73, Hd.28, ALI.193, Hp.84, Hw.192, A.202, J.151, W.107, L.188, BERf.102.

می خور که بزیر گل بسے خواهی خفت ۲۶۳ بے مونس و بے حریف و بے همدم و جفت
زنهار بکس مگو تو این راز نهفت هر لالهٔ پژمرده نخواهد بشگفت

Partake His word, for long you sleep below
The earth, without a mate or friend or foe;
Beware, and mind your own, and seal your lips,
The rose that fadeth once will never blow.

IX 100

264:—Hy.75, Sb.156, Ha.269, Sd.269, BNh.276, Sc.184, BNb.285, HGa.258, LN.131, BMd.427, Wbcd.505, Ba.6, Hb.155, Hj.327, RPa.159, He.69, Hh.93, Hs.128, Bb.83, Cb.31, BNn.18, Hd.260, ALI.79, Hw.71, A.113, L.91, BERf.376.

می خور که همیشه راحت روح تو اوست ۲۶۴ آسایش جان و دل مجروح تو اوست
طوفان غم ار در آید از پیش و پست در باده گریز کشتی نوح تو اوست

Do taste His Word, He is thy bliss of soul,
Thy pining heart and life He would console;
When grief on right and left as tempest blows,
His Word's thy Noah's Arc to reach thy goal.

IX. 101

455:—Hy.221, Ha.296, Sd.295, BNh.293, Sc.384, BNb.314, HGa.284, BMd.235, Ba.½143, RPa.338, He.198, Hf.156, Hh.198, BMf.153, Bb.231, Cb.254, Hd.238, ALI.242, Ho.156, Hw.253, A.298, J.233, N.155, LCR.237=950, Hz.131.

Vag: 'Attar [Z].

ران پیش که نام تو ز عالم برود ۴۵۵ می خور که چو میرسد بدل غم برود
بکشای سر زلف بتے بند ز بند زان پیش که بند بندت از هم برود

Before your name is from this world effaced,
His blissful name you keep in heart encased;
And see your doubts and questions all are solved
Before your body may dissolve in waste.

IX. 102

466:—Hy.375, Se.197, BMa.177, Wbcd.358, Pb.203, Ba.147, Hb.298, BNl.200, Hk.220, BMb.219, BMc.162, Hm.180, He.160, Hf.161, Hg.206, Hh.346, HGb.99, Hn.185, Hr.175, BMf.143, Hc.154, Bb.386, Cb.330, RPc.229, Ia.194, ALI.393, Hp.215, Ho.160, Hw.363, A.454, J.238, N.160, L.393.

شاد بها کن که اندهان خواهد بود ٤٦٦م جسم همه در خاك نهان خواهد بود
روباده خور وغم جهان هیچ مخور خود غم خورد آنکه درجهان خواهد بود

Remain in joy, and gain ye what is worth,
In dust your body has reserv'd a berth;
Regale on Word, but do not swallow grief;
For grief will swallow all that goes on earth.

IX. 103

480:—Hy.274, Sa.63, Sb.86, Ha.218, Sd.218, BNh.217, Se.151, U.146, BNd.116, Sc.158, Ra.130, Sf.98, BNb.237, BMa.160, HGa.209, BMd.139, Wbcd.147, Pb.166, Ba. 108, Hb.260, BDb.137, RPb.7, Hj.296, BNl.137, Hk.250, Ht.24, RPa.169, He.192, Hf.166, Hg.183, Hh.409, Hr.230, Pc.244, Bb.293, Cb.282, Ia.189, ALI.339, Hp.307, Ho.165, Hw.307, A.353, J.244, N.165, W.183, L.292, BERf.158v193, Hz.155.

Var: (1) Mujidd Hamgar [M.F.] [A.K.]; (2) Afdal [194].

عمرت تا کے بخود پرستی گذرد ٤٨٠م یا در پی نیستی وهستی گذ رد
می خور که چنین عمر که غم در پی اوست آن به که بخواب یا بمستی گذ رد

How long ye admire self and frisk and dance,
And after " Is " or " Is not " play and prance?
When hordes of grief pursue this life, 'tis meet
For man to rest in sleep or run in trance.

IX. 104

521:—Hy.297, BDa.76, Sb.6, Ha.308, Sd.307, BNh.305, Se.146, BNd.88, Sc.248, BNa.39, Pa.130, BNb.189, BMa.131, HGa.296, LN.238, BMd.193, Wbcd.72, Pb.233, Ba.179, Hb.329, Hj.196, BNl.185, Hk.187, BMb.194, RPa.212, Hx.13, BMc.148, Hm.165, He.112, Hg.232, Hh.246, Hi.119, HGb.84, Hn.170, Hr.161, BMf.130, Hc.143, Bb.316, Cb.313, RPc.259, Ia.178, Hd.558, Hp.200, Hw.331, A.376, J.191, L.315, BERf.168, Hz.210=214.

مگزار که غصه در کنارت گیرد ٥٢١م واندیشهٔ جور روزگارت گیرد
می خور بکنار سبزه و آب روان زان پیش که خاك در کنارت گیرد

Just hold Him fast, lest grief would clutch your heart,
Or seeing cruel times you only smart;
And fix yourself on Him with flowing gaze
Ere earth would drag you—as you played your part.

IX. 105

529:—Hy.263, Ha.187, Sd.187, BNh.185, Se.215, U.108, BNd.104, Sc.137, Ra.116, BNb.217, BMa.139, HGa.178, BMd.98, Wbcd.442, Ba.60, Hb.217, Sg.73, BNl.217, Hk.247, BMb.240, RPa.83, BMc.178, Hm.197, He.187, Hf.148, Hg.152, Hh.221, Hi.134, HGb.116, Hn.211, Hr.192, BMf.175, LE.68, Hc.167, Pc.336, Bb.274, Cb.378, RPc.243, Ia.210, Hd.284, ALI.290, Hp.272, Ho.148, Hw.296=986, A.342, J.225, N.147, LCR.281=917.

می باید خورد و کام دل باید راند ۵۲۹ در دل نتوان درخت اندوه نشاند
هموارهٔ کتاب صرف میباید خواند پیداست که چنددر جهان خواهی ماند

Betake thyself to Word for mellow sheaf,
And never plant in heart the Tree of Grief;
The Book of Essence thou should learn by heart,
'Tis clear thy stay in world is very brief.

IX. 106

532:—Hy.275, BDa.79, Sb.125, Ha.265, Sd.265, BNh.272, Se.140, BNd.91, Sc.288, BNa.201, Pa.120, BNb.281, BMa.126, HGa.255, BMd.291, Wbcd.193, Pb.227, Ba.171, Hb.322, BDb.160, Hj.200, BNl.161, Hk.177, BMb.170, BMc.131, Hm.145, He.195, Hg.226, Hh.324=194, Hi.99, HGb.175, Hn.150, Hr.142, BMf.121, Hc.202, Pc.481, Bb.294, Cb.283, RPc.199, Ia.157, Ib.130, Hd.278, ALI.340, Hp.180=247, Hw.308, A.354, J.284, LCR293=1001, BERf.295.

می خور که تنت بخاك در ذره شود ۵۳۲ خاکت پس ازان پیاله و خمره شود
از دوزخ واز بهشت فارغ میباش عابد بچنین روز بکا غرّه شود

Partake the Word, thy vest in dust subsides,
Thy dust as cup and jar in love abides;
So seal thy mind to thoughts of Heaven or Hell,
Devotees luckless go with all their prides.

IX. 107

533:—Hy.287, Sa.110, BDa.77, Sb.95, Ha.267, Sd.267, BNh.274, Se.141, BNd.89, Sc.255, BNa.152, Pa.123, Sf.128, BNb.283, BMa.149, HGa.256, LN.136, BMd.266, Ba.173, Hb.323, BDb.172, Hj.93, BNl.173, BMb.272, BMc.139 Hm.156, Hf.180, Hg.227, Hh.283, HGb.76, Hn.161, Hr.153, BMf.124, Hc.137, Pc.479, Bb.306, Cb.301, RPc.210, Ia.170, Hd.259, ALI.352, Hp.192, Ho.179, Hw.320, A.366, J.264, N.179, W.194, LCR.305=1187.

Vag: Mujidd Hamgar [Z].

می خورکه ز دل کثرت و قلّت ببرد ۵۳۳ و اندیشهٔ هفتاد و دو ملت ببرد
پرهیز مکن ز کیمیائی که ازو یك جرعه خوری هزار علّت ببرد

Partake the Word, thy heart will soon be freed,
From excess or decrease and feuds of creed;
And do not shun this mead, a drop thereof
Will cure ten thousand banes. 'Tis what you need!

IX. 108

534:—Hy.270, Ha.188, Sd.188, BNh.186, BNa.157, Ra.142, HGa.179, LN.168, BMd.414, Pb.231, Ba.178, Hb.328, He.193, Hg.231, Hh.255, Hv.37, Hc.125, Bb.281, Cb.279, Hd.287, ALI.336, Hw.301, A.349, L.288, BERf.57, Hz.266.

می خور که سمن بسے سما خواهد شد ۵۳۴ خوش زی که سهی بسے سها خواهد شد
بر طرف چمن ز زندگانی برخور زیرا که چمن بسے چوما خواهد شد

By love our Jasmine blows to utmost height,
A pleasant life keeps moonlight all the night;
In garden side we taste our fruit of life,
For garden tunes its song to our delight.

IX 109

537:—Hy.286, Sa.50, Se.139, Sc.385, Pa.122, BMa.148, LN.270, BMd.236, Pb.226, Ba.170, Hb.321, BDb.139, BNl.139, He.107, Hg.225, Hh.199v356, BMf.122, Hc.138, Bb.305, Cb.300, Hd.262, ALI.351, Hp.226, Hw.319, A.365, L.304, Hz.132.

می نوش که تا غم از نهادت برود ۵۳۷ شغل دوجهان جمله زیادت برود
رو آتش تر گزین که این آب حیات آنگه که شوی خاك ز بادت برود

Partake the Word! so grief from heart would go,
You then forget the worlds, their teasing show;
Lave in this Fiery Stream it giveth life,
When you are dust with gentle breeze will blow.

IX 110

539:—Hy.356, Sc.246, Wbcd.219, Pb.238, Ba.184, Hb.334, BDb.190, BNl.223, Hk.257, BMb.246, RPa.288, BMc.184, Hm.202, He.105, Hh.196 v 387, HGb.122, Hn.217, Hr.198, BMf.190, Hc.199, Bb.285, Cb.388, RPc.248, Ia.218, Hd.263, ALI.297, Hp.245=278, Hw.398, A.435, L.374.

Var: 'Attar [M.N.].

نے جامهٔ عمر کهنه نو خواهدشد ۵۳۹ نے نیز جهان بکام تو خواهد شد
می خور بسبو و کوزه اندوه مخور کین کوزه چو بشکند سبو خواهد شد

A tattered coat will not be new again,
The world will not be as you wish in plain;
Aye! fill your heart and soul with love divine,
A broken jar as pitcher may remain.

IX 111

564:—Sa.97, Ha.253, Sd.253, BNh.260, Se.224, U.157, BNd.122, Sc.398, BNa.200, Ra.162, Pa.144, BNb.266, BMa.187, HGa.241, LN.153, BMd.150, Wbcd.110, Pb.255, Ba.202, Hb.352, Sg.94, BNe.31, BMb.283, Hf.196, Hg.249, Hr.234, BMf.214, Cb.420, Hd.285, Hp.324, Ho.195, Hw.470v559, A.486, J.287, N.196, Hz.164.

646:—Hy.451, BNl.287, BMb.347, Hm.255, Hg.278, HGb.247, Hn.288, Bb.463, BERb.107, ALI.469, Hw.559, A.548, L.472. *Var: of rhyme of* 564.

آن می که حیات جاودانی ست بخور ۵۶۴ سرمایهٔ لذّت جوانی ست بخور
سوزنده چو آتش ست لیکن غم را زاند وه چو آب زندگانی ست بخور

Imbibe His love, which means eternal life,
The store where joys of youthful days are rife;
We burn in it of course, but then His Love
Is very fount of life that ends our strife.

IX 112

579:—Hy.386, Sc.349, LN.211, BMd.257, Pb.261, Ba.208, Hb.358, BNj.16, RPa.343, Hs.185, Bb.397, Cb.434, ALI.399, Hw.480, A.465, J.301, L.404,
Vag: Abu Said [203].

با یار چو آرمیده باشی همه عمر ۵۷۹ خوابی باشد که دیده باشی همه عمر
هم آخرِ عمر رحلتت باید کرد لذّات جهان چشیده باشی همه عمر

If you would sit with Friend throughout your days,
Your waking life will seem a dreamy phase;
You *have* to part at last with body here,
Then make the best of world, in all your ways.

IX. 113

580:—Hy.389, Sb.62, Ha.254, Sd.254, BNh.261, Se.228, U.152, BNd.117, Sc.179, BNa.53, Ra.157, BNb.267 v 291, BMa.195, HGa.243, LN.262, BMd.145, Wbcd.157, Pb.262, Ba.209, Hb.359, Sg.91, BDb.203, BNl.254, BMb.304, BMc.223, Hm.241, He.219, Hf.205, Hg.254, Hi.139, HGb.161, Hn.246, Hr.242, BMf.221, Pc.206, Bb.400, Cb.426, BERb.96, RPc.278, Ia.259, Ib.155, Hd.226, ALI.404, Hp.328, Ho.204, Hw.484, A.468, J.297, N.205, L.407=1016=1011, Hz.161.
Vag: (1) Hafiz [Z]. (2) Nizam ud Din Ganjavi [Hv.].

با یار خوشم جامِ شراب اولیتر ۵۸۰ وز دستِ غمش دیده پرآب اولیتر
چون عالمِ دون وفا نخواهد کردن در عالمِ دون مست و خراب اولیتر

To drink the wine He gives is highest treat,
To pine and weep for Him is greatest feat;
The world is base and plays a traitor sure,
So here to go as paupers, *that* is meet.

IX. 114

584:—Hy.399, Se.234, Rb.34, Wbcd.113, Bb.269, Ba.216, Hb.366, BDb.210, BNl.259, BMb.297, BMc.½224, Hf.208, Hr.249, BMf.230, Hc.239, Pc.257, Bb.411, Cb.431, Ia.267, Ib.162, ALI.417, Hp.337, Ho.207, Hw.492, A.479, J.300, N.208, W.250, L.418.

جانا می صاف صاف بیغش میخور ۵۸۴ بر یادِ بتانِ نغز و دلکش میخور
می خون رزست رز ترا میگوید خون بر تو حلال کرده‌ام خوش میخور

O Life! imbibe the mead which keeps awake,
And think of graceful forms which He would take;
The wine is blood of Vine who tells you so:
He offers His own blood—and for your sake.

IX. 115

588:—Se.229, Pa.148, Wbcd.111, Pb.273, Ba.220, Hb.370, BDb.204, BNl.255, BMb.302, Hl.63, BMc.50=½224, Hm.242, Hg.259, HGb.162, Hn.247, Hr.243, BMf.226, Hc.235, Pc.350, Bb.401, Cb.427, RPc.42=½279, Ia.260, Ib.156, Hd.478, ALI.405, Hp.330, Hw.485, A.469, J.288, W.254, LCR.408=1010, BNb.467. *Var*: Afdal [Hv.].

در دائرهٔ سپهر نا پیدا عور ۵۸۸ می نوش بخوشدلی که دورست به جور
نوبت چو بدور تو رسد آه مکن جامیست که جمله را چشانند بدور

This world is blind and bare, so do not fear,
But fill thy heart with love and goodly cheer;
And drink we must the potion in our turn,
When comes your turn, then gladly drink it clear.

IX. 116

636:—Rc.3, Hy.413, Sa.117, Sb.186, Ha.275, Sd.275, BNh.282, Se.242, Sc.351, BNa.163, Rb.44, BNb.289, BMa.203, HGa.265, LN.162, BMd.258, Wbcd.117, Pb.307, Ba.254, Hb.404, RPb.8, BNl.270, BMb.330, Hf.235, HGb.173, Hn.258, Hr.259, BMf.236, Pc.528, Bb.423, Cb.449, Ia.278, Ib.172, BNn.67, ALI.437, Hp.352, Ho.234, Hw.508, A.501, J.331, N.235, L.431.

وقت سحرست خیز ای مایهٔ ناز ۶۳۶ نرمك نرمك باده خورو چنگ نواز
کانها که بخوابند نه پایند دراز وانها که شدند کس نمی آید باز

'Tis time of dawn. Arise! O graceful boy,
Breathe slowly, when the heart will sing in joy;
For those who sleep, cannot obtain this bliss,
And those who drown, can never catch a buoy.

IX. 117

684:—Hy.455, Sa.128, Sb.17, Ha.320, Sd.319, BNh.317, Se.276, U.221, BNd.160, Sc.360, BNa.76, Ra.191, Pa.172, BNb.319, HGa.308, LN.196, BMd.241, Wbcd.391, Pb.334, Ba.282, Hb.432, BDb.245, BNl.305, RPa.196, Hm.260, Hg.283, HGb.251, Hn.292, BMf.270, Hc.401, Pc.371, Bb.467, Cb.498, Ia.310, Ib.202, ALI.475, Hp.400, Hw.564, A.555, L.476, BERf.30, Hr.292.

روحی که منزه است زآلایش خاك ۶۸۴ مهمان تو آمده است در عالم خاك
ازبادهٔ صاف ناب میکن مددش زان پیش که گوید انعم الله مساك

The Soul immune from all the filth of clay,
Arrives as guest in dusty booth you stay;
So entertain Him with the purest love,
Before He bids adieu and goes away.

IX. 118

695:—Hy.467, Sb.46, Ha.300, Sd.299, BNh.297, Se.279, U.195, Sc.397, Ra.195, BNb.307, BMa.221, HGa.298, Wbcd.494, Pb.340, Ba.288, Hb.438, BDb.246, BNl.308, BMb.359, RPa.204, Hx.22, BMc.253, Hm.265, Hf.257, Hg.288, HGb.256, Hn.297, Hr.296, BMf.278, Hc.282, Pc.216, Bb.479, Cb.506, BERb.118, RPc.303, Ia.315, Ib.206, Hd.235, ALI.486, Hp.406, Ho.256, Hw.576, A.568, J.355, N.257, W.298, L.488, Hz.207.

Vag: Kamal Isma'il [A.K.]. *Var*: Awhadi Muraghi [Hx.].

باسرو قدے تازہ تر از خرمنِ گل ٦٩٥ از دست مدہ جامِ می و دامنِ گل
زان پیش کہ نا گہ شود از بادِ اجل پیراهنِ عمرِما چو پیراهنِ گل

That Lofty Fair—aye fairer far than rose,
With Him in garden-side I would repose;
I cannot part with Him, for blast of death
Will blow my petals, and in gale dispose.

IX. 119

696:—Hy.463, Se.278, BMa.220, Wbcd.133, Pb.339, Ba.287, Hb.437, BDb.249, BNl.307, BMb.358, BMc.252, Hm.264, Hg.287, HGb.255, Hn.296, Hr.297, BMf.276, Hc.280, Pc.215, Bb.475, Cb.504, Ia.316, Ib.207, ALI.482, Hp.407, Hw.572, A.564, L.484.

بگذار دلا وسوسۂ فکر محال ٦٩٦ درکش قدحِ بادہ و بگذر ز ملال
آزادہ شو و مجرد و بادہ پرست تا مرد شوی رسی بسرحد کمال

Reject all fantasies and clumsy cares,
Accept His love and keep thy heart from tares;
Love Him in solitude, and bravely climb
To high perfection by this flight of stairs.

IX. 120

697:—Hy.468, BDa.107, Sb.225 and 234, Se,280, BNd.142, Sc.215, BNa.207, BMa.214, BMd.353, Wbcd.134, Pb.341, Ba.289, Hb.439, BDb.247, Hj.270, BNl.309, BMb.360, BMc.254, Hm.266, Hg.289, HGb.257, Hn.298, Hr.298, BMf.279, Pc.233, Bb.480, Cb.505, BERb.119, RPc.304, Ia.317, Ib.208, BNn.75, Hd.214, ALI.487, Hp.408, Hw.577, A.569, W.304, L.489, BERf.104, Hz.71.

تا کے زاهد حدیث رانی ز ازل ٦٩٧ بگذشت ز اندازہ مرا علم وعمل
می خور کہ شرابِ ناب را نیست بدل هر مشکل را شراب گرداند حل

How long you Zealot! talk of coming day?
I'm sick of common cant and pious play;
Yea love Him, He and Love are not apart:
And every feud His love will wipe away.

IX. 121

698:—Hy.462, Sb.307, Ha.306, Sd.305, BNh.303, Se.277, U.218, BNd.144, Sc.209, Ra.196, BMa.219, HGa.294, BMd.239, Wbcd.132, Pb.343, Ba.291, Hb.441, BDb.248, Hz.136, BNl.306, BMb.357, RPa.210, Hx.50, BMc.250, Hm.263, Hf.258, Hg.290, HGb.254, Hn.295, Hr.295, BMf.275, Hc.279, Pc.278, Bb.474, Cb.502, RPc.302, Ia.314, Ib.205, Hd.242, ALI.481, Hp.405, Ho.257, Hw.571, A.563, J.356, N.258, L.483.

چند از غم و غصهٔ جهان قالا قال ۶۹۸ برخیز بشادی گذران حالا حال

از سبزه چوشدروی زمین میلا میل درکش می لعل از قدح مالا مال

How long ye pine or fret for wordy world?
Arise and feast with flags of bliss unfurled;
See earth attires herself in lawn and pink,
So let thy ruby heart with grace be pearled.

IX. 122

700:—Hy.473, Sa.46v89, BMb.363, Hf.259, Pc.358, Bb.485, Ho.258, Hw.585, A.574, J.357, N.259, W.299, L.494.

در سر مگذار هیچ سودای محال ۷۰۰ می خور همه ساله ساغر مالا مال

با دختر رزنشین وعیشی مکن دختر بحلال به که مادر بحلال

Aye, purge thy mind of fancies dull and vain,
And let thy heart with Him for ev'r remain;
'Tis better now that thou enjoy the wine,
Than woman, who thy mother is again.

IX. 123

704:—Hy.466, Sf.49, BMd.292, Pb.346, Ba.294, Hb.444, Hj.130, Hc.402, Bb.478, Cb.513, Hd.267, ALI.485, Hp.412, Hw.575, A.567, L.487, BERf.200.

می خورکه نه علم دست گیرد نه عمل ۷۰۴ الا کرم و رحمت حق عزو جل

آن طائفهٔ که از خری می نخورند از جمله انعام شمر بلهم اضل

Love Him—for words and beads will not avail,
But for His Grace our efforts only fail;
The faithless fools who fail to sing His Name,
Have lost their head and heart—their pan and pail.

IX. 124

820:—Hy.580, Wbcd.461, Pb.422, Ba.371, Hb.508, BDb.310, BNl.382, BMb.450, BMc.322, Hm.338, Hf.317, Hg.349, HGb.317, Hn.362, Hr.377, BMf.323, Bb.582, Cb.642, Ia.407, Ib.280, ALI.588, Hp.498, Ho.316, Hw.710, A.711, J.427, N.319, W.362, L.604.

ای آنکه توئی خلاصهٔ کون و مکان ۸۲۰ بگزار دمی وسوسهٔ سود و زیان

یکجام می از ساقی باقی بستان تا باز رهی توازغم هردو جهان

O thou the quintessence of Time and Space!
Let loss and gain alone to run their race;
Just taste His Name and His Eternal grace,
And cross through both the worlds at single pace.

IX. 125

851:—Hy.591, BDb.306, BMb.432, Hf.334, BMf.315, Pc.394, Bb.589, Cb.653, ALI.603, Ho.333, Hw.723, A.723, J.444, N.336, W.375, LCR.616=1101=1103.
Vag: Razi Daya [Rempis *Vag*. 193].

رندے دیدم نشسته بر روی زمین ۸۵۱ نی کفر نه اسلام نه دنیا و نه دین
نے حق نه حقیقت نه شریعت نه یقین اندر دو جهان کرا بود زهرهٔ این

I saw a mystic, strange! he did not heed
For caste or creed, for faith or worldly greed;
And free from truth and quest, from path and goal,
He sat at ease, from earth and heaven freed.

IX. 126

863:—Hy.576, Sb.234, Ha.328, Sb.327, BNh.324, BNa.41, BNb.333, LN.202, Pb.452, Ba.402, Hb.539, Hj.69, RPa.235, Hf.341, Hg.368, Bb.578, Cb.646, Hd.240, ALI.584, Ho.340, Hw.706, A.707, J.453, N.343, L.600, BERf.65, Si. Rempis. 34.

مشنو سخن زمانه ساز آمد گان ۸۶۳ می گیر مروّق ز طراز آمد گان
رفتند یگان یگان فراز آمد گان کس می ندهد نشان باز آمد گان

Heed not the tales of fickle minded maids,
Imbue His love, and leave the rest which fades;
These fancy girls go spinning fairy tales,
But none would know the yarns of other jades.

IX. 127

865:—Hy.564, Sa.62, BDa.128, Sb.223=232, Ha.204v330 Sd.204, BNh.202, BNd.190, Sc.148, BNa.203, Ra.253, HGa.198, LN.95, BMd.120, BNc.25, Wbcd.238, Pb.455, Ba.405, Hb.542, BDb.314, Hj.214=297, BNl.376, BMb.437, RPa.79, BMc.316, Hm.330, Hf.342, Hg.370, Hh.192, Hr.371, Hs.92, Hc.340, Pc.521, Bb.567, Cb.631, BERb.151, Ia.398, Ib.274, Hd.185, ALI.572, Hp.492, Ho.341, Hw.694, A.695, J.454, N.344, W.382, L.588, BERf.103=194, Hz.98.

نتوان دل شاد را بغم فرسودن ۸۶۵ وقت خوش خود بسنگ محنت سودن
کس غیب چه داند که چه خواهد بودن می باید و معشوق وبکام آسودن

Why wear our blissful heart in woeful ways?
And crush with stones of toils our blissful days?
Who knows what crops up from the hidden stores?
Hence we should love Him, sing our happy lays.

IX. 128

879:—Hy.604, Ha.251, Sd.251, BNh.258, Sc.284, BNb.273, HGa.239, LN.248, BMd.197, Pb.468, Ba.418, Hb.555, RPa.237, Bb.602, Cb.684, Hd.255, ALI.612, Hw.745, A.748, J.462, L.629, Hz.217.

چون باده خوری ز عقل بیگانه مشو ۸۷۹ مدهوش مباش و جهل را خانه مشو
خواهی که می لعل حلالت باشد آزار کسی مجوی و دیوانه مشو

If ye would love, be sober, wise and cool,
And keep your mind and senses under rule;
If ye desire acceptance of your love,
Injure no person, never act a fool.

IX. 129

892:—Hy.646, BDa.133, Sb.211, Ha 245, Sd.245, BNh.244, BNd.202, Sc.319, BNa.49, Ra.266, Sf.15, HGa.223, LN.256, BMd.164, Wbcd.433, Pb.478, Ba.428, Hb.565, BDb.334, Hj.143, BNl.422, BMb.486, RPa.242, BMc.358, Hm.376, Hf.356, Hg.386, HGb.384, Hn.401, Hr.412, BMf.369, Hc.356, Pc.27, Cb.720, Ia.445, Ib.311, Hd.225, ALI.652, Hp.543, Ho.355, Hw.791, A.792, J.469, N.358, W.404, L.672, BERf.172, Hz.179. *Var*: Razi Daya [M.I.].

از هر چه نه خُرّمیست کوتاهی به ۸۹۲ می هم ز کفِ بتان خرگاهی به
مستی و قلندری وگمراهی به یك جرعهٔ می ز ماه تا ماهی به

To shun what gives no grain of bliss is meet,
His word from gypsies even I would greet;
'Tis meet for love we leave our creeds and forms,
His Word would save, and all the rest would cheat.

IX. 130

893:—Hy.621, BDa.138, Sb.12, Ha.217, Sd.217, BNh.216, Se.318, U.140, BNd.207, Sc.289, BNa.160, Ra.267, BNb.236, HGa.208, BMd.132, Pb.486, Ba.437, Hb.574, BDb.348, Hj.312, BMb.474, RPa.168, Hf.360, Hg.393, Hs.103, BMf.358, Hc.355, Pc.264, Bb.614, Cb.689, Hd.169, ALI.631, Ho.359, Hw.765, A.768, N.362, W.407, L.647, BERf.116, Hz.148.

اندازهٔ عمر بیش بر شست منه ۸۹۳ هر جا که قدم نهی بجز مست منه
زان پیش که کلهٔ سرت کوزه کنند روکوزه ز دوش وکاسه از دست منه

One lives to sixty years, but seldom more,
Thy feet should ply to only mystic's door;
And ere they mould thy pan to serve as pot,
Lift up His pitcher, serve Him, scrub the floor.

IX. 131

905:—Hy.634, Ha.319, Sd.318, BNh.316, U.222, BNd.211, Sc.220, Ra.271, BNb.318, HGa.306, BMd.202, Sg.112, RPa.195, Pc.225, Bb.620, Cb.704, BNn.88, Hd.200, ALI.644, Hw.778, A.780, L.600, Hz.222.

پیرے دیدم بخواب مستی خُفته ۹۰۵ وز گَرد شعورِ خانهٔ تن رُفته
می خورده و مست خفته و آشفته الله لطیفٌ بعباده گفته

I saw a sage of yore, enrapt he slept,
The dust of sense of body he had swept;
And drunk in love he sang with vacant gaze,
"How blissful is the Lord," and so he wept!

IX. 132

909:—Hy.617, Wa.21, Sa.22, BDa.137, Sb.59, Ha.189, Sd.189, BNh.187, Se.316, U.105, BNd.206, Sc.261, Ra.273, BNb.218, BMa.258, HGa.181, BMd.104, Pb.485, Ba.435, Hb.572, Sg.71, BDb.346, BNl.409, BMb.473, RPa.84, Hf.364, Hg.391, Hs.77, BMf.348, Hc.354, Pc.231, Bb.611, Cb.685, Hd.246, ALI.627, Ho.363, Hw.761, A.764, J.479, N.367, W.412, L.643, BERf.383.

تن در غم روزگار بیداد مده ۹۰۹ جانرا ز غم گذشتگان یاد مده
دل جز بسر زلف پریزاد مده بے بادہ مباش وعمر برباد مده

For unjust world let not thy body blast,
Let not thy soul recall the events past;
On curls of Fairest Fair thy mind should fast,
Waste not without His love thy moments last.

IX. 133

922:—Hy.633, Sa.105, Sb.233, Se.315, U.234, BNa.40, Ra.279, BMa.253, LN.204, Wbcd.195, Pb.502, Ba.452, Hb.589, BDb.335, Hj.71, BNl.408, RPa.103, BMc.346, Hm.363, Hf.373, Hn.388, Hc.353, Bb.619, Cb.700, Hd.241, ALI.643, Ho.372, Hw.777, N.376, LCR.659=1128, BERf.68.

کم خور غم روزگار تا ساز شده ۹۲۲ می خور ز کف ساقی در مساز شده
کان کز کس مادر آمدامروز برون فردا بینی بکون زن باز شده

Sink not, for fear of adverse times, in gloom,
But taste the mead from Master's hand and bloom;
To-day ye came ye know from mother's womb,
And, fie! in woman's womb ye seek a tomb!

IX. 134

939:—Hy.713, Wa.24, Sa.24, Ha.226, Sd.226, BNh.224, U.158. BNd.259, Sc.165, Ra.256, BNb.242, HGa.233, LN.287, BMd.151, Wbcd.282, Pb.531, Ba.482, Hb.620, Hj.165, BNl.473, BMb.540, RPa.262, Hl.96, Hm.426, Hf.398, Hg.415, Hr.475, BMf.398, Pc.107, Cb.763, Ia.507, Ib.360, Hd.256, ALI.699, Hp.601, Ho.397, Hw.921, A.888, J.515, N.402, W.441, L.745, BERf.257, Hz.165.

از آمدن بهار و ازرفتن دے ۹۳۹ اوراق وجود ما همی گردد طے
مے خور مخور اندوه که گفتهٔ است حکیم غمهای جهان چو ز هر و تریاکش مے

As spring is springing, autumn droops away,
And book of life will moulder day by day;
Love God thy Lord. To cure the banes of world,
A sage has said "Love only can allay."

IX. 135

960:—Hy.703, Wa.32, Sa.13, BDa.143, Sb.176, Ha.180, Sd.180, BNh.178, Se.327, BNd.219, Sc.131, BNa.129, Ra.295, Sf.122, BNb.209, HGa.176, LN.106, BMd.278, Pb.529, Ba.479, Hb.617, BNe.389, Hj.318, BNl.466, BMb.534, RPa.60, Hm.419, Hf.380, Hg.412, HGb.388, Hn.406, Hr.470, BMf.401, Pc.105, Bb.664, Cb.756, BERb.189, Ia.502, Ib.355, Hd.275, Hp.596, Ho.379, Hw.855, A.876, J.497, N.383, W.427, L.733, BERf310, Si. Rempis 71.

ای دل تو به سِرّاین مُعمّا نرسی ۹۶۰ در نکتهٔ زیرکانِ دانا نرسی
اینجا زمی و جام بهشتی میساز کانجا که بهشت ست رسی یا نرسی

O heart! you cannot know this wordless speech,
Unless some sages come and care to teach;
For here with loving heart a heav'n is made,
To heav'n in books you may or may not reach.

IX. 136

961:—Hy.676, Wbcd.479, Pb.521, Ba.471, Hb.608, BDb.403, BNl.449, BMc.384, Hm.402, Hf.383, HGb.366, Hn.432, Hr.456, Pc.584, Bb.644, Cb.742, Ia.484, Ib.342, Hd.492, ALI.687, Hp.582, Ho.382, Hw.825, A.847, J.499, N.386, W.429, L.704.

ای دل چو به بزمِ آن صنم بنشستی ۹۶۱ از خویش بریدی و بد و پیوستی
از جامِ فنا چو جرعهٔ نوشیدی از بود و نبودِ آن به کُلّی رستی

O mind! you once attend the beloved's court,
And cling to Him and leave me and your sport!
And as you sip a drop of Word he gives,
You neither sail nor drown but reach the port.

IX. 137

983:—Hy.691, Wa.38, Sa.3, Sb.76, Ha.179, Sd.179, BNh.177, U.64, BNd.254, Sc.310, Ra.301, BNb.208, HGa.174, LN.300, BMd.79, Pb.544, Ba.497, Hb.635, Sg.40, Hj.120, RPa.49, Hf.408, Hg.423, Hs.55, Pc.224, Bb.657, Cb.794, Hd.199, Ho.407, Hw.842, A.863, J.524, N.412, L.720, BERf.313.

پیری دیدم بخانهٔ خمّارے ۹۸۳ گفتم ندهی زرفتگان اخبارے
گفتاکه خورکه همچو ما بسیارے رفتند و کسی باز نیامد بارے

I asked a sage in front of Master's door
The news of pilgrims who had gone before;
He said: " Sing out His Name, for those who soar
To higher realms, return to earth no more."

IX. 138

994:—Hy.733, Ha.215, Sd.215, BNh.213, U.142, Sc.155, Ra.304, HGa.206, BMd.134, BNc.31, Wbcd.291, Pb.553, Ba.506, Hb.644, BDb.376, Hj.106, BNl.477, RPa.93, Hm.430, Hf.414, Hn.459, Hr.479, Hs.105, Hv.79, Hc.378, Pc.248, Bb.689, Cb.778, Ia.513, Ib.364, Hd.249, ALI.719, Hp.605, Ho.413, Hw.889, A.908, J.530, N.418, W.457, L.765, BERf.285, Hz.150.

تن زن چو بزیر فلك بیباکی ۹۹۴ می نوش چو در جهان آفت ناکی
چون اول وآخرت بجز خاکے نیست انگار که برخاك نئی در خاکی

First cease to think of body, be ye brave,
Drink deep in love—for love from woes would save;
No more than dust you are from first to last,
So feel yourself within the dusty grave.

IX. 139

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996:—Hy.695, Sc.307, BMd.328, Wbcd.279, Ba.540, Hb.678, BNl.464, BMb.532, BMc.398, Hm.417, Hf.427, HGb.380, Hn.446, Pc.589, Ho.426, Hw.843, A.867, J.547, N.440, L.724. *Var*: Taj-ud Din Bukhari [Awfi].

توآمدی ای راخت جانم که توئی ۹۹۶ تو آمدۂ ومن بر آنم که توئی
از بهر خدا نه ازبرای دل من چندان می خورکه من ندانم که توئی

O Coming Guest! Thou filled my heart with glee,
But still I think that I am seeing Thee;
Now not for me but Him imbibe His mead,
That I may never make out Thee and me.

IX. 140

1006:—Ha.214, Sd.214, BNh.212, Se.328, U.138, BNd.257, Sc.154, Ra.307, BNb.235, HGa.205, BMd.130=461, Wbcd.280, Pb.566, Ba.519, Hb.657, Sg.87, BDb.386, BNl.467, BMb.527, RPa.91, BMc.400, Hm.420, Hf.418, Hg.426, HGb.389, Hn.407=448, Hr.471, Hs.101, BMf.403, Pc.586, Cb.757, BERb.190, Ia.503, Ib.356, Hd.261, Hp.597, Ho.417, Hw.856, A.877, N.422, L.734, Hz.146.

خواهی که اساس عمر محکم یابی ۱۰۰۶ یکچند بعالم دل بیغم یابی
فارغ منشین زخوردن بادۂ لعل تا لذت عمر خود دمادم یابی

If you desire for gist of life in plain,
Let heart devoid of strife for once remain;
And waste no time without His Word and love,
Thus breath by breath the bliss of life you gain.

IX. 141

1026:—Hy.698, Ha.261, Sd.261, BNh.268, Sc.309, Ra.311, BNb.182, HGa.249, LN.252, BMd.324, Pb.579, Ba.533, Hd.671, RPa.239, Bb.672, Cb.795, Hw.850, A.870, J.541, N.432, W.467, L.727.

رو بیخبری گزین اگر با خبری ۱۰۲۶ تا ازکف مستان ازل باده خوری
تو بیخبری بیخبری کار تو نیست هر بیخبرے را نرسد بیخبری

If you are wise, then go with simple heart
To mystics' doors, for they His love impart;
Love comes of grace, that trance is not for fools,
In trance no senseless sot can have a part.

IX. 142

1048:—Hy.686, Ha.219, Sd.219, BNh.215, U.148, Sc.159, Ra.323, HGa.210, BMd.137, Sg.88, BNe.34, BDb.398, BNl.455, BMb.516, RPa.173, BMc.390, Hm.408, HGb.372, Hr.462, Hs.108, BMf.415, Pc.448, Bb.652, Cb.747, Ia.491, Ib.347, Hd.243, Hp.588, Hw.837, A.858, L.715, Hz.153.

گر هست ترا در ین جهان دست رسے ۱۰۴۸ هان تا نزنی بے می و ساقی نفسے
پیش از من و تو بیا زمودند بسے دنیا نکند گرای آزار کسے

If you can have in world some solid gold,
'Tis when ye breathe with love in Master's fold;
Before us sages tried to tame this World,
But found her only wont to scratch and scold.

IX. 143

1057:—Hy.721, BNf.18, Sb.84, Wbcd.486, Pb.597, Ba.554, Hb.691, Hf.437, Hn.451, Hc.377, Bb.679, Cb.769, ALI.708, Ho.436, Hw.877, A.896, J.559, N.451, L.753.

می خور که حریفان جهان را در وے ۱۰۵۷ بر گرد بنا گوش ز مے بینی خوے
تا کی گوئی تو به شکستم هی هی صد توبه شکسته به که یك شیشهٔ مے

Be loved, and love, O sage! this magic bait
Will draw thy awry foes and make them straight.
Away with making or with breaking vows,
Break hundred vows, but break no heart in hate.

IX. 144

1060:—Hy.705, Ra.326, BNb.335, Wbcd.281, Pb.600, Ba.558, Hb.695, BDb.387, BNl.468, BMb.535, RPa.121, Hm.421, Hf.443, Hn.408, Hr.473, BMf.404, Pc.591, Cb.758, Ia.504, Ib.357, Hp.598, Ho.442, Hw.857, A.879, J.564, N.456, W.485, L.736.

هان تا بر مستان بدرشتی نشوی ۱۰۶۰ یا از در نیکوان بزشتی نشوی
می خور که بخوردن و نا خوردن می گر آلهٔ دوزخی بهشتی نشوی

Beware of being harsh to mystic so,
Or leaving doors of saints from habits low;
Be drunk in love, for though you drink or not,
If booked for hell, to heav'n you cannot go.

IX. 145

972:—BNa.106, Sf.43, BMd.362, Pb.533, Ba.484, Hb.622, Hj.243, Hd.33, Hw.870, A.825, CR.1145, BERf.360.

اینست طریق رندی واو باشی ۹۷۲ گردهر پر از بلا بود خوش باشی
در وقت خوش خود همه کس خوش باشند باید که بوقت نا خوشی خوش باشی

Such is the path the wreckless lovers lead,
The gall which world bestows, they greet as mead;
In fortune every creature happy feels,
'Tis pleasure in distress we mostly need.

IX. 146

832:—CALc.386, Hr.365, Ia.390, Ib.268, Hp.486, Hw.730.
Vag: 'Attar [M.N.].

تا چند درین مقام بیدادگران ۸۳۲ روزے بشبے شبے بروزے گزران
هین کاسهٔ می که عُمر در بےخبری ازکیسهٔ ما می شود ای بیخبران

Enough of halting in this robber's place,
They carry days to nights and nights to days;
But taste His cup of love, for unawares,
Our cash of life is stolen in the ways.

IX. 147

906:—Hf.366, BMf.359, Ho.365, Hw.1028, J.482, N.369, CR.1121.

تا بادهٔ گلگونست درین کاشانه ۹۰۶ آمیزش ازآن جهد کن ای فرزانه
کزخاکِ تو هر ذره که برباد دهند سر مست رود تا بدرِ میخانه

So long thy heart can foster life, and glow,
'Tis meet it pours on Him in running flow;
And thus the atoms of thy dust in trance
With dancing pace to Master's shrine may go.

IX. 148

The Icon.

756:—Hy.528, Wbcd.94, Pb.386, Ba.330, Hb.477, BDb.288, BNl.348, BMb.400, BMc.289, Hm.302, Hg.323, HGb.291, Hn.333, Hr.333, Bb.531, Cb.606, BERb.137, Ia.359, Ib.243, ALI.540, Hp.446, Hw.637, A.659, L.552.

درمیکدهٔ عشق نیازی داریم ۷۵۶ باشمعِ رُخش سوز وگُدازی داریم
آنگه بمیِ عشق طهارت کرده باروی بتِ خویش نمازی داریم

In shrine of love, what humbleness we feel!
A glance of His will melt our hearts of steel,—
Thus laved in flames of love and free from rust,
We see our Icon's face, to pray we kneel.

IX. 149

12:—Hy.6, Hk.19, Bb.6, Cb.62, ALI.5, Hw.6, A.12, J.14, W.14, L.7.
Vag: (1) Maghrabi [Hv.]. (2) Afdal [9].

بُت گفت به بت پرست کاے عابدِما ۱۲ دانی زچه روے گشتهٔ ساجد ما
برما بجمالِ خود تجلّی کرده است آن کس که زتُست ناظر و شاهد ما

The Icon spake:—"O servant of my shrine!
What urges thee to worship me?—Divine!
Behold in me is glorified His grace,
Who poureth on me through thy pupils fine."

IX. 150

37:—Hy.30, BNa.70, Bb.29, Cb.79, ALI.31, Hw.38, A.37, J.26, L.32.

بر پاے تو بوسه دادن اے شمع طرب ۳۷ به زان باشد که دیگران را بر لب
دستِ من و دامن خیالت هر روز پاے من و جُستنِ وصالت همه شب

I kiss Thy lotus feet, Thou light of joy!
If maidens kiss my lips they would annoy;
I grasp the borders of Thy vests in days,
At nights in seeking Thee my feet employ.

IX. 151

42:—MA.19, Se.15, BNe.10, BMb.15, BERa.26, Hc.12, Hp.20, Hw.34, J.27, CR.786.

صد بار بگفتمت که ای دُرِّ خوشاب ۴۲ مارا دریاب وخویش راهم دریاب
کَایّام چنان رود که شبها گذرد کز دورِ خیال هم نه بینیم بخواب

How oft I tell thee O my lustrous pearl!
In me realise thy self and rays unfurl;
So passeth time—we may not meet in dreams—
The nights estrange us—thoughts revolve and whirl.

IX. 152

846:—Sf.66, BMd.296, Wbcd.517, Pb.443, Ba.393, Hb.530, Hj.85, Hf.329, Hg.361, Hc.331, Pc.353, Cb.510, Hd.224, ALI.602, Hp.515, Ho.328, Hw.722, J.438, N.331, W.372, CR.1095, BERf.369.

در عالمِ خاك ازگران تا بگران ۸۴۶ چندانکه نظر کنند صاحب نظران
حاصل زجهانِ بیوفا چیزی نیست الاّ می لعل وعارضِ خوش پسران

In dusty world for precious pearls they seek,
Pure eyes and pearly hearts of gems can speak;
This faithless world can give no precious gems,
Excepting purest love and baby cheek.

IX. 153

48:—Ha.43, Sd.43, BNh.43, U.90, Sc.324, Ra.77, BNb.61, HGa.39, LN.38+217, BMd.382, Pb.20, Hb.20, Hk.61, RPa.277, Hr.110, Hs.133, Pc.67, Bb.38, Cb.83, Ia.33, ALI.44, Hp.146, Hw.128, A.58, J.129, L.43, Hz.235.

آن بت که دلم ز بهر او زار شده است ۴۸ اوجای دگر بغم گرفتار شده است
من در طلبِ علاجِ خود چون کوشم چون آنکه طبیبِ ماست بیمار شده است

That Icon for whose love I ever pine,
Has languished in the thought of Soul Divine.
My chronic illness has no hope of cure,
When doctor's stage is far advanced than mine.

IX. 154

*

298:—BMd.343, Ba.49, Hb.202, Hk.255, Hl.56, BMc.48, Hg.141, Hi.88, Hw.434, A.281, CR.943. *Var*: Mujir Belqani [Rempis 73].

آنانکه بمذهب تناسخ فردند ۲۹۸ دی مشتری و ترا نظر میکردند
سوگند بجانِ یکدگر میخوردند این یوسف مصریست که باز آوردند

Experts in transmigration of the soul
Saw Jupiter, and saw Thy palm and sole;
And how they swear by dearest lives, and say
That Joseph has returned and plays Thy role.

IX. 155

59:—Rb.19, Cb.166, CR.802.

آنی‌که دم مسیح یارت شده است ۵۹ بخشیدن جان همیشه کارت شده است
حان بخشش تُست اگر فدای تو کنم هم گوهرِ گنج خود نثارت شده است

Thy breath inspires a life to lifeless lute,
This life-imparting task to Thee would suit;
Thou gave me life—I lay it at Thy feet—
A ruby from Thy stores adorns Thy boot.

IX. 156

106:—Hy.147, Hj.304, Hk.65, Hh.73, Bb.156, Cb.149, Hd.127, ALI.162, Hw.166, A.176, L.162, BERf.352.

بر رویِ تو زلف را اقامت هوس ست ۱۰۶ سرفتنهٔ روم را قیامت هوس ست
زابروی تو محراب نشین شد چشمت آن کافرِ مست را امامت هوس ست

Thy face is shadowed by thy curls I say,
Does that intend to bring the final day?
The eye awaits within thy eyebrow arch,
It means to lead, direct me by the way?

IX. 157

460:—Hy.358, BNa.114, Hj.197, Hh.278, Bb.287, Cb.339, Hd.130, ALI.377, Hw.348, A.437, L.376, BERf.169.

زلفینِ تو با مشك خُتن بازی کرد ۴۶۰ با لعلِ لبِ تو روح دمسازی کرد
بالای ترا بسرو نسبت کردم زان روز سهی سرو سرافرازی کرد

Now musk has scented only thy perfumes,
Thy Word imparted life which Soul assumes;
I likened cypress to thy stature, Dear!—
'Tis thence that cypress with its stature plumes.

IX. 158

723:—Hy.545, BNa.131, Bb.548, Cb.567, ALI.555, Hw.653, A.676, J.390, L.569.

بازلف توگردست درازی کردم ۷۲۳ ازروی حقیقت نه مجازی کردم
در زلفِ تودیدم دلِ دیوانهٔ خویش من بادلِ خویش دست بازی کردم

I stroked thy curls, my Dear, in fond caress,
Not wantonly,—I earnestly confess;
For in thy locks I saw my maddened heart
In tumult—which of course I must suppress.

IX. 159

667:—BERf.353, Hj.306, Pc.519, Hd.218, Hw.102.

زلفِ توکه شب رویست دایم کارش ۶۶۷ گه دُزد نهند نام گه عیارش
مگزارکزینسان سرِ خودگیرد باز دربند بخویشتن فرو مگزارش

The lovely tress methinks parades at night,
That rogue and thief so robs my eyes of sight;
How can I bear to leave it free to roam?
Aye catch it to Thy Self and hold it tight.

IX. 160

250:—Hy.43, BDa.39, Ha.211, Sd.211, BNh.209, BNd.41, Sc.152, Ra.65, HGa.200, LN.122, BMd.419, Hb.145, Hj.166, RPa.144, He.62, Hh.69, Pc.472, Bb.53, Cb.23, Hd.183, ALI.52, Hw.137, A.73, J.132, W.105, L.58, BERf.255.

لعلِ تو می مذاب وساغرکان ست ۲۵۰ چشمِ تو پیاله و شرابش جان ست
آن جامِ بلورین که زمی خندان ست اشکیست که خونِ دل دراو پنهان ست

Thy word is pearl, born in Thy ruby mine,
A cup's Thy eye where love and life combine;
That crystal cup which smiles and overflows?
Contains a tear, a drop from Heart Divine.

IX. 161

872:—Hy.601, BNf.12, Wbcd.248, Pb.458, Ba.408, Hb.545, BDb.319, BNl.395, BMb.456, BMc.335, Hm.351, Hf.350, Hg.371, HGb.329, Hn.375, Hr.393, BMf.344, Hv.70, Hc.342, Pc.115, Bb.599, Cb.665, Ia.424, Ib.294, Hd.124, ALI.609, Hp.523, Ho.349, Hw.742, A.745, J.463, N.352, W.394, L.626.

ای آبحیات مضمر اندرلبِ تو ۸۷۲ مگذارکه بوسدلبِ ساغرلبِ تو
گرخونِ صراحی نخورم مرد نیم اوخودکه بودکه لب نهد برلبِ تو

Thy lips the fount of life and holy Word
Should kiss no cup. To malice I am stirred.
I'd drink the blood of jar for daring thus
To kiss thy sacred lips—aye how absurd!

IX. 162

410:—Hy.351, BNa.126, Sf.38, Pb.185, Ba.128, Hb.280, Hj.225, Hh.237, Pc.297, Bb.370, Cb.334, Hd.126, ALI.372, Hw.343, A.430, L.369, BERf.178.
Vag: 'Ali Shatranji [M.F.]. *Var*: 'Am'aq Bhukkari [A.K.].

خطّی که زروے یار برخاسته شد ۴۱۰ تو ظن نبری که حسن او کاسته شد
در باغِ رخش بهرِ تماشا گهِ جان گل بود و بسبزه نیز آراسته شد

A beard has graced His holy beloved face,
You should not think that it can mar His grace.
The garden of His face which we survey
Has flowers wherein lawn would interlace.

IX. 163

148:—BNb.461, Hh.32, Hd.125, Hw.943. *Vag*: Afdal [79].

خطّی که خطت برلبِ دلخواه نوشت ۱۴۸ بر برگِ گُل از بنفشه ناگاه نوشت
خورشید به بندگیش میداد خطی کاغذ مگرش نبود بر ماه نوشت

Thy down is writ on luscious lips—I think
The violet lingers on the rosy pink;
The Sun his greetings wrote to you, but then,
On Moon he wrote his love in golden ink.

IX. 164

609:—Se.246, Wbcd.120, Pb.287, Ba.234, Hb.384, BDb.217, RPb.5, BNl.275, BMb.324, Hf.221, HGb.210, Hn.263, BMf.240, Hc.250, Pc.148, Hp.367, Ho.220, Hw.1017, J.317, N.221, W.261, CR.1034.

ای خوش پسرِ عشوه‌گر رنگ آمیز ۶۰۹ بنشین وهزار فتنه بنشان و مخیز
تو حکم همی کنی که در من منگر آن حکم چنان بود که کج دار ومریز

Thou Dainty Lad well nigh Thou burnt a Rome!
Sit down, abate Thy pranks and do not roam;
For how can I refrain from seeing Thee,
When in my eye Thou hast now found a home.

IX. 165

770:—Hy.495, Wbcd.360, Pb.394, Ba.341, Hb.488, BNl.329, BMb.414, BMc.263, Hm.283, HGb.273, Hn.315, Hr.315, Hc.295, Bb.505, RPc.318, Ia.339, Ib.225, Hp.428, A.624, W.356, L.517.

فرزین صفتا که مستِ غمهات شدم ۷۷۰ وز اسپ پیادهٔ جفاهات شدم
ازبازیِ فیل وشاه چون درماندم رُخ بر رُخِ تو نهاده و مات شدم

O Chief! I feel entranced to meet Thy play,
Thy Knights have bid me pace as Pawn today;
I feel exhausted playing Bishop—King
So face Thy Castle,—thus checkmated stay.

IX. 166

84:—Hh.85, Hd.350, Hw.954.

ای‌سبزتر ازغله که در دامن کِشت ۸۴ ای خوبتر از منبر و محراب بهشت
مادرکه ترا زاد بعنبر بسرشت خون من بیچاره به بوی تو نوشت

Thou fresher than the sheaves of mellow corn!
Thou fairer than the thrones which heav'n adorn!
What mother bred Thee in her amber womb?
Thy scent I caught and then my Self was shorn.

IX. 167

421:—BNa.102, BERf.170, Hj.144, Hh.279, Pc.354, Hd.132, Hw.990, CR.935.

درباغ شدی دل ز تو در خون افتاد ۴۲۱ وز پردهٔ عاقبت به بیرون افتاد
پیش قدِ تو سرو چرا سجده نکرد این سجدهٔ سهو سرو را چون افتاد

Thou goest, Dear! in woods, my heart is sore,
The hidden secret from my eyes would pour;
The cypress really wished to kiss Thy feet,
But when it saw Thee was upset in core.

IX. 168

721:—BNd.234, BERf.44, BNb.200, RPa.131, Hd.134, Hw.682, CR.1005.

با دلبرِ خود دست در آغوش کنم ۷۲۱ نیك وبدِ ایام فراموش کنم
مست ار چه کلامِ عارفان کم شنود این نکته بسانِ عاقلان گوش کنم

Now hand in hand with Dearest One I stroll,
I read no Times, but I would burn the scroll;
A drunkard may not heed precepts of wit,
But I would heed this like a sober soul.

IX. 169

456:—Hy.257, Hi.92, Bb.268, Cb.239, ALI.326, Hw.294, A.336, J.200, L.275.

زان سر بگلی که پیر دهقان دارد ۴۵۶ پُر کن که دلم میل فراوان دارد
از سرگُلِ آرزو بدر کن که جهان در زیر گلِ آرزو فراوان دارد

"With pansies which the rustic brings up first,
I long to deck my hair, adorn I must."

Reply

"Tear off thy mind the bud of lust, the world
When longing still, is sinking deep in dust."

IX. 170

Love Experience.

914:—Hy.618, Wbcd.254, Pb.492, Ba.442, Hb.579, BMb.477, Hf.368, Hg.396, BMf.349, Pc.364, Bb.612, Cb.686, ALI.628, Ho.367, Hw.762, A.765, J.484, N.371, L.644.

در مجلسِ عُشّاق نشستیم همه ۹۱۴ از محنتِ ایام برستیم همه
از بادهٔ شوقش قدحی نوشیدیم آزاده و آسوده و مستیم همه

We lovers sit in conclave full of glee,
To save from troubling times 'tis here we flee;
We drink a cup of His eternal love,
Enrapt in Him we stay, sedate and free.

IX. 171

631:—Hy.415, Se.244, Pa.158, Rb.46, BMa.205, Wbcd.118, Pb.305, Ba.252, Hb.402, BDb.215, BNI.274, BMb.322, Hf.233, HGb.209, Hn.260, Hr.261, BMf.238, Hc.245, Pc.505, Bb.426, Cb.450, BERb.103, Ia.280, Ib.174, Hp.354, Ho.232, Hw.510, A.504, J.329, N.233, W.272, L.434, Compare 925.

ما عاشق و آشفته و مستیم امروز ۶۳۱ در کوی مغان باده پرستیم امروز
از هستیِ خویشتن بکُلّی رسته پیوسته به محرابِ الستیم امروز

Today entranced in love, I sorely pine,
I found this purest love in Master's shrine;
Completely freed from bonds of Self I kneel
Before the Lord and pray "Lord! I am thine."

IX. 172

655:—Hy.444, Se.270, Wbcd.130, Pb.317, Ba.264, Hb.414, BDb.238, RPb.11, BNI.299, BMb.345, Hm.253, Hg.268, HGb.245, Hn.286, Hr.287, Pc.214, Bb.456, Cb.488, Ia.305, Ib.197, ALI.471, Hp.386, Hw.548, A.541, L.465.

بگرفت مرا عشقِ نگاری خوش‌خوش ۶۵۵ گفتا که من آمدم تو پابیرون کش
القصه چنان سوخت دلم از غمِ او کاتش همه هیزم شد و هیزم آتش

I loved His graceful face and loved so dire,
He said, "I come, so now thou should retire."
My heart was burning for Him in the pyre,
So fire was changed to wood and wood to fire.

IX. 173

699:—Hy.465, Sc.271, BMd.252, Pb.342, Ba.290, Hb.440, Bb.477, Cb.512, Hd.113, ALI.484, Hw.574, A.566, L.486.

چون باد بزلفِ او رسیدن مشکل ۶۹۹ وز دستِ غمش عنان کشیدن مشکل
گفتند بدیده روی او نتوان دید گر دیدهٔ ماست دیده دیدن مشکل

Mind cannot reach His feet—He is so high,
The knot He tied, my heart cannot untie;
They say that eyes cannot behold His face,
He is my eye! and who can see the eye?

IX. 174

469:—Hy.243, Ha.37, Sd.37, BNh.37, Se.213, U.32, BNd.114, Sc.269, Ra.127, Sf.104, BNb.52, BMa.137, HGa.33, BMd.54, Wbcd.216, Pb.204, Ba.148, Hb.299, Hj.292, BNl.215, Hk.244, BMb.237, RPa.12, Hx.18, BMc.176, Hm.195, He.122, Hf.162, Hg.207, Hh.215, HGb.114, Hn.200, Hr.191, Hs.84, BMf.165, Hc.163, Pc.395, Bb.254, Cb.375, RPc.242, Ia.208, Hd.510, Hp.270, Ho.161, Hw.396, A.321, J.239, N.161, W.179, L.260, BERf.189, Hz.54. *Vag*: Abu Sa'id [Rempis 118].

شب نیست که عقل در تحیّر نشود ۴۶۹م وزگریه کنار من پُر از دُر نشود
پُر می نشود کاسهٔ سر از سودا هر کاسه که سرنگون بود پُر نشود

With fancies fraught, amazed I stare in night,
My skirt then gathers tears, which dim my sight;
This cup of skull will never fill with love,
Inverted cups are dry and empty quite.

IX. 175

372:—Hy.217, Sb.44, Se.120, Pa.100, Wbcd.493, Ba.105, Hb.257, BDb.136, BNl.136, Hk.159, BMb.154, BERa.233, BMc.114, Hm.128, He.87, Hg.182, Hh.314, Hi.93, HGb.65, Hn.134, Hr.124, BMf.97, Hv.34, Hc.121, Bb.227, Cb.227, RPc.185, Ia.133, Ib.113, BNn.55, ALI.232, Hp.162, Hw.249, A.294, L.233.

بوی خوش گُل بزخم خارے ارزد ۳۷۲م گر باده خوری هم بخمارے ارزد
یارے که ازو هزار جان تازه شود انصاف بده که انتظارے ارزد

The fragrant rose demands we bear the thorns,
His Word commands that we should bear with scorns;
Our Friend who makes a thousand men alive,
'Tis meet we wake for Him till many morns.

IX. 176

425:—Hy.321, Sa.65, Sb.243, Ha.67, Sd.67, BNh.66, Se.181, U.73, Sc.48, BNa.115, Ra.117, BNb.123, HGa.62, LN.171, BMd.364, Wbcd.232, Pb.190, Ba.137, Hb.289, Sg.47, BDb.153, Hj.75, BNl.154, BMb.271, Hx.17, BMc.207, Hm.225, He.135, Hf.151, Hg.200, Hh.257, Hi.116, HGb.145, Hn.202, Hr.215, BMf.203, LE.74, Hc.190, Pc.344, Bb.341, Cb.408, BERb.66, RPc.267, Ia.244, Ib.144, Hd.114, ALI.314, Hp.296, Ho.151, Hw.418, A.401, J.228, N.150, W.171, L.339, BERf.72, Hz.82.

Vag: Sayyid Murtada, [Rempis 114].

درد هر کسی بگلعذارے نرسید ۴۲۵م تا برد لش از زمانه خارے نرسید
در شانه نگر تا که بصد شاخ نشد دستش بسرِ زلفِ نگارے نرسید

None ever saw in world His beaming face,
Before his heart was lanced by human race.
Behold the hive is bored in thousand holes,
'Tis then that honey therein finds a place.

IX. 177

416:—Hy.352, BERf.346, Hj.182, Bb.371, Cb.335, ALI.373, Hw.344, A.431, L.370.

خون از دلِ افگار برون می آید ۱۶۳ وز دیدهٔ خونبار برون می آید
گر خون بچکد از مژه ام نیست عجب زیرا که گل از خار برون می آید

My heart has sores, blood oozes from its throes;
And from the eye a ruddy river flows.
No wonder these eyelashes trickling blood:—
For see you not the rose from thorn arose?

IX. 178

160:—Hh.141, Hc.29, Hp.94, Hw.957.

Var: (1) Sayyid Hussain Shadab [R.S.]. (2) Amir Hussaini Sadat [Hv.].

درد و الم از شمار دفتر بگذشت ۱۶۰ وین قصّه بهر محفل و محضر بگذشت
این واقعه در جهان ندید ست کسے من تشنهٔ زار و آبم از سر بگذشت

Alas! my sorrows swell and bounds have burst,
My tale is known to all from hill to hurst;
And none has seen this wonder in the world,
Within the Sea of Life I die of thirst.

IX. 179

227:—Rb.16, Cb.163, CR.852.

صد خانه ز خونابِ دلم ویرانست ۲۲۷ وز گریه زار بهم صد چندانست
از هر مژه ناودان خون است روان گر من مژه را بهم زنم طوفانست

My tears have washed a hundred ports from shore,
My wails have blown in air a hundred more;
My lashes send out constant streams of gore,
A wink will drown the world by storms in store.

IX. 180

394:—BERf.302, BNa.77, Sf.33, Hj.205, Hh.285, Hd.107, Hw.991, CR.924.

چشمم ز فراق دمبدم می گرید ۳۹۴ از فرقِ سرم تا بقدم می گرید
می گریم زار و می نویسم نامه از گریهٔ زارِ من قلم می گرید

Bereft of Thee my eyes in torrents flow,
From head to feet I'm drowned in river, lo!
I moan and cry, and then I write my tale
And as I weep, my pen is weeping so.

IX. 181

443:—Hm.73, Bb.236, ALI.150, Hw.258, A.303, J.185, W.231, L.242.

دل چراغیست که نور از رخ دلبر گیرد ۴۴۳م ور بمیرد ز غمش زندگی از سر گیرد
صفتِ شمع بپروانه دلے باید گفت کاین حدیثی ست که در سوختگان در گیرد

The heart's a taper, by His face it glows,
It dies for Him, in newer life it flows;
To heart of moth ye tell the worth of light—
In language which a heart in burning knows.

IX. 182

423:—Hf.145, Ho.145, Hw.999, J.221, N.144, CR.936.
'Attar [M N.].

درد ا که دلم بهیچ درمان نرسید ۴۲۳م جانم بلب آمد و بجانان نرسید
در بیخبری عمر بپایان آمد افسانهٔ عشقِ او بپایان نرسید

Alas! my tattered heart will never mend,
Tho' life expires, to Him it can't ascend;
My days have ended but I know Him not,
The tale of love for Him will never end.

IX. 183

379:—Hy.247, Wa.7, Sa.43, H.61, Sd.61, BNh.60, Se.128, U.80, Sc.42, Ra.146, Pa.110, BNb.97, HGa.57, LN.56, BMd.40=81, Wbcd.347, Pb.154, Ba.94, Hb.247, Sg.52, BDb.148, BNl.149, Hk.213=217, Hu.9, BMb.214, RPa.267, BMc.122, Hm.136, He.90, Hf.114, Hh.318=411, Hi.96, HGb.218, Hn.142, Hr.133, Hs.379, BMf.111, Hc.127, I°c.439, Bb.258, Cb.238, RPc.191, Ia.145v243, Ib.121, Hd.516, Hp.10=318, Ho.114, Hw.280, A.326, J.1768, N.113, W.142, LCR.265=915-997. Si Rempis 72, BERf.245; *Vag*: (1) Fakhr Razi [M.F.]. (2) Afdal [Hj.] [183].

تا بود دلم زعشق محروم نشد ۳۷۹م کم بود ز اسرار که مفهوم نشد
اکنون که همی بنگرم از روی خرد معلوم شد که هیچ معلوم نشد

I thought my heart had caught His lovely glow,
I thought His secrets were as what I trow;
But now with wisdom's eyes I scan myself
And see that know I naught for aught I know.

IX. 184

900:—Hy.628, BDa.132, Ha.287, Sd.286, BNh.285, BNd.201, BNa.166, BNb.300, HGa.275, LN.103, BMd.430, Pb.482, Ba.432, Hb.569, Hj.249, Hf.362, Pc.25, Cb.703, Hd.307, ALI.638, Ho.361, Hw.772, A.775, J.474, N.364, W.409, L.654, BERf.120.

ای من در میخانه به سبلت رفته ۹۰۰م ترکِ بد و نیکِ هر دو عالم گفته
گر هر دو جهان چوگوی افتد به گوے بر من بجوے چو مست باشم خفته

With brows the dust of Mystic Shrine I sweep,
And drop this world and that in darkest deep;
If both the worlds come rolling as cycloids
On me, I care a grain, enrapt in sleep.

IX. 185

930:—Hr.451, CALc.483, BMf.402, LE.89, Hc.413, Ia.495, Hd.490, Hp.614, Hw.906, J.554, W.491, CR.1132.

آدم چو صراحی بود و روح چو مے ۹۳۰ قالب چون نے بود صدای دف و نے
دانی چه بود آدم خاکی خیّام فانوس خیالی و چراغے دروے

Now Man's the Chalice, there the Soul is Wine,
And heart with lute is singing songs divine;
Khayyam! The man of clay is Chinese lamp,
A flimsy film, through which His light can shine.

IX. 186

X. PERSONAL.

شخصی

Folk and their opinions.

61:—BNb.380, Hh.148, Hc.44, Hd.550. *Vag*: (1) Kamal Isma'il [Hv.]. (2) Rumi [Hv.]· (3) Afdal [29].

احداثِ زمانه را چو پایانی نیست ٦١ احوالِ جهان را سر و سامانی نیست
چندین غمِ بیهوده بخود راه مده کین مایهٔ عمر نیز چندانی نیست

THE PEOPLE'S prate without a root would grow,
All wordly weal is nothing as you know;
Why should you fret and foam with idle grief?
In life's mirage, why speak of ebb or flow?

X. 1

363:—MA.173, Hk.165, BMb.160, Pc.181, Hw.439, CR.910.

بادست حدیثِ خلق یکسر همه باد ٣٦٣ آن کُن که شب و روز دلت دارد شاد
بر باد منه بگفتِ هر کس بنیاد کین عالم همچو ما بسی دارد یاد

Their words are winds—are cent. per cent. discount,
Be calm and cheerful, but on no account
Build castles in the air, for aught they say;
For world had many who have ceased to count.

X. 2

362:—Ha.338, Sd.337, Sc.359, Ra.100, BNb.341, LN.219, BMd.443, Ba.51, Hb.204, RPa.281, He.206, Hf.131, Cb.356, Ho.131, Hw.369, J.201, N.130, W.156, CR.908, Hz.276. *Vag*: Ibn Sina [M.F.], [R.S.], [Hx.].

با این دوسه نادان که جهان دارانند ٣٦٢ از جهل که دانای جهان ایشانند
خوش باش که از خَری ایشان بمثل هر کو نه خرست کافرش میدانند

As world-reformers fools will go about
In self-esteem, at others they will flout;
Be calm—if you be not an ass with them—
They call you faithless, and will ban you out.

X. 3

241:—Hy.133, BNa.107, Sf.45, BMd.377, Wbcd.503, Pb.136, Hb.134, Hj.323, Hk.110, Bb.142, Cb.140, ALI.145, Hw.122, A.162, J.87, L.148, BNb.463, BERf.372, Hz.95. *Vag*: Afdal [Hv.].

گر بر فلکی بخاك باز آرندت ۲۴۱ ور بر سر نازی به نیاز آرندت
فی الجمله بنه تو جهل تا بتوانی آزار مجوی تا نیازآرندت

In dust they cast you if you soar in skies,
If you are free they bind with thousand ties;
Emerge from darkness into light. Avoid
Hurting His creatures.—This will save your sighs.

X. 4

63:—Hy.208, Pa.94, BMa.29, BMd.310, Wbcd.51, Pb.18, Hb.18, BDb.123, RPb.37, BNl.123, BMb.140, Hx.67, BERa.190, Hl.22, BMc.103, Hm.117, He.47, Hf.75, Hi.79, HGb.54, Hn.89, Hr.108, BMf.88, Hc.114, Pc.36, Bb.218, Cb.206, BERb.51, RPc.177, Ia.123, Ib.104, ALI.234, Hp.143, Ho.75, Hw.227, A.237, J.84, N.74, W.76, L.224.

Vag: Sirajud Dîn Qamri [Hx.].

از آتشِ این طائفه جزدودے نیست ۶۳ وز هیچ کسم امیدِ بهبودے نیست
دستے که ز دستِ چرخ بر سر دارم در دامنِ هر که میزنم سودے نیست

Men try to glow in love but end in smoke,
I hold no hope of good from all this folk;
I lift my hands, He shields me from His fate,
I clutch at men, then comes the fatal stroke!

X. 5

857:—Hy.567, Ha.45, Sd.45, BNh.45, Sc.344, Ra.250, BNb.65, HGa.42, LN.40, BMd.322, Wbcd.523, Pb.447, Ba.397, Hb.534, Hj.293, BMb.433, RPa.218, Hl.86, Hf.335, Hr.364, Bb.570, Cb.634, Ia.405, Hd.508, ALI.575, Hp.511, Ho.334, Hw.697, A.698, J.445, N.337, L.591, BERf.190.

Vag: (1) Shah Sanjan [Z]. (2) Afdal [359].

قومے متفکرند در مذهب ودین ۸۵۷ جمعے متحیرند در شكّ و یقین
ناگاه منادیئی برآمد ز کمین کای بیخبران راه نه آنست و نه این

Some roam in paths of creed, its form and rite,
Some grope in doubts and dogmas and their plight;
Then comes a voice from unseen "Know ye not
The way, for neither this nor that is right."

X. 6

577:—Hy.393, Ha.38, Sd.38, BNh.38, Se.225, U.38, Sc.28, Ra.156, Pa.146, BMa.188, HGa.35, LN.33, Wbcd.375, Pb.256, Ba.203, Hb.353, BNl.250, BMb.285, RPa.15, BMc.219, Hm.237, He.216, Hf.198, Hg.250, HGb.157, Hn.242, Hr.238, BMf.215, Pc.65, Bb.405, Cb.421, RPc.276, Ia.253=256, Ib.151, Hd.499, ALI.407, Hp.323, Ho.197, Hw.471, A.473, J.290, N.198, W.242, L.412, Hz.59.
Vag: 'Attar [M.N.].

این اهلِ قبور خاك گشتند وغبار ۵۷۷ هر ذرّه زِ هر ذرّه گرفتند کنار
آه این چه شرابست که تا روزِ شمار بیخود شده اند و بے خبر از همه کار

Fellows of Graves pursue their dusty course,
Their atoms each repulse the rest by force.
O what a spell this wine of Death has cast,
It strips them from their " Selves " and worldly sores.

X. 7

538:—Hy.248, Se.214, Ra.143, BMa.138, Wbcd.441, Pb.140, Ba.80, Hb.233, BNl.216, Hk.245, BMb.238, RPa.117, BMc.177, Hm.196, He.162, Hf.185, Hg.164, Hh.385, HGb.115, Hn.210, Hr.189, BMf.173, Pc.520, Bb.259, Cb.377, Ia.209, ALI.289, Hp.271, Ho.184, Hw.281, A.327, J.270, N.184, W.199, L.266, BERf.34.
Vag: (1) Rumi, [Z]. (2) 'Abdullah Ansari [Z]. (3) Maghrabi [Hj.].

نا برده بصبح در طلب شامے چند ۵۳۸ ننهاده برون ز خویشتن گامے چند
در کسوتِ خاص آمده از عامے چند بد نام کنندهٔ نکو نامے چند

In search of Him no night the fool has spent,
And stripped of self and pride he never went;
An ass in lion's skin he goes, and brays,
And slanders noble souls—that is his bent.

X. 8

493:—Hy.339, Sa.103, BDa.72, Sb.228, Ha.359, Sd.358, BNh.344, Se.156, Sc.480, BNa.210, Sf.29, BMa.165, LN.179, BMd.357, Wbcd.354, Pb.211, Ba.155, Hb.306, Hj.155, BNl.189, Hk.191, BMb.198, RPa.216, Hl.25, Hm.169, He.113, Hf.176, Hg.212, Hh.281, HGb.88, Hn.174, Hr.164, BMf.146, Pc.426, Bb.358, Cb.314, RPc.261, Ia.181, Hd.507, ALI.362, Hp.203, Ho.175, Hw.332, A.418, J.259, N.175, W.190, L.357, BERf.94, Hz.74. *Vag*: Afdal [152].

کس مشکلِ اَسرار ازل را نکشاد ۴۹۳ کس یك قدم از نها د بیرو ن ننها د
من مینگرم ز مبتدی تا استاد عجز ست بدستِ هرکه از مادرزاد

We can't untie this knot of tangle-land;
For stripped of Self we cannot step or stand.
From pupils to the masters I survey
And each, since he was born, has naught in hand.

X. 9

492:—Hy.327, Se.202, BMa.150, Wbcd.82, Pb.212, Ba.156, Hb.307, Hj.195, BNl.204, Hk.225, BMb.223, Hx.34, Hl.45, BMc.166, Hm.184, He.128, Hf.178, Hg.213, Hh.277, Hi.121, HGb.103, Hn.189, Hr.179, BMf.159, Pc.428, Bb.347, Cb.363, BERb.88, RPc.232, Ia.198, Hd.502, ALI.274, Hp.260, Ho.177, Hw.376, A.406, J.261, N.177, W.192, L.345, BERf.167.

Vag: (1) Muhammad Ghazzali [M.F.]. (2) Afdal [R.S.].

کس را پس پردهٔ قضا راه نشد ۴۹۲م ازسرّ قدر هیچکس آگاه نشد
هر کس ز سر قیاس چیزی گفتند معلوم نگشت و قصه کوتاه نشد

Behind the curtain none has found his way,
His secret is not such as we could say;
And each repeats the dirge his fancy taught,
Which has no sense—but never ends the lay.

X. 10

490:—MA.176, Hk.162, BMb.157, Pc.417, Hw.436, CR.970.

Vag: Anwari [Lucknow 1897 A.D.].

قومیکه درین سفر ترا همراهند ۴۹۰م از تعبیهٔ زمانه کی آگاهند
مامی کوشیم و آسمان میگوید نقش آن خواهید که نقشبندان خواهند

Your fellow pilgrims lead you far astray,
The blind they know not night from light of day;
And as you ply your path the sky would say:
"The truth will soon in Mystic eyes display."

X. 11

489:—Hy.234, BNf.33, Se.198, Sc.375, BNi.14, BMa.178, BMd.346, Wbcd.359, Ba.73, Hb.226, BNl.201, Hk.221, BMb.220, Hl.44, BMc.163, Hm.181, He.127, Hg.160, Hh.290 v 347, HGb.100, Hn.186, Hr.176, Pc.420, Bb.344, Cb.331, RPc.230, Ia.195, Hd.501, ALI.255, Hp.216, Hw.371, A.403, L.342.

Vag: 'Attar [M.N.].

قومی که بخواب مرگ سر باز نهند ۴۸۹م تاحشر ز قیل وقال خود باز رهند
تاکی گوی خبر کسی باز نداد در بیخبری از چه خبر باز دهند

Some say, that when they die they go to sleep,
And till they rise, a perfect silence keep;
No wonder, none of them has told his tale,
Bereft of sight thro' light how could they peep?

X. 12

488:—Hy.261, Sb.286, Se.175, Wbcd.231, Ba.72, Hb.225, BNl.242, Hk.279, Ht.6, BMc.201, Hm.220, He.130, Hf.168, Hg.159, Hh.393, HGb.139, Hn.234, Hr.205, BMf.105, Pc.418, Bb.272, Cb.403, BERb.90, RPc.221, Ia.230, Hp.286, Ho.167, Hw.293, A.340, J.246, N.167, W.184, L.279. *Vag*: Abu Sa'id [Rempis 91].

قومے ز گزاف در غرور افتادند ۴۸۸ قومے زپی حور و قصور افتادند
معلوم شود چو پردها بردارند کزکوی تو دور دور دور افتادند

Some sects, through knowledge, fall a prey to pride;
And others pray and pine for Houri bride;
Isis unveiled! and each and all will know,
How far and farther from Thy path they stride.

X. 13

459:—Hh.306, Hw.995, W.204, CR.953.

زاهد به نماز وروزه ضبطے دارد ۴۵۹ عاشق بمیِ دوساله ربطے دارد
معلوم نشد که یار مسرور بکیست هرکس بخیالِ خویش خبطے دارد

The zealot from his prayer won't advance,
The mystic loves his trance and even dance;
But no one knows with whom the Lord is pleased,
Yet each affirms that He bestowed a glance.

X. 14

375:—Hy.231, Hl.52, BMc.94, Hi.86, Bb.249, RPc.39, Hd.402, ALI.261, Hw.268, BNb.406, A.309, L.248. *Vag*: Afdal [Hj.] [180]. (2) Razi Daya [M.I.].

پوشیده مرقّعِ طمع خامے چند ۳۷۵ نا رفته رهِ صدق وصفا گامے چند
بگرفته زطاماتِ الف لامے چند بدنام کنندهٔ نکو نامے چند

The fool in motley hides a greedy heart,
As pure and true he never made a start,
But cants some meagre phrases which he stole,
Thus mars some noble souls—that's all his art.

X. 15

358:—Hy.285, Se.138, Pa.121, BMa.147, Wbcd.339, Ba.31, Hb.184, BDb.171, BNl.172, BMc.138, Hm.155, He.155, Hg.125, Hh.331, Hi.105, HGb.75, Hn.160, Hr.152, BMf.120, Bb.304, Cb.299, RPc.½209, Ia.169, ALI.350, Hp.191, Hw.318, A.364, W.227, L.303.

این خلق همه خرانِ با افسوس اند ۳۵۸ پر مشغله و میان تهی چون کوس اند
خواهی که کفِ پای ترا بوسه دهند خوش نام بزی که بندهٔ ناموس اند

These folks are sorry asses, they will bray
Like busy hollow sounding drums at fray;
O! if you wish that they should kiss your feet,
Acquire a fame, to Kudos they will pray.

X. 16

356:—Ha.46, Sd.46, BNh.46, Sc.33, Ra.96, BNb.67, HGa.43, LN.41, BMd.383, RPa.292, Hf.127, Hh.407, Hr.221, Pc.69, Ia.140, Hp.302, Ho.127, Hw.465, J.182, N.126, W.153, CR.907, Hz.236.

این جمع اکابر نه مناصب دارند ۳۵۶ از غصه وغم زجان خود بیزارند

وآنکس که اسیر حرص چون ایشان نیست این طرفه که آدمیش می نشمارند

These Noble Lords who lead the worldly van,
Are sick of life, their hides alone they tan;
But strange! *I* shun the yoke of greed *they* bear:—
The beasts! they call me "beast" and not a man.

X. 17

327.—Hy.244, Ha.57, Sd.57, BNh.56, Sc.268, Ra.86, Pa.106, Sf.103, BNb.86, BMa.169, HGa.54, LN.52, Wbcd.343, Ba.26, Hb.178, BDb.132, Hj.127, BNl.132, Hk.182, BMb.189, RPa.259, Hx.10=53, BMc.110, Hm.124, He.84, Hh.265, Hn.130, Hr.121, BMf.100, Hc.193, Pc.72, Bb.255, Cb.234, BERb.61, RPc.183, Ia.130, Ib.110, Hd.463, ALI.265, Hp.159, Hw.276, A.322, J.251, N.464, W.209, L.261, BERf.197.
Vag: Mujir Bilgani [Hv.].

آنها که محیط فضل وآداب شدند ۳۵۷ درکشف علوم شمع اصحاب شدند

ره زین شب تاریك نبردند برون گفتند فسانهٔ ودر خواب شدند

Belleterists filled themselves with learned lore,
In friends' assemblies what a light they bore!
But could not step outside this shady night,
They spun a yarn, and then—began to snore.

X. 18

326:—TK.1, Hy.225, K.11, Sa.124, Sb.143, Ha.47, Sd.47, BNh.47, Sc.372, Ra.85, BNi.11, BNb.68, HGa.44, LN.42=225, Ba.39, Hb.193, Hj.178, RPa.248, Hh.231, HGb.61, Hv.31, Pc.71 v 121, Bb.235, Cb.258, Ia.141, BNn.48, Hd.531, ALI.246, Hp.303, Hw.257, A.302, L.241, BERf.343. *Vag*: (1) Sanai [Hx.]. (2) Afdal [145].

آنها که کهن شدند وآنها که نو اند ۳۵۶ هر یك بمراد خویش یك یك بروند

این سفله جهان بکس نماند جاوید رفتند وروند ودیگر آیند و روند

The Old or New have all their passage booked,
And each will eat the porridge he has cooked.
This World is base, will bind herself to none,
On all who came and went she coldly looked.

X. 19

325:—Hy.269, BDa.48, Sb.198, Ha.183, Sd.183, BNh.181, BNd.66, Sc.134, BNa.179, Sf.16, BNb.214, HGa.170, LN.180 BMd.261, Ba.45, Hb.198, Hj.273, RPa.217, He.186, Hg.137, Hh.272, Pc.16, Bb.280, Cb.278, Hd.506, ALI.335, Hw.300, A.348, W.222, LCR.287=992, BERf.110.

آنها که کشندهٔ شراب ناب اند ۳۵۵ وآنها که بشب مدام در محراب اند

بر خشك یکی نیست همه درآب اند بیدار یکے ست دیگران در خوابند

Some boosers pull their pure and sober wine,
Some watch at nights in niches of their shrine;
But both are drowned in undercurrent flows,
The One alone awakes, the rest supine.

X. 20

324:—Hy.227, Sa.101, BDa.56, Sb.160, Ha.50, Sd.50, BNh.49, U.201, BNd.74, Sc.35, BNa.205, Sf.28, BNb.79, HGa.47, LN.45, BMd.384, Wbcd.513, Ba.46, Hb.199, Hz.238, A.305, J.198, W.215, L.224. *Par*: Aminud Din Minai (d. 745 H.) [R.S.]. Iman-i Farsi [Rempis 74].

آنها که فلك دیده و دهرآرایند ۳۲۴ آیندو روند و باز با دهر آیند
در دامن آسمان و در زیر زمین خلقی ست که باخدای در دهر آیند

The men who scan the skies, and earth adorn,
Would come and go, with earth they shall be born.
But higher spiritual planes retain the souls
Of saints who rise with Lord in future Morn.

X. 21

323:—BNb.422, Hh.302, Hd.418, Hw.994.

Vag: Afdal [Hj.] [142]. Abu Sa'id [157].

آنها که زمعبود خبر یافته اند ۳۲۳ از جملهٔ کائنات رخ تافته اند
دریوزه همیکنم زمردان نظرے مردان همه از قرب نظر یافته اند

Those men to whom the Master's tidings reach,
Withdraw from world, and at His door beseach;
And when they see the Master through the door,
They get their sight, go nigh, and lose their speech.

X. 22

322:—Hy.229, Sb.43, Se.124, Wbcd.59, Ba.23, Hb.176, BDb.143, BNl.144, Hk.173, BMb.166, BMc.118, Hm.132, He.148, Hg.122, Hh.315, Hi.95, HGb.214, Hn.138, Hr.128, BMf.129, Pc.46, Bb.247, Cb.231, RPc.189, Ia.139, Ib.117, ALI.251, Hp.166, Hw.262, A.307, J.164, W.237, L.246, BERf.142. *Vag*: Afdal [141].

آنها که درآمدندودر جوش شدند ۳۲۲ آشفتهٔ ناز و طرب و نوش شدند
خوردند پیاله راومدهوش شدند درخاك ابد جمله هم‌آغوش شدند

Some strove as friends and mates from time of birth,
They had their balls and dances full of mirth,
They drank their potions, and were deadly drunk,
So slept at last in bosom of the earth.

X. 23

321:—Hy.308, Se.167, Rb.22, Wbcd.225, Ba.36, Hb.189, BNl.232, BMb.255, BMc.193, Hm.211, Hf.121, Hh.402, Hi.126, HGb.131, Hn.226, Hr.212, BMf.196, Hv.44, Hc.35, Bb.328, Cb.394, RPc.215, Ia.239, Ib.141, ALI.249, Hp.293, Ho.121, Hw.404, A.387, J.179, N.120, W.147, LCR.326=901.

Vag: Rumi [Z].

آنها که خلاصه جهان ایشانند ۳۲۱ براوج فلك براق همت رانند
در معرفت ذات تو مانند فلك سرگشتهٔ و سرنگون وسرگردانند

Some saints, the pick of world and all therein,
Have mounted skies and see all things within;
But then in knowing Thee, like starry spheres,
They roll their heads, and turn away, and spin.

X. 24

320:—Hy.336, Ha.44, Sd.44, BNh.44, Se.209, U.46, Sc.32, Ra.84, BNb.62, BMa.157, HGa.41, LN.39, BMd.62, Wbcd.213, Ba.40, Hb.191, Sg.31, Hj.204, BNl.211, Hk.240, BMb.234, RPa.20, BMc.173, Hm.191, Hf.125, Hg.132, Hh.383, Hi.124, HGb.110, Hn.196, Hr.186, Hs.89, BMf.184, Hc.161, Pc.70, Bb.355, Cb.371, RPc.239, Ia.135=205, ALI.283, Hp.267, Ho.125, Hw.388, A.415, J.180, N.124, W.151, L.354, BERf.299, BNb.498, Hz.236. *Var*: Afdal [143].

آنها که جهان زیرِ قدم فرسودند ۳۲۰ وندر طلبش هر دوجهان پیمودند

آگاه نمیشوم که ایشان هرگز زین حال چنا نکه هست آگه بودند

Some rovers plod the earth and wear it out,
In both domains they ever scour and scout
In search of Him—I know not if or ever
They know the truth, and what they beat about.

X. 25

319:—Hy.361, Sa.41, Se.191, BMa.124, Wbcd.77, Ba.37, Hb.190, BDb.194, BNl.193, Hk.197, BMb.204, BMc.155, Hm.173, He.159, Hg.131, Hh.341, HGb.92, Hn.178, Hr.168, Hc.150, Pc.81, Bb.372, Cb.323, RPc.223, Ia.185, ALI.380, Hp.208, Hw.351, A.440, W.220, L.379.

آنها که بکهنه نمدی موصوف اند ۳۱۹ دایم بکفِ آب ودونان موقوف اند

گویند که شبلی و جُنیدیم همه شبلی نه ولی در کرخی معروف اند

Some men surnamed as "Tattered Felts" we meet,
They drink a gill, a crust of bread they eat;
And they have claimed to be some pious saints:—
No saints—we know that these are feints to cheat.

X. 26

318:—Sc.378, Ba.26, Hb.179, Hz.67, Hh.291, Hd.479, Hp.189, Hw.445, A.278.

آنها که بکامِ دل جهان داشته اند ۳۱۸ ناکام جهان بجای بگذاشته اند

تو پنداری که جاودان خواهی ماند پیش از توهم ایشان چو تو پنداشته اند

Some ruled the world, they wished to make it tame
But left it here and went the way they came.
You think that you will stay for ever here,
Your fathers too from first had thought the same!

X. 27

317:—Hy.347, Sa.95, Ha.98, Sd.98, BNh.95, Se.201, Sc.73, BNa.54, Ra.83, Pa.136, Sf.30, BNb.77, BMa.181, HGa.92, BMd.63, Wbcd.199, Ba.35, Hb.188, BDb.177, Hj.198, BNl.178, Hk.299, BMb.186, RPa.30, Hx.19=35, Hl.42, BMc.144, Hm.161, He.167, Hg.129, Hh.203, Hi.109, Hn.166, Hs.42, BMf.135, Hc.226, Pc.83, Bb.366, RPc.255, Hd.197, ALI.368, Hw.338, A.426, J.285, L.365, BERf.296.

آنها که بکار عقل در میکوشند ۳۱۷ افسوس که جمله گاوِ نر میدوشند

آن به که لباس ابلهی میپوشند کامروز بعقل تیره می بفروشند

In training intellect some people toil,
In end they yoke their oxen, till the soil;
'Tis meet they wear the motley of a fool—
Then go in gown and hood when hawking oil.

X. 28

316:—Hy.307, Se.166, Rb.21, Wbcd.224, Ba.42, Hb.195, BDb.187, BNl.233, Hk.266, BMb.254, BMc.192, Hm.210, HGb.130, Hn.225, BMf.195, Hv.43, Hc.192, Pc.26, Bb.327, Cb.393, ALI.349, Hw.403, A.386, W.226, L.325.

آنها که بفکرت دُرِ معنی سُفتند ۳۱۶ درذاتِ خداوند سخنها گفتند
سررشتهٔ اَسرار ندانست کسے اول زیچی زدند و آخر خفتند

Some strung the pearls of thought by searching deep,
And told some tales about Him,—sold them cheap;
But none has caught a clue to secret realms,
They cast an horoscope and fall in sleep.

X. 29

315:—Sa.118, BDa.50, Sb.189, Ha.201, Sd.201, BNh.199, Se.149, U.199, BNd.68, Sc.239, BNa.164, Pa.107, Sf.126, BMa.158, HGa.192, Wbcd.190, Ba.32, Hb.185, BDb.133, Hj.193, BNl.133, Hk.160, BMb.155, BMc.111, Hm.125, He.85, Hg.126, Hh.273, HGb.62, Hn.131, BMf.98, Hc.195, Pc.15, Cb.235, Hd.265, ALI.266, Hp.244, Hw.277, A.323, W.216, L.262, BERf.128.

آنها که اسیرِ عقل و تمئیز شدند ۳۱۵ درحسرتِ هست ونیست ناچیزشدند
رَو باخبرا توآبِ انگور گزین کاین بےخبران بغوره میویز شدند

Entangled in their mind some men have thought,
Their search for "Is" or "Is not" came to nought.
Go! Know that He exists, so take His Word,
For unripe minds are only made to rot.

X. 30

314:—Hy.295, Sa.99, BDa.57, Sb.148, Ha.344, Sd.343, BNh.330, Se.155, U.187, BNd.75, Sc.471, BNa.206, Ra.82, Pa.133, Sf.55, BNb.298, BMa.164, BMd.180, Wbcd.75, Ba.34, Hb.187, Hj.211, BNl.188, Hk.190, BMb.197, RPa.186, Hm.168, Hg.128, Hh.244, HGb.87, Hn.173, BMf.136, Hc.146, Pc.50, Bb.314, Cb.309, Hd.300, ALI.359, Hp.230, Hw.328, A.374, W.236, L.313, BERf.101, Hz.197.

آنها که اساسِ کار بر رزق نهند ۳۱۴ آیند ومیانِ جان وتن فرق نهند
بر فرق نهم سبوے مَی من پس ازین گر همچوخروسم اژه بر فرق نهند

And those who practise cheating as an art
Maintain that life and body live apart;
These coxcomb fools! I'll stake my jug for head,
If cock's comb on my pate they could impart.

X. 31

307:—Hy.374, BNf.11, Se.179, U.229, BNd.151, Sc.341, Ra.87, BMd.208, Wbcd.78, Ba.43, Hb.196, BNl.194, Hk.198, BMb.205, RPa.101, BMc.156, Hm.174, He.119, Hf.115, Hg.135, Hh.251, Hi.129, HGb.93, Hn.179, Hr.169, BMf.142, Hc.194, Pc.82, Bb.385, Cb.329, RPc.224, Ia.186, Hd.401, ALI.392, Hp.209, Ho.115, Hw.362, A.453, J.170, N.114, W.143, L.392, BERf.26, Hz.229. *Vag*: Afdal [Hj.].

آن قوم که سجاده پرستند خرند ۳۰۷ زیرا که بزیر بار سالوس درند
وین از همه طرفه ترکه در پردهٔ زهد اسلام فروشند وزکا فر بتراند

Men make with beads and stoles an outward show,
Deceit with halter leads them, so I trow;
What's more amazing, but that guised as saints,
They sell their creed but worse than heathens go.

X. 32

306:—Hy.280, Se.134, BMa.143, Wbcd.47, Ba.30, Hb.183, BNl.168, Hk.292, BMb.180, Hm.151, He.153, Hg.124, Hh.328, HGb.71, Hn.156, Hr.148, BMf.155, Pc.58, Bb.299, Cb.250, RPc.½206, Ia.165, Ib.136, ALI.345, Hp.186, Hw.313, A.359, L.298.

آن قوم که در مقام تمکین رفتند ۳۰۶ تا آخر کار جمله مسکین رفتند
مسکین مسکین بمرگ هم میگفتند آن طائفه کاندر ره تکوین رفتند

The folk who ply to gain some rank or place,
Go helpless paupers when they spend their days;
Inert and feeble thus they tell the death:
"Why make and mar—suffice His holy grace."

X. 33

297:—Hh.309, Hw.997. *Vag*: Sahabi [Hv.]

آنانکه بحسن کار نیکو بینند ۲۹۷ کار این رو برای آن رو بینند
زانگونه که روی جامه را خیاطان این سو دوزند حسن آن سو بینند

Who views a goodly act with goodly grace,
In world he stands before Him face to face.
Behold a tailor sows the seams one side,
And then on other side the lace displays.

X. 34

Personal.

102:—Hy.156, Sf.48, BMd.340, Pb.57, Hb.56, Hj.129, Hk.78, BMb.55, BERa.46, Hh.150, Hc.47, Bb.165, Cb.154, Hd.372, ALI.173, Hp.103, Hw.175, A.185, L.171, BERf.198.

بدنامی من ز عرش وکرسی بگذشت ۱۰۲ وین عمر عزیز نیز از سی بگذشت
فی الجمله خوشی نیست اگر دست دهد صد کاسه پیاپی که عروسی بگذشت

My evil fame has soared above the skies,
My joyless life above its thirty flies;
But if I could, I'd drink a hundred toasts
For life so safe and freed from wedlock ties.

X. 35

54:—Rb.18, Cb.165, CR.800.

آنکس که بخوبان لب خندان داده ست ۳۵ خون جگر ے به دردمندان داده ست
گر قسمت ما نداد شادی غم نیست شادیم که غم هزارچندان داده ست

The One who decks with smiling lips the fair
Gives hearts to lovers that would bleed and wear;
He gave no joys for me, but glad I feel
For thousand pangs I ever have to bear.

X. 36

To Critics.

253:—Wbcd.329, Ba.8, Hb.157, BDb.25, RPb.60, BNl.25, Hk.68, BMb.40, BERa.35, Hm.22, Hf.56, Hn.38, LE.14, Bb.42, RPc.62, ALI.43, Ho.56, Hw.130, A.62, J.65, N.55, W.58, L.47.

Vag: (1) Rumi [Hj.] [Hv.]. (2) Shahi. (3) Quhistani nizari [Rempis 57].

ما کافر عشقیم مسلمان دگرست ۲۵۳ ما مور ضعیفیم وسلیمان دگرست
ازما رُخ زرد وجگر پاره طلب بازارچهٔ قصب فروشان دگرست

We heathen lovers are not men of creed,
We harness not the air, as ants we speed;
With faces wan and with our shattered hearts,
We call no custom, for we have no greed.

X. 37

240:—BNb.327, Pb.134, Hb.131, Hj.187, RPa.228, Hg.100, Hh.100, Hc.36, Hd.196, Hw.963, CR.855, BERf.326. *Vag*: Ibn Sina [Hv.].

گر باده نمیخورم نشان خامی ست ۲۴۰ ور نیز مدام می خورم بد نامی ست
می شاه و حکیم ورند میبا ید خورد ورزین سه نهٔ مخور که دشمن کامی ست

If wine I shun, ill-bred as boor I go,
By drinking oft in world would slander grow;
A prince or sage or saint should drink his wine,
If thou be none of three, 'tis deadly foe!

X. 38

380:—Sa.54, BNh.339, Sc.402, Sf.63, MA.164, BMd.199, Ba.55, Hb.208, Hh.303, Hc.148, Hd.366, Hp.231, Hw.451, A.288, Hz.219.

تا جان من از کالبدم گردد فرد ۳۸۰ هر کار که خوشترست آن خواهم کرد
صد تیر بریشش که ملامت کندم هرزن جلبی را غم خود باید خورد

Before my soul and body go apart,
I do what gives the greatest bliss to heart;
And plague on him! who goes and slanders me,
If *I* have sores, then *I* alone will smart!

X. 39

343:—Hy.278, BDa.53, Sb.129, Ha.304, Sd.303, BNh.301, U.196, BNd.71, Sc.207, BNb.310, HGa.292, LN.150, BMd.434, Ba.47, Hb.200, Hj.112, RPa.157, He.200, Hf.123, Hg.139, Hh.228, Bb.297, Cb.287, Hd.244, ALI.343, Ho.123, Hw.311, A.357, J.172, N.122, W.149, L.296, BERf.235.

Var: K. I. [Rempis 80].

اکنون که ز خوشدلی بجز نام نماند ۳۴۳ یك همدم پخته جز می خام نماند
دست طرب از ساغر می باز مگیر امروز که در دست بجز جام نماند

And now to please my heart I have thy Name,
Save Word my friends have left ah! as they came;
I clasp it firm 'tis only joy I have,
Save heart there's naught I have to play my game.

X. 40

To adversaries.

14:—Hy.7, BERf.345, Hj.180, Pc.169, Bb.7, Cb.63, Hd.378, ALI.6, Hw.10, A.13, J.18, L.8.

بر دست یکی تیغ جواب است مرا ۱۴ کز وی همه سال فتح بابست مرا
پیوسته دل خصم کباب ست مرا وز کلّه او جام شراب است مرا

I wield a sword, an answer, sharp utmost,
With this I conquer all who taunt and boast;
A broiling heart my foe has for my meat,
His skull is full of rum—so *rum* my toast.

X. 41

446:—Hh.364, Hc.396, Hp.238, Hw.454.

Var: Baha ud Din Amali [Hv.].

رندان مجرّد که ملوك زمنند ۴۴۶ در میکدها بنام من باده زنند
این زهد فروشگان تحت الحنکی درحیله وزهد وشید شاگرد منند

The mystic souls who rule over all they see,
They drink in Master's shrine their toasts to me;
These pietists have to learn their tricks of trade
From me and then rehearse in galilee.

X. 42

9:—Hy.16, Se.11, U.89, Pa.7, BMd.86, Wbcd.10, Pb.4, Sg.58, BNe.7, BDb.14, BNl.14, Hk.8, Hx.55, BERa.17, Hm.13, Hf.5, Hg.3, Hn.13, Hr.10, BMf.11, Hc.9, Bb.16, Cb.69, RPc.78, Ia.13, Ib.11, ALI.17, Hp.11, Ho.5, Hw.9, A.23, J.5, N.5, W.4, L.18.

ای خواجه یکے کام روا کن مارا ۹ دم درکش و در کار خدا کن مارا
ما راست رویم لیك تو کج بینی رو چارهٔ دیده کن رها کن مارا

O Rector! grant a boon I beg of thee:—
Suspend thy speech, let God look after me.
My path is right, but seest thou perverse;
Ah! heal thy eyes, avaunt! and set me free.

X. 43

266:—Hy.52, Sa.48, Sb.192, Ha.223, BNh.221, U.154, Sc.162, BNa.165, Ra.69, Pa.47, Sf.127, BNb.240, HGa.211, BMd.148+421, Wbcd.191, Hb.154, BDb.57, Hj.269, BNl.58, BMb.130, BERa.79, BMc.23, Hm.53, He.64, Hg.108, Hh.131, HGb.197, Hn.24, Hr.52, Hc.25, Pc.508, Bb.60, Cb.26, RPc.87, Ia.58, Ib.46, Hd.208, ALI.64, Hp.57, Hw.60, A.83, L.68, BERf.106, Sd.223.

می گرچه بشرع زشت نامست خوشست ۲۶۶ چوندر کف شاهدے غلامست خوشست
تلخست و حرامست و خوشم می آید دیرے ست که تا هرچه حرامست خوش ست

They say that wine is foul, I like it more,
And best when served by beauties I adore;
Tho' bitter and forbidden, I relish:
We relish what they forbid, yea of yore!

X. 44

572:—Hy.403, Rb.43, Wbcd.382, Pb.249, Ba.195, Hb.345, BDb.211, BNl.264, BMb.292, BMc.227, He.223, HGb.166, Hn.250, Hr.253, Pc.98, Bb.415, Cb.432, Ia.271, Ib.166, ALI.420, Hp.342, Hw.496, A.483, L.422.

ای خواجه فقیه گر ترا نیست خبر ۵۷۲ چندین زحسد بر اهل معنی منگر
ایشان همه از صانع و صنعش گویند تو از دم حیض و از نجاسات ذکر

Expert at rites! you know not what they mean,
Don't look at mystics with your envious mien;
They think of Lord and all His graceful works,
While you would talk of filth and things unclean.

X. 45

748:—Rc.4, TK.6, Hy.515, Ka.6, Wa.33, Sa.14, BDa.112, Sb.204, Ha.168, Sd.168, BNh.166, Se.287, U.50, BNd.165, Sc.125, BNa.20, Ra.219, Pa.180, Sf.77, Rb.56, HGa.161, LN.94, BMd.68, Wbcd.315, Pb.373, Ba.318, Sg.35, BDb.265, Hj.82, BNl.338, BMb.384, RPa.28, BMc.280, Hm.292, Hf.284, Hg.314, Hn.323, Hr.323, Hs.45, BMf.310, Hc.287, Pc.265, Bb.523, Cb.596, RPc.325, Ia.349, Ib.233, Hd.360, ALI.528, Hp.436, Ho.283, Hw.623, A.644, J.382, N.284, W.324, L.537.

چون نیست مقام ما درین دیر مقیم ۷۴۸ پس بےمی و معشوق خطائیست عظیم
تا کے زحدوث وقدم ای مرد حکیم چون من رفتم جهان چه حادث چه قدیم

Since know I not how long I hold this place,
So loveless life I feel a great disgrace;
Why talk of old or new?—O worthy sage!
I go, let world have old or new her face.

X. 46

440:—Hy.220, Ha.295, Sd.294, BNh.292, BNd.146, Sc.339, BNb.313, HGa.283, BMd.350, Hz.70.

دستِ چو منی که جام و ساغر گیرد ۴۴۰ حیف ست که آن دفتر و منبر گیرد
تو زاهدِ خشکی و منم فاسقِ تر آتش نشنیده ام که در تر گیرد

With hand which grasps the grail my heart and soul,
'Twere shame if book and pulpit I control!
See thou dry canter! I'm immersed in love,
A fire which burns the wood will quench at shoal.

X. 47

270:—Hy.93, Se.26, U.39, Sc.364, Pa.16, BNb.158, BMa.52, LN.197, BMd.30, Wbcd.142, Ba.9, BDb.29, Hj.117, BNl.29, Hk.44, RPa.232, Hx.3, BERa.40, Hm.26, Hf.58, Hg.109, Hh.72, Hn.42, Hr.26, BMf.25, LE.16, Hv.7, Hc.58, Bb.101, Cb.113, Ia.28, Ib.22, Hd.518, ALI.98, Hp.31=140, Ho.58, Hw.46, A.48, J.67, N.57, W.60, L.109, BERf.239, Hz.32.

نے لائق مسجدم نه درخورد کنشت ۲۷۰ ایزد داند گِل مرا از چه سر شت
چون کافر درویشم و چون نخجهٔ زشت نے دین و نه دنیا و نه امید بهشت

With Church or pulpit I can ne'er succeed
He kneaded me, for what he knows indeed;
As heathen wretch or haggard whore I go,
No creed, no greed—from hopes of heaven freed.

X. 48

771:—BDa.119, BNd.170, Pc.425, CR.1081.

کنجے و دو قُرص از جهان بگزیدم ۷۷۱ وز دولت و حشمتش طمع ببریدم
درویشی را بجان و دل بخریدم در درویشی توانگری را دیدم

Two crumbs and corner, this is all I take,
The rest in world I leave for Beloved's sake;
I purchased poverty with heart and soul,
But see, in this, the fortune that I make.

X. 49

809:—Hy.527, Wbcd.364, Pb.416, Ba.364, Hb.502, BDb.291, BNl.340, BMc.282, Hm.294, Hf.313, HGb.283, Hn.325, Hr.325, Hc.313, Bb.530, Cb.605, BERb.132, Ia.351, Ib.235, ALI.539, Hp.438, Ho.312, Hw.636, A.658, J.417, N.313, W.345, L.551,
Vag: (1) Afdal [Hv.]. (2) Abu Sa'id [297].

یکجو غمِ ایّام نداریم خوشیم ۸۰۹ گر چاشت بود شام نداریم خوشیم
چون پخته بما میرسد از مطبخِ غیب از کس طمعِ خام نداریم خوشیم

Without a grain of grief we sate sedate,
We ate at dawn, for dinner do not wait;
Since master's kitchen sends a dish prepared,
We beg no crumbs from any mortal's plate.

X. 50

1005:—Hy.720, Sc.58=383, Wbcd.286, BDb.373, Hn.450, Bb.678, Cb.768, ALI.707, Hw.910, A.895, L.752.

خشتے نه نهم پا نزنم بر خشتے ۱۰۰۵ زین پس من وباده وکنا رکشتے
آتش نشوم زبهر هر انگشتے خوبے نبود بسر برم بازشتے

I won't deceive nor ever will be vexed,
His Word in solitude is all my text;
I will not burn for fuel which they add,
I'll bear with bad, for good I've no pretext.

X. 51

657:—Hy.435, Sb.279, Se.262, Ra.184, Pa.167, Wbcd.388, Pb.319, Ba.266, Hb.416, BDb.232, BNl.290, BMb.337, RPa.118, Hm.245, Hf.241, Hg.270, HGb.237, Hn.278, Hr.278, BMf.257, Hv.54, Hc.264, Pc.250, Bb.447, Cb.480, Ia.296, Ib.190, ALI.455, Hp.378, Ho.240, Hw.538, A.531, J.338, N.241, W.281, L.455, BERf.35.

تاچند کنم عرضهٔ نادانی خویش ٦٥٧ بگرفت دل من از پریشانی خویش
زنّار مغان که بر میان خواهم بست دانی زچه از ننگ مسلمانی خویش

How long to folk my ignorance I plead?
My puzzled heart is blind and cannot lead.
I long to wear these heathen stoles, and why?—
Now know ye all—I really loathe my creed.

X. 52

665:—Hc.257, Hp.390, Hw.555.

دیگر نکنم اُمید برمذهب خویش ٦٦٥ زیرا که خطا بود دل دوراندیش
دیگر نکنم خواب وی ناب خورم چون خوابگه دراز دارم در پیش

Henceforward, I'd abandon this my creed,
For foresight ends in only grief and greed;
Henceforward, I'd abandon sleep for love,
For later on I sleep for long indeed.

X. 53

244:—Hy.461, Wa.14, Sa.19, Ha.170, Sd.170, BNh.168, Sc.267v432, Ra.60, BNb.96, HGa.164, LN.279, Pb.131, Hb.128, Hj.108, BMb.356, Hm.258, He.38, Hf.253, Hg.284, Hr.113, Hs.123, Hc.274, Pc.446, Bb.34v473, Cb.18, Ia.26, Hd.368, ALI.38, Hp.145v397, Ho.252, Hw.125v570, A.54, J.351, N.253, W.293, L.39, BERf.283.

Var: (1) Afdal. (2) Awhaad Kirmani [Rempis 55].

گر گُل نبود نصیب ما خاربس ست ۲۴۴ ور نور نمیرسد بما نار بس ست
گر سبحه و سجاده وشیخی نبود ناقوس وکلیسیا وزنّار بس ست

I may not find the rose but have this thorn,
I may not gain His bliss but lie forlorn;
Though pulpits, gowns and beads I cannot claim,
I have His shrine and conch, and all your scorn.

X. 54

*

758:—BDa.117, Pc.316, J.425, CR.1073.
Vag: Anwari [Rempis 167].

دل فرق نمی کند همی دانه زدام ۸۰۷ روئیش بمسجد ست و روئیش بجام
با این همه ما و می و معشوق مدام در میکده پخته به که درصومعه خام

The heart can never know the grain from snares,
One turns to songs, one has his temple cares;
Howev'r 'tis meet to roast in Mystic Shrine,
Than go in dark with light which only flares.

X. 55

810:—BNb.493, Hd.461, Hw.680. *Vag*: Afdal [Hv.] 'Attar [Hl.].

یکچند بعلم و عقل درکار شدم ۸۱۰ گفتم که مگر واقف اسرار شدم
هم عقل عقیله بود هم علم حجاب چون دانستم زهر دو بیزار شدم

I once befriended Learned Lore and Mind,
I fancied I had reached at last The Find;
Alas! that Lore but proved a public whore,
And fie on Mind which acted like a blind.

X. 56

813:—Hy.551, Wbcd.104, Pb.418, Ba.367, Hb.504, BDb.293, BNl.368, BMb.422, BMc.308, Hm.322, Hf.314, Hg.347, HGb.307, Hn.342, Hr.354, Pc.562, Bb.554, Cb.625, Ia.383, Ib.263, Hd.321, ALI.561, Hp.467, Ho.313, Hw.659, A.682, J.421, N.314, W.346, L.575. Si. Rempis 73.

یکروز زبند عقل آزاد نیم ۸۱۳ یك دم زدن از وجود خود شاد نیم
شاگردی روزگار کردم بسیار درکار جهان هنوز استاد نیم

From bonds of fancies I have never strayed,
Nor for a moment sung His name or prayed;
Apprenticed to this world through all my life,
I'm yet a novice in her arts and trade.

X. 57

746:—Hy.546, BNa.17, Bb.549, Cb.568, ALI.556, Hw.654, A.677, J.394, W.351, L.570.

چندانکه زخود نیست ترم هست ترم ۷۴۶ هر چند بلند پایه ترم پست ترم
زین طرفه تر آنکه از شراب هستی هرلحظه که هشیار ترم مست ترم

As Self would melt, Existence I attain,
With soaring pride I sink to lower plane;
And more than this with wine of Existence,
The more I wake, more drunken I remain.

X. 58

944:—Hy.668, Ha.291, Sd.290, BNh.288, Sc.197, Ra.289, BNb.303, HGa.278, BMd.432, Wbcd.208, Pb.520, Ba.470, Hb.607, BNe.27, BNl.444, BMb.510, RPa.199, BMc.377, Hm.398, Hf.384, HGb.360, Hn.426, Hr.440, BMf.393, Pc.110, Cb.737, Ia.477, Ib.336, Hd.334, ALI.678, Hp.576, Ho.383, Hw.816, A.838, J.500, N.387, W.430, L.695.

Var: Hafiz [Rempis 233] (1843).

افتاده مرا بامی و مستی کارے ۹۴۴ خلقم زچه میکند ملامت بارے
ایکاش که هرکدام مستی کردے تا من بجهان ندید مے هشیارے

I have my business with His Wine and trance,
But why should folk upbraid and look askance?
I long that folk would all be drunken fools—
So world may once enjoy a jolly dance.

X. 59

782:—Hy.524, Sa.80, Sb.68, Ha.236, Sd.236, BNh.234, Se.292, BNd.180, Sc.238, BNb.256, BMa.229, HGa.226, LN.229, Wbcd.211, Ba.357, BDb.281, BNl.345, BMb.397, BMc.286, Hm.299, Hg.335, HGb.288, Hn.330, Hr.330, Hc.316, Cb.602, Ia.356, Ib.240, ALI.536, Hp.443, Hw.633, A.655, L.548, BERf.148, Pb.400.

ما بادهٔ تلخ تلخ دیرینه خوریم ۷۸۲ وندر رمضان در شب آدینه خوریم
انگورِ حلالِ خویش درخم کردیم تو تلخ مکن خدای تا آن نخوریم

For long we drank the gall of woe and waste,
With fasts and vigils that we may be chaste!
Our hearts are filled, O Lord! with holy vine,
Ay do not forbid that we may not taste.

X. 60

781:—Hy.514, Ha.272, Sd.272, BNh.279, Se.290, U.176, Sc.187, Ra.231, Pa.179, Rb.55, HGa.261, BMd.169, Wbcd.90, Pb.407, Ba.346, Hb.493, BDb.263, BNl.337, BMb.383, RPa.176, Hl.33, BMc.279, Hm.291, Hf.279, Hg.340, HGb.281, Hn.322, Hr.322, BMf.309, Hc.312, Bb.522, Cb.595, BERb.131, Ia.348, Ib.232, Hd.328, ALI.527, Hp.435, Ho.278, Hw.622, A.643, J.377, N.279, L.536, Hz.186.

ما افسر و خان و تاج کے بفروشیم ۷۸۱ دستار قصب بیانگ نے بفر و شیم
تسبیح که پیکِ لشکرِ تزویر ست ناگاه به یك جرعهٔ مے بفروشیم

When did I sell a title, post, or crown?
But for a song I'll sell my hood and gown;
And beads, the harbingers of evil deeds,
I fling for Master's word lest He may frown.

X. 61

783:—Hy.509, Ha.273, Sd.273, BNh.280, U.179, BNd.175, Sc.188, Ra.232, BNi.19, BNb.280, HGa.263, BMd.172, Pb.410, Ba.349, Hb.496, Ht.23, RPa.177, Hf.303, Hg.343, Bb.517, Cb.539, Hd.327, ALI.523, Hp.453, Ho.302, Hw.616, A.638, J.402, N.303, W.339, L.531, Hz.189. *Vag*: Md. Ghazzali [M.F.], [R.S.].

ما خرقهٔ زهد درسرخم کردیم ۷۸۳ وز خاك خرابات تیمّم کردیم
باشد که درآن میکدها دریابیم عمریست که درین مدرسها گم کردیم

We tear our gowns, and dress as motley fools,
We lave in Tavern and its dust and pools;
For in that Mystic Shrine we hope to gain
The life we lost thro' learning in the schools.

X. 62

784:—Hy.503, Ha.263, Sd.263, BNh.270, Sc.285, BNb.276, HGa.252, LN.254, Pb.403, Ba.360, Hj.179, RPa.241, Ht.305, Hr.360, Bb.511, Cb.538, Hd.455, ALI.519, Ho.304, Hw.612, A.632, J.404. N.305, W.341, L.525.

ما کزمی بیخودی طربناك شدیم ۷۸۴ وز پایهٔ دون بر سر افلاك شدیم
آخرهمه زآلایش تن پاك شدیم از خاك برآمدیم ودرخاك شدیم

I fling this Self away, and joys I greet,
I soared from dismal depths to Master's seat;
Till cleansed at last from all my carnal grease,
I cling as golden dust to Master's feet.

X. 63

925:—Hy.623, Wbcd.257, Pb.506, Ba.456, Hb.593, BNl.412, BMb.469, BMc.349, Hm.366, Hf.375, Hg.402, HGb.340, Hn.391, BMf.366, Pc.218, Bb.615, Cb.691, BERb.166, Hd.105, ALI.633, Ho.374, Hw.767, A.770, J.491, L.649.

ما عاشق و رند و می پرستیم همه ۹۲۵ درکوی خرابات نشستیم همه
بگذشته ز قبح وحسن واز وهم وخیال از ما مطلب هوش که مستیم همه

We lovers all adore the Mystic Wine
Abide in lanes which lead to Master's Shrine;
And free of good or bad, and doubts or thoughts,
We senseless lie, enrapt in love Divine.

X. 64

787:—Hy.534, Wbcd.96, Pb.401, Ba.358, BDb.259, BNl.354, BMb.406, BMc.295 Hm.308, Hf.307, Hg.336, HGb.296, Hn.338, Hr.339, BMf.294, Hc.322, Bb.537, Cb.612, BERb.141, Ia.365, Ib.249, ALI.546, Hp.452, Ho.306, Hw.644, A.665, J.406, N.307, L.558.

مائیم که سرمست شرابیم مُدام ۷۸۷ درمجلس ما نیست بجز باده وجام
بگذاز نصیحت من اے زاهد خام ما باده پرستیم ولب یار بکام

We are for ever rapt in spirit true,
We meet and there have Heart and love the two:
Raw Zealot! spare thyself from teaching us,
We worship Word of Friend who kissed us too.

X. 65

765:—Hy.498, Sb.18, Wbcd.85, Ba.336, Hb.483, BDb.287, BNl.328, BMb.376, BMc.262, Hm.282, Hf.292, HGb.272, Hn.314, Hr.314, Hc.305, Bb.508, Cb.588, BERb.127, RPc.317, Ia.338, Ib.224, BNn.78, ALI.514, Hp.427, Ho.291, Hw.607, A.627, J.392, N.292, L.520.

سر حلقهٔ رندانِ خرابات منم ٧٦٥ افتاده بمعصیت ز طاعات منم
آنکس که شبِ دراز با بادهٔ ناب از خونِ جگر کند مناجات منم

I am the crown of mystics of the shrine,
I fell from right to wrong, so I repine;
Through all the weary night I sing His name,
And pray with bleeding heart "Lord! I am thine."

X. 66

494:—BNa.68, BMd.308. Pb.224, Ba.168, Hb.319, BDb.182=199, Hj.147, Hg.224, Hh.238, Pc.431, Hd.364, Hw 987, A.283, CR.973, BERf.176.
Vag: Ibn Sina [Hv.]. [H.I.].

کفر از چو منے گزاف آسان نشود ٤٩٤ محکم تر از ایمانِ من ایمان نشود
در دهر چو من یکے و آنهم کافر پس در همه دهر یك مسلمان نشود

My Ego leads to pride and disbelief,
For faith my Ego is support in chief;
The world has Ego, that an infidel,
Can one attain to faith and right belief?

X. 67

975:—Hy.712, U.93, BNd.248, Sc.111, Ra.298, Sf.109, BNb.344, BMd.89, Wbcd.423, Pb.545, Ba.498, Hb.636, Sg.60, BDb.385, BNl.472, BMb.539, RPa.95, Hl.94, Hm.425, Hf.406, Hr.474, Hs.64, Pc.592, Bb.668, Cb.762, BERb.192, RPc.30, Ia.506, Ib.359, Hd.376, ALI.698, Hp.600, Ho.405, Hw.897, A.887, J.522, N.410, W.450, L.744, BERf.23.

با من تو هرانچه گوی از کین گوئی ٩٧٥ پیوسته مرا ملحد و بیدین گوئی
من معترفم هرانچه هستم لیکن انصاف بده ترا رسد کین گوئی

You slander me, in spite of your assaults,
I thank you for I wake, and see my faults;
I admit all my faults, but think awhile,
It seems you store this malice in your vaults!

X. 68

389:—Hy.326, BNf.42, Se.200, BMa.180, Wbcd.172, Pb.170, Ba.112, Hb.264, BNl.203, Hk.224, BMb.222, BMc.165, Hm.183, Hf.135, Hg.186, Hh.349, HGb.102, Hn.188, Hr.178, BMf.158, Hc.156, Pc.240, Bb.346, Cb.362, Ia.197, ALI.273, Hp.218, Ho.135, Hw.375, A.405, J.211, N.134, W.159, L.344.

تا یار شرابِ جانفزایم ندهد ٣٨٩ صد بوسه فلك بر سرو پایم ندهد
گویند که چون پیر شوی تائب شو چون توبه کنم تا که خدایم ندهد

When Guide will give His life imparting glow,
If fortune kissed my feet, I spurn it so!
You say I should in mature age recant,
How could that be when Lord would not allow?

X. 69

760:—Hy.500, BNf.36, BDa.114, Sb.218, Ha.208, Sd.208, BNh.206, BNd.166, Sc.151, BNa.78, BNb.234, HGa.193, LN.90, BMd.280, Wbcd.370=379, Pb.380, Ba.324, Hb.471, Hj.48, BNl.361, BMc.301, Hm.315, Hf.289, Hg.319, HGb.302, Hn.344, Hr.347, Hc.324, Pc.313, Bb.510, Cb.535, Ia.372, Ib.256, Hd.318, ALI.516, Hp.460, Ho.288, Hw.609, A.629, J.388, N.289, W.329, L.522, BERf.209.

دنیا چو فناست من بجزفن نکنم ۷۶۰ جز یاد نشاط و می روشن نکنم
گویند خدا ترا زمی توبه دهاد او خود ندهد و گر دهد من نکنم

The world's a cipher—Here's a cipher mine—
I only think of love and lucid wine.
They say may He evert thee from thy wine,
He wont—and if he would, then I resign.

X. 70

738:—Hy.487, Ha.16, Sd.16, BNh.16, Se.303, U.16, Sc.14, Ra.216, BNb.17, BMa.240, HGa.14, LN.14, BMd.26, Wbcd.139, Pb.368, Ba.313, Hb.468, Sg.13, BDb.270, Hj.20, BNl.320, BMb.410, RPa.296, BMc.273, Hm.277, Hg.309, HGb.268, Hn.309, Hr.309, Hs.17, BMf.293, Hc.300, Pc.237, Bb.498, Cb.582, Ia.331=334, Ib.219, Hd.444, ALI.504, Hp.422, Hw.599, J.419, W.359, L.509, BERf.11, Hz.26.

تا ظن نبری که من بخود موجودم ۷۳۸ یا این ره خونخوار بخود پیمودم
این بود و نبود من ز بود او بود من خود که بدُم کجا بدُم کی بودم

Think not that I exist myself, beware!
Nor that I chose this den of beast and bear;
"To be or not to be" is of His Being
What was the Ego, when was it, and where?

X. 71

On Heaven and Hell.

286:—Hy.179, Sa.39, Sb.221, Ha.17, Sd.17, BNh.17, Se.86, U.11, BNd.63, Sc.15=414, Ra.17, Pa.67, Sf.131, BNb.18, BMa.58, HGa.15, BMd.18, Wbcd.434, Ba.15, Hb.168, Sg.8, BDb.93, Hj.21v299, BNl.93, Hk.96, BMb.67v149, RPa.297, BERa.122, Hm.89, He.11, Hf.100, Hg.117, Hh.177, HGb.25, Hn.107, Hr.82, Hs.12, BMf.50, LE.38, Hc.90, Pc.557, Bb.188, Cb.185, BERb.44, Ia.32=90, Ib.78, Hd.388, ALI.199, Hp.89, Ho.100, Hw.198, A.50, J.114, N.99, W.100, L.194, BERf.12, Hz.20.

یزدان چوگِل وجودِ مارا آراست ۲۸۶ دانست زفعلِ ماچه برخواهد خواست
بی‌حکمش نیست هرگناهی که مراست پس سوختنِ قیامت از بهرچه خواست

Creator, when He moulded first my clay,
Knew all the parts which I would have to play;
Had He decreed the good or bad in me,
Why should He burn me then on Furnace-day?

X. 72

527:—Hh.312, BERb.58, Hw.998.

مومن بجهنم و سقر کے سوزد ۵۲۷ ایکن گنه و معصیت وے سوزد
من تجربه کرده ام بآتش صدبار دستی که می آلوده بود مے سوزد

The faithful never burns in fire of hell,
But all his sins are burnt, and that is well.
I dipped my hand in wine and held in flame
It burnt the wine, not hand, and so I tell.

X. 73

237:—Hy.196, BNf.41, Se.102, BMa.86, Wbcd.350, Hb.142, BDb.112, BNl.112, Hk.147, BMb.116, BERa.156, BMc.77, Hm.106, He.41, Hg.98, Hh.159, HGb.44, Hn.92, Hc.102, Pc.421, Bb.206, Cb.204, ALI.216, Hp.112, Hw.215, A.225, L.212.

کم گوی که فضل حق بآسانی نیست ۲۳۷ وز توبه بگوی کانچه میدانی نیست
چندین پسرِ شکر لب و شیرین گوی چون توبه توان کرد مسلمانی نیست

Say not that Grace with ease cannot be sought,
Repent, for He is not as what you thought;
Such youthful lads and with such lovely voice,
If now they vow, then faith will count to naught.

X. 74

451:—L.E.64.

روز یکه قد از بارِ گنه خم گردد ۴۵۱ پندار که لطفِ او مقدم گردد
دانی که چرا کار بفردا افتاد تا فاصلهٔ روز غضب کم گردد

The day ye bend beneath your sinful weight,
You find His grace alone a faithful mate;
He tarries dealing with you for a time,
So may, by lapse of time, His wrath abate.

X. 75

506:—Hy.298, Sb.124, Se.185, U.246, BNb.197, BMd.227, Wbcd.236, Pb.219, Ba.163, Hb.314, BNe.24, BNl.182, RPa.126. Hl.41, BMc.211, Hm.229, He.124, Hf.179, Hh.305, HGb.149, Hn.206, Hr.147, BMf.207, LE.65, Hc.230, Bb.317v319, Cb.311, Ia.164, Ib.135, ALI.361, Hp.185, Ho.178, Hw.330, A.377, J.262, N.178, W.193, LCR.316=975, BERf.38, Hz.124.

Vag: (1) Abu Sa'id, (2) Saif ud Din Bakharzi, (3) Izzud Din Kashi. [Rempis 126].

گویند بحشر گفتگو خواهد بود ۵۰۶ وان یار عزیز تند خو خواهد بود
از خیرِ محض جز نکوئی ناید خوش باش که عاقبت نکو خواهد بود

They say on judgment day when we would meet,
That Beloved Friend in anger will mistreat.
That Perfect Grace bestoweth not but good,
Be happy, in the end you see His feet.

X. 76

121:—Hy.198, Sa.70, BDa.18, Sb.247, U.241, BNd.20, Sc.484, BNa.192, Ra.29, Sf.20, BNb.201, LN.125, BMd.222, Wbcd.68, Pb.75, Hb.73, BDb.116, Hj.154, BNl.116, Hk.155, BMb.123, BERa.160, BMc.97, Hm.110, He.42, Hg.53, Hh.172, Hi.76, HGb.48, Hn.120, Hr.103, Hc.109, Pc.228, Bb.208, Cb.207, RPc.172, Ia.116, Ib.99, ALI.218, Hp.137, Hw.217, W.111, L.214 BERf.92, Hz.119.

تاچند زنم بروے دریا ها خشت ۱۲۱ نومید نیم چو بت پرستان کنشت

امشب من وسیم برجوانان کنشت می خواهم ومعشوق چه دوزخ چه بهشت

Away with vanities, or paving sea,
No idols I worship, so I am free;
To-night I stay with graceful lads of Shrine,
In hell or heav'n I see Him, Him I see.

X. 77

272:—Ha.222, Sd.222, BNh.220, U.155, Sc.161, Ra.71, BNb.239, BMd.147, Sg.93, He.63, Hf.63, Hs.126, Pc.542, Cb.25, ALI.63, Ho.63, Hw.59, A.82v227, J.72, N.62, W.65, L.67.

هر چند که از گناه بد بختم وزشت ۲۷۲ نومید نیم چو بت پرستان کنشت

اما سحرے که میرم از مخموری می خواهم ومعشوق چه دوزخ چه بهشت

Unlucky, ugly, though with sins I swell,
But like a heathen do not languish—Well—
In trance I die, I crave for Him and Word,
Let Heaven or Hell be quarters where I dwell.

X. 78

257:—Hy.73, BDa.40, Sb.196, Se.59, BNd.43, BNa.479, Ra.67, Pa.87, Sf.4, LN.285, Wbcd.427, Hb.149, BDb.111, Hj.272, BNl.111, Hk.204, BMb.127, RPa.108, BERa.153, BMc.76, Hm.105, He.40, Hf.93, Hg.103, HGb.43, Hn.88, Hr.99, BMf.68, Hc.107, Pc.473, Bb.81, Cb.29v212, BERb.45, RPc.169, Ia.110, Hd.325, ALI.76, Hp.133, Ho.93, Hw.69, A.104, J.107, N.92, W.94, L.89, BERf.109.

من هیچ ندانم که مرا آنکه سرشت ۲۵۷ کرد اهل بهشت خوب یا دوزخ زشت

جامے وبتے وبربطے ولب کشت هر چار مرا نقد و ترا نسیه بهشت

I know not when He made me from his Word,
If bliss on Heav'n or bane on Hell conferred.
A cup, His image, lute, and jungle site,
I hold this cash, thy Heav'n is bill deferred.

X. 79

128:—Hy.34, BDa.45, Ha.191, Sd.191, BNh.189, BNd.48, Sc.139, BNa.30, BNb.221, HGa.184, LN.86, Ba.17, Hb.170, Sp.143, Hj.67v248, Hg.99, Hh.86, Hs.122, Bb.32, Cb.16, Hd.326, ALI.34, Hw.123, A.52, J.148, L.37, BERf.63 v 122.

جامی ومئی وساقئی برلب کشت ۱۲۸ این جمله مرا نقد و ترا نسیه بهشت

مشنو سخنِ بهشت و دوزخ از کس که رفت بدوزخ و که آمد ز بهشت

My loving heart, with Guide, and garden site,
This cash I count, let Heaven go in plight;
Why list the gossip of some Heaven or Hell?
Who goes to Hell, or comes from Heaven's height?

X. 80

169:—Hy.80, Wa.2, Sa.6, BDa.25, Sb.188, Ha.331, Sd.330, Se.67, U.233, BNd.27, Sc.224, BNa.143, Ra.47, Pa.54, BNb.328, BMa.43, BMd.440, Wbcd.12, Pb.115, Hb.113, Sg.114, BDb.73, Hj.271, BNl.73, Hk.123, BMb.95, RPa.105, BERa.85, BMc.37, Hm.67, Hf.83, Hg.85, Hh.12, HGb.6, Hn.74, Hr.64, BMf.20, Hc.72, Bb.88, Cb.106, BERb.32, RPc.100, Ia.72, Ib.60, BNn.22, Hd.324, ALI.85, Hp.71, Ho.83, Hw.76, A.118, J.96, N.82, W.84, L.96, BERf.107, Hz.212=275.

در فصلِ بهار اگر بُتِ حور سرشت ۱۶۹ یك کوزهٔ مَی دهد مرا برلبِ کشت
گرچه بر هر کس این سخن باشد زشت از سگ بترم اگر برم نامِ بهشت

The spring, an angel, brook, and jug of wine,
Your heaven is made when four would here combine;
Were I to gasp for heav'n and drop this bit,
Excuse me please—for worse than dog I whine.

X. 81

431:—Hy.322, BDa.64, Sb.201, Se.182, BNd.81, BNa.2, Ra.119, LN.43, Pb.163, Ba.104, Hb.256, BDb.154, Wb.233, BNl.155, BMb.275, RPa.116, BMc.208, Hm.226, He.177, Hf.152, Hg.181, Hh.399, HGb.146, Hn.203, Hr.216, BMf.205, Hc.191, Bb.342, Cb.409, Ia.245, Ib.145, ALI.308, Hp.297, Ho.152, Hw.419, A.400, J.229, N.151, W.172, L.340, Hz.117.

در سر هوسِ بتان چون حورم باد ۴۳۱ بر دست همیشه آبِ انگورم باد
گویند مرا که ایزدت توبه دهد او خود ندهد من نه‌کنم دورم باد

My mind may ever dwell on Grace Divine,
My heart may ever fill with holy wine;
Ye say that Lord may make me once repent—
He won't, of course I won't, for I decline.

X. 82

187:—Hh.47, Hw.946.
Nahfi [R.S.].

زاهد بهوایِ خُلد سرگردان است ۱۸۷ دوزخ محکِ تجربهٔ مردان ست
گویند که درد و غم نباشد به بهشت معلوم شد که جای بیدردان ست

The zealot longs for heav'n, his zeal is spent,
To hell, for testing, lovers may be sent,
They say no grief or pain is felt in heav'n,
'Tis then the place where hardened souls are pent.

X. 83

364:—BMa.166, BERa.205, Hh.371, Hr.220, Hc.203, Hp.248, Hw.458, CR.909.

با دل گفتم بهشت چون و چندند ۳۶۴ گفتا عُقَلا چنین سخن نپسندند
گفتم که همه جهان بر آنند که هست گفتا که همه بر یش خود می‌خندند

I asked my heart: "What heavens should I seek?"
The heart replied: "The wise thus never speak"
I said: "But all affirm that there's a heaven!"
Replied "Of course they all will eat the leek."

X. 84

On Sensual Heaven.

507:—Hy.267, Wa.39, Sa.2, Sb.124, Ha.317, Sd.316, BNh.314, Se.152, Sc.401, BNa.6, Ra.137, Pa.118, Sf.60, BNb.196=322, BMa.161, HGa.305, LN.135=233, BMd.223, Wbcd.141, Pb.214, Ba.158, Hb.309, BDb.161, Hj.121, BNl.162, Hk.178, Hu.31, BMb.171, RPa.124, Hx.15, BMc.132, Hm.146, He.99, Hf.169, Hg.215, Hh.325, Hn.151, Hr.143, BMf.123, Hc.204, Pc.452, Bb.278, Cb.248, BERb.68, RPc.200, Ia.158, Ib.131, Hp.181, Ho.168, Hw.442, A.346, J.247, N.168, W.185, L.285, BERf.316, Hz.120.

Vag: (1) Hafiz, (2) Mujidd Hamgar. [Z].

گویند بهشت وحورِ عین خواهد بود ۵۰۷ وآنجا می‌ناب وانگبین خواهد بود
گرمامی و معشوق پرستیم رواست چون عاقبتِ کار همین خواهد بود

They say "In Heaven Houris come to greet,
And rivers flow with honey pure and sweet."
'Tis meet we worship then our wife and wine,
For in the end with wife and wine we meet.

X. 85

508:—Hy.279, Sb.70, Ha.237, Sd.237, BNh.235, Sc.247, Pa.119, HGa.227, BMd.423, Wbcd.338, Pb.223, Ba.167, Hb.318, BDb.164, BNl.165, Hk.288, BMb.176, RPa.289, Hm.147, He.100, Hf.170, Hg.223, Hh.304, Hn.152, Hr.144, BMf.113, Hc.206, Pc.450, Bb.298, Cb.249, BERb.69, RPc.201, Ia.161, Ib.132, ALI.344, Hp.182, Ho.169, Hw.312, A.358, J.248, N.169, L.297, BERf.150.

گویند بهشت و حوض وکوثر باشد ۵۰۸ وآنجامیِ ناب و شهد و شکّر باشد
پُر کن قدحِ باده و بردستم نه نقدی زهزار نسیه بهتر باشد

They say that Heaven has golden ruby parks,
And nectar streams with ever singing larks;
No thanks.—Just fill a jug of beer for me:—
A groat is more than thousand Paper Marks.

X. 86

702:—Hy.474, Ha.339, Sd.338, Sc.361, Ra.197, LN.220, BMd.330, Pb.344, Ba.292, Hb.442, Hj.81, RPa.282, Pc.430, Bb.486, Cb.522, Hd.343, ALI.492, Hw.581, A.575, J.360, L.495, BERf.366.

کس خلد و جحیم را ندیده است ایدل ۷۰۲ کو کس که از آن جهان رسیده است ایدل
امید و هراس ما بچیز یست کزان جز نام نشانی نه بدیده است ایدل

None ever saw the "Heaven" or the "Hell,"
And none has thence returned, so who can tell?
We hope and fear for places which forsooth
Are merely words, where none can ever dwell.

X. 87

864:—Hy.584, Sa.109, BDa.127, Sb.151, U.189, BNd.189, Sc.242, BNa.151, Ra.256, BNi.31, Sf.125, BNb.330, LN.97, BMd.182, Pb.453, Ba.403, Hb.540, Sg.105, Hj.89, RPa.107, Hf.340, Hg.367, Hc.329, Pc.474, Bb.586, Cb.658, BERb.154, Hd.227, ALI.592, Hp.513, Ho.339, Hw.714, A.715, J.452, N.342, W.381, L.608, BERf.86, Hz.199.

می خوردن و گرد گلرخان گردیدن ۸۶۴ به زانکه بزرق زاهدی ورزیدن
گر مرد م میخواره بدوزخ باشند پس روی بهشت کس نه خواهد دیدن

Better to drink and dance with rosy fairs,
Than cheat the folk with doubtful pious wares;
Tho' drunkards, so they say, are doomed to hell,
To go to heaven with cheats who ever cares?

X. 88

886:—Hy.610, Wa.17, Sa.21, U.239, BNd.199, Ra.264, Sf.79, BMd.221, Wbcd.465, Pb.471, Ba.421, Hb.558, Hj.118, BNl.400, BMb.463, RPa.119, BMc.340, Hm.356, Hf.353, Hg.382, Hn.380, Hr.400, BMf.339, Hc.348, Pc.162v502, Cb.672v671, Ia.429, Ib.301, ALI.619, Hp.529, Ho.352, Hw.750, A.754, J.466, N.355, W.397, LCR.635=1111, BERf.314, Hz.116.

768 (a):—Pb.468, Ba.413, Hb.550, BDb.326, CALc.423, Hg.376, HGb.334, ALI.617. Variation of 886.

مائیم خریدار می کهنه و نو ۸۸۶ و انگاه فروشندهٔ جنّت بدو جو
گفتی ز پس مرگ کجا خواهی رفت می پیش من آرو هر کجا خواهی رو

Word old or new is good to stock and use,
I long for Word, throw heaven as base refuse,
Ye ask me after death where I'd abide:—
Give me His Word and go to—where ye choose!

X. 89

999:—Hy.684, BDa.151, Sb.210, Ha.345, Sd.344, BNh.331, U.217, BNd.227, Sc.472, BNa.48, Pa.201, LN.239, BMd.215, Wbcd.276, Pb.557, Ba.511, Hb.649, BDb.401, Hj.224, BNl.454, BMb.526, RPa.207, BMc.389, Hm.407, Hf.416, HGb.371, Hn.437, Hr.461, BMf.414, Bb.650, Cb.746, BERb.184, Ia.490, Ib.346, Hd.348, ALI.694, Hp.587, Ho.415, Hw.836, A.856, J.531, N.420, W.459, L.713, BERf.179, Hz.112=281.
Var: 'Attar [M.N.].

چند انکه نگاه میکنم هر سوئے ۹۹۹ از سبزه بهشت ست و ز کوثر جوئے
صحراچو بهشت ست ز دوزخ کم گوئے بنشین به بهشت با بهشتی روئے

Where'er I see I find His holy grace,
This lawn is heaven, His love is filled in space;
His kingdom comes in forest, do not mope,
Stay here in heaven with an angel face.

X. 90

251:—Hy.143, Sb.153, Se.57, Sc.245, BNa.29, Ra.63, Pa.44, BNi.32, BNb.329, BMa.105, LN.203+231, Wbcd.½194, Hb.138, BDb.64, Hj.70, BNl.65, BMb.78, RPa.106, BERa.75, Hm.60, Hf.65, Hg.94, Hh.27, HGb.205, Hn.31, Hr.49, LE.26, Hc.67, Bb.152, Cb.145, Ia.65, Ib.53, Hd.190, ALI.157, Hp.64, Ho.65, Hw.162, A.172, J.74, N.64, W.67, L.158, BERf.66.

مارا گویند دوزخی باشد مست ۲۵۱ قولیست خلاف ودل درآن نتوان بست
گر عاشقِ مست دوزخی خواهد بود فردا بینی بهشت همچون کفِ دست

They say "In hell will all the drunkards land"
Absurd! this cant will not to reason stand;
If love and drink would bring a man to hell,
Then heaven is vacant like an empty hand.

X. 91

249:—Hy.79, BNf.27, Wa.13, Sa.18, BDa.34, Sb.163, Ha.322, Sd.321, BNh.236, Se.65, U.81, BNd.37, Sc.334, BNa.36. Ra.62, Pa.45, Sf.13, BNb.323, HGa.310, LN.81, BMd.205, Wbcd.165=166, Hb.136=140, BDb.67, Hj.184, BNl.56, BMb.141, RPa.94, BERa.78, Hm.51, Hg.96, Hh.129, Hi.59, HGb.196, Hn.68, Hr.48, Hs.177, LE.53, Hc.30, Pc.435, Bb.87, Cb.105, BERb.15, Ia.56, Ib.44, ALI.83, Hp.55, Hw.75, A.117, J.138, W.108, LCR.95=866, BERf.323, Hz.225.

گویند مرا بهشت با حور خوش ست ۲۴۹ من میگویم که آب انگور خوش است
این نقد بگیر و دست از ان نسیه بدار کآواز دهل شنیدن از دور خوش ست

They tell "In Heaven angels come to greet!"
I say "The juice of Vine, in truth, is sweet."
Rely on cash, credits are bad assets,
We bear with drums when further far they beat.

X. 92

355:—Hy.277, Sb.154, Ha.303, Sd.302, BNh.300, U.195, Sc.397, BNb.309, HGa.290, LN.288, Ba.48, Hb.201, BDb.163, Hj.110, BNl.164, BMb.264, He.199, Hf.122, Hg.140, Pc.113, Bb.296, Cb.286, ALI.342, Ho.122, Hw.310, A.356, J.171, N.121, W.148, L.295, BERf.234.

ایزد به بهشت وعده با ما می کرد ۳۵۵ پس در دوجهان حرام می را کی کرد
حمزه بعرب اشتر شخصی پی کرد پیغمبر ما حرام می بروی کرد

The Lord in Heaven promised mead Divine,
Thus here or there when did he ban the wine?
Hamza an Arab lamed a camel once,
Our Prophet banned the wine for *him*, as fine.

X. 93

256:—Hy.174, Sa.116, BDa.38, Sb.202, Ha.246, Sd.246, BNh.253, Se.81, U.57, BNd.42, Sc.175, BNa.3, Pa.62, BNb.261, HGa.224, LN.128, Wbcd.501, Hb.151, BDb.88, RPb.14, Hj.322, BNl.88, Hk.91, BMb.62, RPa.149, BERa.117, BMc.47, Hm 83, He.67, Hf.94, Hg.105, Hh.43, Hi.68, HGb.21, Hn.102, Hr.78, BMf.77, Hc.85, Pc.471, Bb.183, Cb.180, BERb.40, RPc.109, Ia.86, Ib.74, BNn.23, Hd.333, ALI.194, Hp.85, Ho.94, Hw.193, A.203, J.108, N.93, W.85, L.189, BERf.371.

من می خورم و مخالفان از چپ و راست ۲۵۶ گویند مخور باده که دین را اعداست
چون دانستم که می عدو ی دین ست بالله بخورم خون عدو را که رواست

I drink my mead—but folk now intercede,
"Drink not this mead, 'tis foe of faith" they plead;
So wine is foe of faith! By God! I drink,
'Tis right to rid this world of foes of creed.

X. 94

407:—Hy.333, BNf.14, Se.206, BMa.154, Wbcd.164, Pb.181, Ba.123, Hb.275, BNl.208, Hk.230, BMb.227, BMc.170, Hm.188, Hg.193, Hh.382, HGb.107, Hn.193, Hr.183, BMf.174, Hc.211, Cb.368, RPc.236, Ia.202, ALI.280, Hp.264, Hw.385, A.412, L.351.

چیے که بقدرت سرورو میسازد ۴۰۷ پیوسته همه کار عدو می سازد
گفتی که قرابه گر مسلمان نبود آنرا تو ثنا گو که کدو می سازد

The creature who above his level soared,
Is hated by his foes who raise their sword;
You say to deal in glass in faithless sin,
Then praise the rustic who will shape a gourd.

X. 95

511:—Hy.289, Sa.69, Sb.238, Se.153, U.237, BNd.111, Sc.291, BNa.191, Ra.138, Pa.125, Sf.130, BNb.331, BMa.162, LN.142, BMd.217, Wbcd.149, Ba.75, Hb.228, BDb.165, Hj.151, BNl.166, Hk.289, BMb.177, RPa.109, Hm.148, He.101, Hg.161, Hh.326, Hi.100, Hn.153, Hr.145, BMf.139, Hc.134, Pc.463, Bb.308, Cb.303, RPc.202, Ia.162, Ib.133, Hp.183, Hw.322, A.368, J.210, L.307, BERf.91, Hz.114.
Vag: Hafiz [Hv.].

گویند هرآنکسان که با پرهیزند ۵۱۱ زانسان که بمیرند چنان برخیزند
ما بامی ومعشوق ازآنیم مقیم بو تا که بحشرما چنان انگیزند

Anon! the pious people would advise,
That as we die we rise up fools or wise;
'Tis for this cause we keep with wife and wine,
For in the end with same we hope to rise.

X. 96

522:—Hy.249, Sa.100, Sb.227, Ha.280, Sd.280, BNh.247, Se.154, U.182, BNd.113, Sc.251, BNa.209, Ra.95, Pa.132, Sf.120, BNb.288, BMa.163, LN.178, BMb.150, Wbcd.74, Ba.33, Hb.186, Hj.158, BNl.187, Hk.189, BMb.196, RPa.180, BMc.150, Hm.167, He.158, Hf.182, Hg.127, Hh.242, Hi.120, HGb.86, Hn.172, Hr.163, BMf.134, Hc.145, Pc.146, Bb.260, Cb.270, BERb.82, RPc.260, Ia.180, Hd.323, ALI.271, Hp.202, Ho.181, Hw.282, A.328, J.267, N.181, W.196, L.267, BERf.93, Hz.192.

من باده بجامِ یکمنی خواهم کرد ۵۲۲ خود را بدوجام می غنی خواهم کرد
اول سه طلاقِ عقل و دین خواهم گفت پس دخترِ رز را بزنی خواهم کرد

I unite bowl and wine my heart and head,
By drinking twain I shall be overfed;
I then divorce my Faith and Wisdom thrice,
And then the daughter of the Vine I wed.

X. 97

536:—Hy.226, BDa.78, Sb.212, Ha.266, Sd.266, BNh.273, Se.150, BNd.90, Sc.182, BNa.50, Pa.131, Sf.97, BNb.282, BMa.159, HGa.254, LN.257, BMd.267, Wbcd.73, Pb.228, Ba.174 Hb.324, Hj.289, BNl.186, Hk.188, BMb.195, RPa.243, Hx.247, BMc.149, Hm.166, He.196, Hf.181, Hg.228, Hh.338, HGb.85, Hn.171, Hr.162, BMf.132, Pc.480, Bb.237, Cb.259, Ia.179, ALI.247, Hp.201, Ho.180, Hw.259, A.304, J.266, N.180, W.195, L.243, BERf.293.

می گرچه حرامست ولے تا که خورد ۵۳۶ وانگاه چه مقدار دگر با که خورد
هرگاه که این چهار شرط آید راست پس می بجز از مردمِ دانا که خورد

Tho' wine is forbid, Yea! but who should take?
How much again with whom or for whose sake?
These four essentials when are brought in square,
Who drink? The wise with reason wide awake!

X. 98

735:—Hy.531, Se.296, BMa.223, Wbcd.367, Pb.370, Ba.315, Hb.470, BDb.260, BNl.351, BMb.403, BMc.292, Hm.305, Hf.278, Hg.311, HGb.293, Hn.335, Hr.337, LE.83, Hc.320, Bb.534, Cb.609, BERb.140, Ia.362, Ib.246, ALI.543, Hp.449, Ho.277, Hw.641, A.662, J.376, N.278, W.321, L.555.

تا چند ملامت کنی ای زاهد خام ۷۳۵ ما رند خراباتی و مستیم مدام
تو در غم تسبیح ریا و تلبیس ما با می و مطربیم و معشوقه بکام

How long, O raw devotee! wilt thou chide?
That we are wrecked, and ever in dreams abide?
Thou hast to count thy beads and show thy gowns,
While we have Him in heart, and Holy bride.

X. 99

776:—Hy.489, Ha.227, Sd.227, BNh.225, BNd.181, Sc.166, Ra.228, BNb.243, HGa.234, BMd.152, Wbcd.140, Pb.305, Ba.342, Hb.489, BDb.271, BNl.321, BMb.411, BMc.274, Hm.278, HG.330, HGb.269, Hn.310, Hr.310, BMf.303, Hc.301, Pc.449, Bb.499, Cb.584, BERb.125, RPc.313, Ia.332, Ib.220, Hd.295, ALI.506, Hp.423, Hw.600 A.619, L.511, Hz.166.

گفتم که دگر بادهٔ گلگون نخورم ۷۷۶ می خون رز انست دگرخون نخورم
پر خردم گفت بجد می گوئی گفتم که مزاح میکنم چون نخورم

I said "I would not drink red wine again!
'Tis blood of vine—from murders I refrain"
The Rector said "You say this by His word!"
I said "I joked, for ever *I* abstain!"

X. 100

*

791:—Hy.506, Wa.9, Sa.12, Sb.8, Se.306, BNd.243, Sc.229, Rb.51, BMa.243, BERf.328, Wbcd.362, Pb.406, Ba.345, Hb.492, BDb.274, Hj.190, BNl.332, BMb.379, BMc.266, Hm.286, Hf.301, Hg.339, HGb.276, Hn.317, Hr.318, Hc.310, Pc.498,v514, Bb.514, Cb.591, BERb.130, RPc.321, Ia.344, Ib.228, Hd.304, Hp.431, Ho.300, Hw.665, A.635, J.400, N.301, W.337, L.528.

Vag: (1) Hafiz [Lucknow]. (2) Anwari [Z].

من باده خورم ولیك مستی نکنم ۷۹۱ الّا بقدح دراز دستی نکنم
دانی غرضم زمی پرستی چه بود تا همچو تو خویشتن پرستی نکنم

Entranced or drunk I don't create a scene,
I grasp my cup or heart, 'tis not obscene;
I worship wine or love, because like you,
I hate to worship pride and haughty mien.

X. 101

800:—Wa.37, Sb.88, BMa.233, BMd.253, Pb.412, Ba.351, Hb.498, Cb.546, ALI.532, Hw.627, A.601=650, L.543, BERf.160. *Vag*: Sanai [Rempis 176].

هر چندکه می خلاف دین ست ورهم ۸۰۰ از خوردن مئے همی کشاید گرهم
دانی که به مے چراست چندین شرهم تا بوکه ز خویشتن دمے باز رهم

Despite the fact that wine is banned by creed,
I long to taste it, cure for sores I need;
I do adore it, would you know the cause?
So that from bloated pride I may be freed.

X. 102

861:—Hy.569, Ha.258, Sd.258, BNh.265, U.169, Ra.252, BNb.270, HGa.247, BMd.162, Wbcd.106, Pb.449, Ba.399, Hb.536, BNl.373, BMb.445, BMc.313, Hm.327, Hf.337, Hg.364, Hn.358, Hr.368, Hc.338, Pc.466, Bb.572, Cb.644, Ia.395, Ib.271, Hd.331, ALI.577, Hp.489, Ho.336, Hw.699, A.700, J.447, N.339, W.378, L.593, Hz.180.
Vag: Kamal Isma'il [MS. 1010 H.].

گویند مرا که می بخور کمتر ازین ۱۶۸ آخر بچه عذر بر نداری سر ازین
عذرم رخ یار و بادهٔ صبحدم ست انصاف بده چه عذر روشن تر ازین

They tell me not to drink so deep—the cheek!
They ask my reasons, aye my motives seek!
My grounds are Beloved's face and song of Dawn.
" Drink deep but taste not " thus a sage would speak!
X. 103

924:—Hy.641, U.242, BNd.210, BMd.224, Wbcd.262, Pb.503, Ba.453, Hb.590, BDb.331, BNl.421, BMb.485, BMc.357, Hm.375, Hg.399, HGb.383, Hn.400, Hr.411, BMf.355, Cb.710, Ia.442, Ib.310, ALI.651, Hp.542, Hw.785, A.787, L.667, Hz.121, Reply to 589.

گویند حشیش بهر دل تنگی به ۹۲۴ وز جام شراب ونغمهٔ چنگی به
در مذهب کاملان چنین ماند راست یك قطرهٔ می ز خون صد بنگی به

They say " Hashish is good for men in need,
" 'Tis more than wine and tunes of flute and reed;"
But perfect men observe the wholesome rule:
"Do kill these men than spill a drop of mead."
X. 104

1049:—Hy.716, Ha.238, Sd.238, BNh.237, U.170, Sc.308, Ra.324, BNb.250, HGa.228, LN.251, BMd.163, Wbcd.285, Pb.587, Ba.545, Hb.682, Sg.97, BDb.372, BNl.476, BMb.543, RPa.238, Hm.429, Hf.431, Hr.476, Pc.593, Bb.671, Cb.767, Ia.510, Ib.363, Hd.209, ALI.703, Hp.604, Ho.430, Hw.911, A.891, J.552, N.445, LCR.748= 1177, Hz.181.

گویند مخور می که بلا کش باشی ۱۰۴۹ در روز مکافات در آتش باشی
این ست ولے زهر دو عالم بهتر این یکدمه کز شراب سرخوش باشی

They tell me not to drink for wine is dire,
And worse than laving in infernal fire;
This is the truth: But for the wink you live
'Tis meet with wine you shake your " Self " O sire.
X. 105

235:—Hy.144, BNf.26, Se.99, BMa.34, Wbcd.65, Pb.130, Hb.127, BDb.106, BNl.106, Hk.143, BMb.112, BERa.146, BMc.71, Hm.100, He.35, Hf.89, Hg.92, Hh.166, HGb.38, Hn.83, Hr.94, Hc.104, Bb.153, Cb.146=197, RPc.167, Ia.104, Ib.91, ALI.158, Hp.128, Ho.89, Hw.163, A 173, J.103, N.88, W.90, L.159.

فاسق خوانند مردمانم پیوست ۲۳۵ من بیگنهم خیال‌شان بین‌که چه هست

بر من ز خلاف شرع ای اهل صلاح جز خمر ولواطة و زنا جرم چه است

They call me " Sinner," Sir! thus they opine,
I'm sinless Sir! see how they think in fine;
And can they ever name against our creed
What sins I indulged in, save lust and wine?

X. 106

720:—Hy.504, Sa.34, Sb.40, Ha.160, Sd.160, BNh.158, Se.305, U.19, BNd.179, Sc.236, Ra.206, Sf.100, BMa.242, HGa.152, LN.224, BMd.43, Wbcd.210, Pb.352, Ba.301, Hb.451, Sg.16, BDb.277, BNl.331, BMb.378, RPa.302, Hx.24, BMc.265, Hm.285, Hf.264, Hg.298, HGb.275, Hn.316, Hr.317, Hs.20, Hc.309, Bb.512, Cb.590, BERb.129, RPc.320, Ia.343=375, Ib.227, Hd.397, ALI.520, Hp.430, Ho.263, Hw.613, A.633, J.362, N.264, W.307, L.526, BERf.17, Hz.42.

ای مفتئ شهر از تو پُرکار تریم ۷۲۰ با این همه مستی از تو هُشیار تریم

تو خونِ کسان خوری و ماخونِ رزان انصاف بده کدام خونخوار تریم

I labour hard, O mayor! more than thee,
With drink in me far sober I can be;
I fleece my lambs, but thou these honest folk,
On whom then comes the curse, on thee or me?

X. 107

841:—Hy.585, U.190, BNd.194, BMd.184, Sg.106, Bb.587, Cb.661, Hw.715, A.716, L.609, Hz.200.

دانی که چراست توبه ناکردن من ۸۴۱ زیرا که حرام نیست می خوردن من

بر اهلِ مجاز ست بتحقیق حرام می خوردن اهل راز درگردن من

Thou knowest why I never eschew wine,
Because *my wine* is not so banned as thine;
For worldly goodies wine is banned of course,
For wine which mystics drink, I pay the fine!

X. 108

611:—Rc.10, Hy.414, BNf.15, Se.247, Wbcd.411, Pb.288, Ba.235, Hb.385, BNl.276, BMb.325, BMc.239, HGb.211, Hn.264, Hr.264, BMf.241, Pc.149, Bb.425, RPc.293, Ia.283, Ib.177, ALI.434, Hp.358, Hw.527, A.503, L.433.

ای مرد خردمند بگه تر برخیز ۶۱۱ وان کودك خاك بیز را بنگر تیز

وانگاه بگویش که بغفلت پی بر مغز سرِ کیقباد و چشم پرویز

Look up, O Sage! don't merely catechise,
And stop that lad from cramming earthly lies;
For names of rotten kings and distant stars
Have swept his brain and dimmed his dreaming eyes.

X. 109

170:—Hy.204, Se.108, Sc.91, Pb.111, Hb.109, BDb.120, BNl.120, BMb.135, BERa.184, BMc.100, Hm.114, He.44, Hg.81, HGb.51, Hn.123, Hr.106, BMf.62, Hc.115, Pc.308, Bb.214, Cb.214, RPc.174, Ia.121, Ib.102, Hd.224, ALI.224, Hw.223, A.233, L.220. *Vag*: Shah Shuja [T. G. Rempis 42].

در مجلس درس ساز مستی پست ست ۱۷۰ نے چنگ ونه نای ونه دلم در دست ست
رندان همه ترکِ می پرستی کردند جز محتسبِ شهر که دایم مست ست

In learned circles life is vapid, stale,
No harp or flute is there, no heart is hale;
I see the drunkards now eschew their wine,
Save censor, who with pride patrols his jail.

X. 110

510:—Hy.366, BNa.95, Sf.40, BMd.323, Wbcd.152, Pb.218, Ba.162, Hb.313, BDb.380, Hk.273, Bb.378, Cb.343, ALI.386, Hw.357, A.446, L.385.

گویند که مرد را هنر میباید ۵۱۰ یا نسبتِ عالی پدر میباید
امروز چنین شده است در نوبتِ ما کین هاهمه هیچ نیست زر میباید

They say we should some trade or art uphold,
Or title, ranks or pedigrees unfold;
But now the things have changed, for in our times,
Men do not want these honours but your gold.

X. 111

*

525:—Hy.338, BNf.6, Wa.16, BDa.75, Sb.191, Se.212, BNd.100, Sc.306, BNa.181, Ra.141, Sf.62, BNb.324, BMa.136, LN.185, BMd.262, Wbcd.438, Pb.234, Ba.180, Hb.330, Sg.119, Hj.308, BNl.213, Hk.243, Hu.30, BMb.236, BMc.175, Hm.193, Hf.183, Hg.233, Hh.249, HGb.112, Hn.198, Hr.188, BMf.188, Hc.164, Pc.478, Bb.357, Cb.373, RPc.241, Ia.207, Hd.319, ALI.286, Hp.269, Ho.182, Hw.1030, A.417, J.268, N.182, W.197, L.356, BERf.114.

Vag: (1) Siraj ud Din Qamri [A.K.]; (2) Talib Amali [Z].

من می‌خورم وهر که چومن اهل بود ۵۲۵ می خوردن من بنزد او سهل بود
می‌خوردنِ من حق ز ازل میدانست گرمی نخورم علمِ خدا جهل بود

I love Him, so the worthy ones who wot,
With them to love is easier than not;
He knew me first, I loved and I conceived,
Science Divine, unless I love, will rot.

X. 112

*

347:—Hy.232, Pb.150, Ba.90, Hb.243, BNl.214, Hm.194, Hf.117, Hn.199, Hc.165, Bb.250, Cb.374, Hp.235, Ho.117, Hw.269, A.310, J.175, N.116, W.144, L.249.
Rep. to 525. *Vag*: Nasir Tusi [Z].

ای آنکه گنه به نزد تو سهل بود ۳۴۷ این نکته نگوید آنکه او اهل بود
علم ازلی علّت عصیان کردن نزد عُقلا زغایت جهل بود

You say that sin is innate. Not at all,
Such formulæ the wise do not forestall;
To think that Source of Knowledge fostered sins—
Results in " gross absurd " as wise men call.

X. 113

On Fasts and Prayers.

473:—Hy.348, Sb.308, Ha.351, Sd.350, BNh.337, Se.210, Sc.475, BNb.343, BMa.134, LN.293, BMd.229, Wbcd.143, Pb.207, Ba.151, Hb.302, BDb.66=178, Hj.267, BNl.179, Hk.298, BMb.187, RPa.268, BMc.145, Hm.162, He.110, Hf.163, Hg.210, Hh.269, Hi.111, HGb.81, Hn.167, Hr.158, BMf.137, Hc.219, Pc.403, Bb.367, Cb.320, BERb.81, RPc.256, Ia.175, Hd.367, ALI.369, Hp.197, Ho.162, Hw.339, A.427, J.240, N.162, W.180, L.366, BERf.304, Hz.125.

طبعم بنماز وروزه چون مایل شد ۴۷۳ گفتم که مراد کُلّیم حاصل شد
افسوس که آن وضو بباد بشکست وان روزه به نیم جرعه می باطل شد

In ways of fast and prayers I was cast,
I thought that I had reached my goal at last;
Alas! a wind—and ablutions were foiled—
Alas! a sip of wine could break the fast!

X. 114

248:—Hy36, Sa.52, Ha.175, Sd.175, BNh.173, Se.62, Sc.127, BNa.93, Ra.61, Pa.50, Sf.61, BNb.210, HGa.167, LN.173, BMd.319, Hb.139, BDb.68, Hj.78, BNl.68, Hk.105, BMb.77, RPa.213, BERa.81, BMc.32, Hm.62, Hf.66, Hg.95, Hh.28, Hi.61, HGb.1, Hn.70, Hr.60, BMf.40, Hc.69, Pc.460, Bb.46, Cb.20, RPc.95, Ia.68, Ib.56, Hd.329, ALI.50, Hp.67, Ho.66, Hw.133, A.66, J.75, N.65, W.68, L.51, BERf.74.

گویندکه می بماه شعبان نه رواست ۲۴۸ نے نیز رجب که آن مه خاص خداست
شعبان ورجب ماه خدا ینند ورسول ما می رمضان خوریم کان خاصهٔ ماست

In Sha'aban some folk refrain from wine,
And so in Rajab known as month Divine;
These months for Lord and Prophet they have marked,
Now wine of Ramadân is wholly mine.

X. 115

509:—Hy.334, Sb.306, Se.207, U.244, BNd.236, Sc.412, Ra.139, Sf.135, BNb.347, BERf.305, BMa.155, LN.189, BMd.226, Wbcd.152, Pb.216, Ba.160, Hb.311, Sg.118, Hj.316, BNl.209, Hk.238, BMb.232, RPa.224, BMc.171, Hm.189, Hf.173, Hg.217, Hh.268, Hi.122, HGb.108, Hn.194, Hr.184, BMf.176, Hc.159, Pc.445, Bb.353, Cb.369, BERb.72, RPc.237, Ia.203, BNn.59, Hd.330, ALI.281, Hp.265, Ho.172, Hw.386, A.413, J.256, N.172, W.188, L.352, Hz.104=123.
Vag: Jalal'ud Din Jalal [R.S.].

گویند که ماه رمضان گشت پدید ۵۰۹ من بعد بگرد باده نتوان گردید
درآخر شعبان بخورم چندان می کاندر رمضان مست بباشم تا عید

Some say ere Lent, Ash Wedn'sday comes in sight,
To stay in taverns then cannot be right;
In Shrove-tide so much whisky I will quaff
That I go drunk in Lent till Easter night.

X. 116

*

47:—Hk.103, BMb.75, BERa.113, Hf.67, Hh.156, Hc.93, RPc.47, ALI.181, Hp.109, Ho.67, Hw.235, J.76, N.66, W.66, W.69, CR.795. 'Obaid Zaqani [Hj.]

آمد رمضان و موسم باده برفت ۴۷ دوری ناب ورائح ساده برفت
هر باده که داشتیم تا خورده بماند هر قحبه که یافتیم تا کاده برفت

The fasts have come! for wine we cannot call,
Nor hide in Parks, nor glance at Gaiety Hall;
Our cellars locked, alas! the dainty girls
Unkissed they go, and leave us once for all.

X. 117

793:—Hy.511, Ha.350, Sd.349, BNh.336, Sc.474, BNb.342, LN.291, BMd.442, Hb.398, Ba.355, Hj.264, RPa.265, Hf.306, Pc.506, Bb.519, Cb.540, Ho.305, Hw.618, A.640 J.405, N.306, W.342, L.533, BERf.243, Hz.282.

من در رمضان روزه اگر میخوردم ۷۹۳ تاظن نه بری که باخبر میخوردم
از محنت روزه روز من چون شب بود پنداشته بودم که سحر میخوردم

In days of Lent you catch me eating meat,
But not that our tenets I should defeat;
These fasts have weakened me to such extent,
I thought it was the Easter feast I eat.

X. 118

518:—Hy.313, Ha.349, Sd.348, BNh.335, Se.172, U.216, Sc.473, Rb.27, BNb.190, BMd.214, Pb.235, Ba.181, Hb.331, BNl.238, Hk.275, BMb.260, RPa.190, BMc.198, Hm.216, He.137, Hg.234, Hh.247, HGb.136, Hn.231, Hr.202, BMf.201, Hc.180, Pc.492, Bb.333, Cb.399, RPc.218, Ia.227, Hd.192, Hp.283, Hw.410, A.392, L.331, Hz.111.

ماه رمضان چنانکه امسال آمد ۵۱۸ برپای خرد بندگران حال آمد
ای بار خدای خلق را غافل ساز چندانکه گمان کنند شوال آمد

This year the Lent has come in longer train,
So revellers feel themselves as tied in chain.
O God! suspend the senses of these folk,
That they may think 'tis Easter Feast again.

X. 119

517:—BDa.158, BNd.147, Wbcd.227, Hw.1004, W.218, CR.928=1205.

ماه رمضان برفت و شوّال آمد ۱۷ هنگام نشاط و عیش و قوّال آمد
آمد گه آنکه خیکها اندر دوش گویند که پشت پشت حمّال آمد

Avaunt the fasts! let only feast remain,
When joy and pleasure we have in the main;
This is the time when all concordant souls,
Bring grace and bliss and happiness in chain.

X. 120

755:—Hy.510, BDa.115, Sb.146, Ha.348, Sd.347, BNh.334, BNd.167, Sc.346, BNa.65, Ra.222, BNb.340, LN.89, BMd.279, Wbcd.101, Pb.382, Ba.326, Hb.473, Hj.50, BNl.364, BMc.304, Hm.318, Hf.285, Hg.320, HGb.305, Hn.347, Hr.350, Hc.325, Pc.314, Bb.518, Cb.622, BERb.148, Ia.377, Ib.259, BNn.77, Hd.365, ALI.524, Hp.463, Ho.284, Hw.617, A.639, J.383, N.285, W.325, L.532, BERf.208.

در مسجد اگرچه با نیاز آمده ایم ۵۵۷ حقا که نه از بهر نماز آمده ایم
زینجا روزی سجادهٔ دزدیدیم آن کهنه شد ست باز باز آمده ایم

We come to Church, and in our humble way,
To tell the truth, we come here not to pray;
The hats we wear are those we stole from hence,
They're out of fashion, so we come to-day.

X. 121

589:—BMb.287, Hf.210, Pc.317, Bb.422, Hp.334, Ho.209, Hw.500, J.303, N.210, W.251, CR.1023.

دلتنگ شوی یکجو کے بنگ بخور ۵۸۹ یا یك منکی بادهٔ گلرنگ بخور
صوفی شدهٔ این نخوری آن نخوری در خورد تو سنگ ست بر و سنگ بخور

Your heart is sore, then drink a grain of Bhang,
Or pint of beer—and sing the song we sang.
You think them nauseous, Friar! keep your taste,
Then stone will cure you, stone, your pate, and bang!

X. 122

A Rebuke.

1044:—TK.5, Hy.607, Ka.7, Wa.20, Sa.57, BDa.156, Sb.7 and 36 Se.325, U.228, BNd.265, BNa.14v174, Ra.321, Pa.199, Sf.93, LN.200, BMd.207, Wbcd.440v526, Pb.589, Ba.547, Hb.684, BNl.442, BMb.508, RPa.98, BMc.376, Hm.396, Hf.433, HGb.358, Hn.425, Hr.438, BMf.388, Hc.373, Pc.438, Cb.736, Ia.475, Ib.334, Hd.273, ALI.677, Hp.574, Ho.432, Hw.815, A.837, J.555, N.447, W.478, L.694, BERf.55, Hz.227.

گر زانکه بدست افتد ازمی دو منے ۱۰۴۴ می خور تو بهر محفل و هر انجمنے
کانکس که چنان کرد فراغت دارد از سبلت چونتوے و ریش چونے

Could you but find a cask of wine somewhere,
Then drink you may at every public fair;
For he who thus behaves would never care
For whiskers which you rear or beard I wear!

X. 123

1035:—Hy.681, Sb.164, Hl.79, Hf.428, Hs.113, RPc.23, Ho.427, Hw.834, A.852, J.548, N.441, W.473, L.709.

شیخی بزنِ فاحشه گفتا مستی ۱۰۳۵ هر لحظه بدامِ دگرے پابستی
گفتا شیخا هر انچه گوئی هستم امّا تو چنانچه می نمائی هستی ؟

Thus spake a parson to a country whore:
" With all your arts you seem an awful bore."
" I am, O Sire, as you describe " said she,
" But are you what you show, or less or more?"

X. 124

341:—Hf.112, Hh.358, Hc.144, Hp.229, Ho.112, Hw.450, J.166, N.111, W.141, CR.895. *Var*: Afdal [157].

افسوس که کار پخته خامان دانند ۳۴۱ و اسباب تمام ناتمامان دانند
چشمِ خوشِ ترکان که تماشای دلست ملکے ست که شاگردوغلامان دانند

Unripes, Alas! can taste the ripest fruit,
To rule the realm now comes the raw recruit;
The Turkish lady's glance, a sport for hearts,
Is won by lackies, slaves who follow suit!

X. 125

788:—Hy.542, Ha.105, Sd.105, BNh.104, U.37, Sc.78, Ra.224, HGa.100, LN.105, BMd.393, Wbcd.369=378, Pb.404, Ba.361, Hb.490, Sg.27, BDb.267, BNl.360, BMb.416, RPa.34, Hl.36, BMc.300, Hm.314, Hf.302, Hg.337, HGb.301, Hn.354, Hr.346, Hs.86, BMf.300, Bb.545, Cb.619, Ia.371, Ib.255, Hd.457, ALI.552, Hp.458, Ho.301, Hw.650, A.673, J.401, N.302, W.338, L.566, Hz.58=247.

محرم هستی که باتو گویم یك دم ۷۸۸ کزاولِ کارخود چه بود است آدم
محنت زدهٔ سرشتهٔ از گل غم یکچند جهان بخورد وبرداشت قدم

To thee my friend a secret I confide,
That *as* from first how Adam did abide;
A sorry hack, a mould of clay and grief,
Who tasted world awhile, and went astride.

X. 126

859:—Hy.577, Ha.352, Sd.351, BNh.338, Sc.345, BNa.35, Sf.12, BNb.349, LN.198 BMd.272, Wbcd.515=518, Pb.451, Ba.401, Hb.538, BDb.305, BMb.441, RPa.113, Hf.336, Hg.366, Pc.465, Bb.579, Cb.656, ALI.585, Ho.335, Hw.707, A.708, J.446, N.338, W.377, L.601, BERf.50.

گاولیست درآسمان ونامش پروین ۸۵۹ یك گاودگر نهفته در زیرِ زمین
چشم خردت کشای چون اهل یقین زیر وزبرِ دوگاو مشتے خربین

They spy a Ram and Bull as in the sky,
And say a Bull has lifted earth on high;
And so profound in learning they propound!
Between two bulls these asses you descry.

X. 127

898:—Hy.642, Ha.368, Sd.367, Sc.491, BMd.90, Wbcd.263, Pb.477, Ba.427, Hb.564, BDb.332, BNl.423, BMb.487, BMc.359, Hm.377, Hn.402, Hr.414, Cb.711, Ia.447, Ib.313, Hd.400, ALI.653, Hp.545, Hw.786, A.788, J.481, W.423, L.668.

ای رفته وباز آمده و خُم گشته ۸۹۸ نامت ز میانِ مردمان گُم گشته

ناخن همه جمع آمده و سُم گشته ریش ازپس کون آمده ودُم گشته

O you who went and now return as stale,
To men you seem a sorry fairy tale;
Your nails have rolled around in single hoof,
Your beard is sweeping ground a shaggy tail.

X. 128

941:—Hy.711, BNf.21, Sb.215, Ha.370, Sd.369, Sc.493, BNa.97, Ra.288, LN.186, BMd.230, Wbcd.485, Ba.481, Hb.619, BDb.384, Hj.51, BNl.471, BMb.538, RPa.120, Hm.424, Hf.382, Hg.414, Hn.411, Pc.138, Bb.667, Cb.761, ALI.697, Ho.381, Hw.899, A.886, N.385, LCR.743=1134=1087, BERf.211, Hz.126.

از دور پدید آمد ناپاك تنے ۹۴۱ وز دود جهنم به تنش پیرهنے

بشکست صراحیم که عمرش کم باد وانکه چومنے لطیف ومردے چومنے

The Vampire came from far, the ugly brute—
With smoke of hell he wore the darkest suit;
No man or dame—but then it broke my heart,
And marred my love—my learning, wits, to boot!

X. 129

767:—Hy.485, Sb.22, BMb.385, Bb.496, RPc.45, Hp.480, Hw.595, A.614, L.506.

شد دعویِ دوستی درین دیر حرام ۷۶۷ آلفت زکه مردمی بگا دوست کدام

دامن زهمه کشیدن اولی باشد از دور بهر یکے سلام ست و کلام

Friendship, the book proscribed, we should not hold,
"Affection"—"Valour," "Friend" are myths of old;
'Tis meet to keep aloof from all in world,
Adieu from far Miss Pearl and Mister Gold.

X. 130

812:—Hy.505, Sa.66, Sb.214, Ha.255, Sd.255, BNh.262, Se.307, U.71, BNd.173, Sc.283, Ra.238, Rb.52, BNb.302, BMa.245, HGa.245, LN.247, Wbcd.86, Pb.417, Ba.365, Hb.503, Sg.45, BDb.275, BNl.333, BMb.380, RPa.198, BMc.267, Hm.287, Hf.315, Hg.346, HGb.277, Hn.318, Hr.319, Hc.311, Pc.560, Bb.513, Cb.592, RPc.322, Ia.345, Ib.229, ALI.521, Hp.432, Ho.314, Hw.614, A.634, J.422, N.315, W.347, L.527.
Vag: Awhad Kirmani [Hv.].

یکدست بمصحفیم ویکدست بجام ۸۱۲ گه مرد حلالیم وگهے مرد حرام

مائیم درین گنبد فیروزه فام نے کافر مطلق نه مسلمان تمام

Our left hand holds the scriptures, wine the right,
We preach His Love, but often drink and fight;
We are within this dome nor black nor white,
Nor heathens quite nor yet believers quite.

X. 131

441:—Hy.355, BNa117, Sf.34, Pb.188, Ba.131, Hb.283, Pc.284, Cb.338, ALI.376. Hw.347, A.434, L.373, Hz.91.

دشمن که مرا همیشه بد می بیند ۴۴۱ حقا که نه از روی خرد می بیند
در آئینهٔ درون خود مینگرد آن صورت مرده رنگ خود می بیند

My foe, in slander, has a jolly trade,
A fool is he, I call a spade a spade;
In mind his mirror when he scans his face
That carcass knoweth not he sees his shade!

X. 132

757:—Hy.556, Wbcd.105, Pb.383, Ba.327, Hb.474, BDb.294, BNl.369, BMb.423, Hl.37, BMc.309, Hm.323, Hg.321, Hn.343, Hr.355, Pc.360, Bb.559, Cb.569, Ia.384, Ib.264, ALI.566, Hp.468, Hw.664, A.687, W.350, L.580, Si. Rempis 139.
Var: Abu'l Hasan Khirqani [M.F.]. (2) Afdal [327].

دشمن بغلط گفت که من فلسفیم ۷۵۷ ایزد داند که آنچه او گفت نیم
لیکن چو درین غم آشیان آمده ام آخر کم از آنکه من بدانم که کیم

They call me Philsuf, foes will so opine,
But Lord! Thou knowest really they malign;
For since I entered this Thy shrine of love,
I know not what I am, but I am Thine!

X. 133

725:—Hy.486, Se.302, BMa.239, Wbcd.137, Pb.366, Hb.466, Hj.221, BNl.324, BMb.369, BMc.271, Hm.275, Hf.272, HGb.266, Hn.306, Hr.308, BMf.292, Bb.497, Cb.581, BERb.122, Ia.330, Ib.218, Hd.380, ALI.503, Hp.421, Ho.271, Hw.598, A.616, J.370, N.272, W.315, LCR.508=1071, BERf.275.

بر خود در کام و آرزو بر بستم ۷۲۵ وز منّت هر نا کس و کس وا رستم
گر صوفی مسجدم و گر راهب دیر من دانم و او چنانکه هستم هستم

I bang the door on face of lust and greed,
And thus from earls or churls, remain I freed!
Were I to care for Mosque or Church or Shrine,
He knows and I, His writ my heart would read.

X. 134

780:—Sa.59. Ha.289, Sd.289, Se.301, Sc.195, Ra.230, Pa.175, BNb.301, BMa.232, HGa.276, Wbcd.136, Ba.344, BNl.318, BMb.1368, RPa.189, BMc.270, Hm.274, Hg.332, HGb.265, Hn.305, Hr.306, BMf.291, Hc.298, Pc.451, Cb.580, RPc.311, Ia.326, Ib.216, Hd.332, ALI.502, Hp.419, Hw.596, A.615, L.507.
Var: (1) Abu'l Hasan Khirqani [M.F.]. (2) Afdal [327].

گویند مرا که می پرستم هستم ۷۸۰ گویند مرا عارف و مستم هستم
در ظاهر من نگاه بسیار مکن کاندر باطن چنانکه هستم هستم

Some call me " Wine Bibber " by name,—I be,
Some call me " Mystic sage " of fame,—I be,
Ye need not scan my outward aspects so,
For in my heart I am the same—I be.

X. 135

774:—Hy.539, Ha.290, Sd.288, BNh.287, Sc.196, Ra.266, HGa.279, Wbcd.98, Pb.397, Ba.354, BNl.357, BMc.298, Hm.311, Hf.297, Hg.333, HGb.299, Hn.351, Hr.342, BMf.298, Bb.542, Cb.616, BERb.144, Ia.368, Ib.252, Hd.335, ALI.550, Hp.456, Ho.296, Hw.647, A.670, J.396, N.297, W.334, L.563.
Vag: Afdal [Hv.] [328].

گرمن زمیِ مغانه مستم هستم ۷۷۴ ور کافر و گبر و بت پرستم هستم
هر طائفهٔ بمن گمانے دارد من زانِ خودم چنانچه هستم هستم

If I am drunk with Magi's wine, I am,
Or votary from heathen shrine, I am;
Let each suspect me I am this or that—
I am what I am, I am mine, I am.

X. 136

772:—BNb.483, Hd.448, Hw.678. *Vag*: Afdal [111].

گرسخت شوم چوسنگ پردازندم ۷۷۲ ور نرم شوم چو موم بگدازندم
گرکج بشوم بخود کشندم چوکمان ور راست روم چو تیرا نداز ندم

When hard as stone, they tried to kick and spurn,
When soft as wax they only made me burn;
When wry they bent me to a cracking bow,
Now straight and flung as dart, I won't return.

X. 137

515:—Wbcd.308, Pb.230, Ba.176, Hb.326, RPb.110, Hj.177, Hk.216, BMb.213, Hh.230, Cb.357, Hd.375, Hw.370, A.286, CR.985, BERf.340.
Vag: Hakim 'Imadi [R.S.].

ما راچه از آنچه هرکسے بد گوید ۵۱۵ عیبے که نباشد اویکی صد گوید
ما آئینه ایم و هرکه در ما نگرد هر نیك وبدی که گوید از خود گوید

What care I if one slanders me to fleece,
No flaw I have he whispers thousand fleas;
I am a mirror, he who looks in me
All good or bad, 'tis all his own he sees.

X. 138

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925 (a):—Hy.647, Sc.317, BMa.259, Wbcd.468, Pb.504, Ba.454, Hb.591, BDb.345, RPb.108, BNl.407, BMb.483, Hl.89, BMc.57, Hf.376, Hg.400, Hs.203, BMf.364, Pc.512, Bb.626, RPc.28, Ia.451, Hd.99, ALI.660, Hp.553, Ho.375, Hw.794, A.793, N.379, W.420, L.673, BNb.471. *Vag*: (1) Abu Sa'id [Lahore Text], (2) Ibn Sina [H.A.] [R.S].

مائیم بلطف تو تولّا کرده ۹۲۵ وز طاعت ومعصیت تبرّا کرده
آنجا که عنایتِ تو باشد باشد ناکرده چوکرده کرده چون ناکرده

We shelter in Thy grace and feel atoned,
From far at sins and merits we have stoned;
For those who gain Thy grace, acquire with ease
Merits unsought and get their faults condoned.

X. 139

901:—Pb.505, Ba.455, Hb.592, BDb.339, RPb.109, Hf.359, Hg.401, BMf.365, Cb.356=713, Ia.452, Hd.56, ALI.659, Hp.554, Ho.358, A.796, J.472, N.361, W 406, L.676, BNb.472.

Reply to 925 (*a*). (1) Abu Sa'id [Z]. (2) Nasir ud Din Tusi [Hv.]. (3) Afdal [388].

ای نیك نکرده و بدیها کرده ۹۰۱ وانگاه بلطف حق تولّا کرده
بر عفو مکن تکیه که هرگز نه بود ناکرده چو کرده ونکرده کرده

O you avoided good and practised ill,
And yet on Grace Divine recline you still!
Rely not on His grace. Reap what you sow.
Unsown will never grow, nor sown is nil.

X. 140

'Omar refuses to speak.

764:—Hy.512, Ha.158, Sd.158, BNh.156, Ra.223, BNb.180, HGa.150, LN.230, BMd.254, RPa.286, Hf.291, Pc.379, Bb.520, Cb.544, Ia.371, ALI.525, Hp.476, Ho.290, Hw.620, A.641, J.391, N.291, W.331, L.534.

زین‌گونه که من کارِجهان می بینم ۷۶۴ عالم همه رایگان برآن می بینم
سبحان‌الله بهرچه در می نگرم ناکامیِ خویشتن درآن می بینم

I see this world and all her wild affairs,
And find all creatures full of useless cares;
Alas! thro' ev'ry door I try to peep
I find dejection waits for me, and stares.

X. 141

614:—Hy.410, Ha.28, Sd.28, BNh.28, Se.252, U.20, BNd.2, Sc.21, Ra.171, BNb.30, LN.25, BMd.44, Wbcd.410, Pb.295, Ba.242, Hb.392, Sg.17, BNl.281, BMb.312, RPa.301, Hl.71, BMc.244, Hf.225, HGb.228, Hn.269, Hr.267, Hs.21, BMf.246, Pc.201, Bb.421, Cb.454, RPc.298, Ia.286, Ib.180, Hd.456, ALI.435, Hp.361, Ho.224, Hw.505, A.499, J.321, N.225, W.264, L.429, Hz.43, BNb.434, BERf.16.

Vag: (1) Afdal [Hj.]. (2) 'Abdullah Ansari. (3) 'Attar [Doulat]. (4) Md. Hussain Khan, [Z]. (5) *Var*: Razi Daya [M.I.]

بازے بودم پریدم از عالمِ راز ۶۱۴ بوتا که پرم دمے نشیبے بفراز
این جا چو نیافتم کسی محرمِ راز زان در که درآمدم برون رفتم باز

A swan I was, I flew from regions deep,
I sought to soar to summits with a sweep;
But found no mate who could my secrets keep,
So, through the door I entered, out I leap.

X. 142

101 (a):—Sb.230, Se.88, BNa.212, Pa.70, BMa.60, BMd.359, Wbcd.320, Pb.61, Hb.60, BDb.94, RPb.16, Hj.216, BNl.95, Hk.108, BMb.82, Hx.64, BERa.128, Hl.12, BMc.84, Hf.32, Hg.42, Hi.70, HGb.27, Hn.109, Hr.84, BMf.53, Pc.210, Bb.191, Cb.188, RPc.159, Ia.92, Ib.80, Hd.504, Hp.91, Ho.32, A.210, J.42, N.32, W.36, L.197, BERf.273, Hz.76.

826:—Hw.739. Var. of 101 (a).

باهر بدو نیك راز نتوانم گفت ۱۰۱ دایم سخن دراز نتوانم گفت
حالے دارم که شرح نتوانم داد (a) رازے دارم که باز نتوانم گفت

I never advertise the truths in veil,
In spinning longest yarns my flax may fail;
I live in planes where words are never found,
His sacred trust I never could retail.

X. 143

858:—Hy.565, Wbcd.239, Pb.448, Ba.398, Hb.535, BNl.377, BMc.317, Hm.331, Hg.363, HGb.193, Hr.372, BMf.312, Bb.568, Cb.632, BERb.152, Ia.399, Ib.275, ALI.573, Hp.493, Hw.695, A.696, L.589.

کس نیست درین گفت وشنو همدم من ۸۵۸ شد نالهٔ من همنفس و محرم من
بی گریه چونیست دیدهٔ پرنم من یا سر بنهم یا بسر آید غم من

How can I speak when I've no friend to hear?
My moan alone as constant friend is near;
My eyes are never free of flowing tears,
I'll stake my life till He may come and cheer.

X. 144

70:—Hy.35, Sa.42, Ha.56, Sd.56, BNh.55, Sc.371, BNa.52, Ra.11, BNb.84, HGa.52, LN.51, BMd.386, Pb.46, Hb.46, BDb.21, Hj.31, BNl.21, Hk.64, BMb.146, RPa.330, BERa.90, He.13, Hg.33, Hh.175, Hr.112, Hs.136, Pc.73, Bb.45, Cb.87, Ia.125, ALI.48, Hp.153, Hw.132, A.65, J.130, L.50, Hz.239.

اَسرارِ جهان چنانکه در دفتر ماست ۷۰ گفتن نتوان زانکه وبالِ سرِ ماست
چون نیست درین مردُمِ نادان اهلے نتوان گفتن هر آنچه در خاطر ماست

The secrets which my book of love has bred,
Cannot be told for fear of loss of head;
Since none is fit to learn, or cares to know,
'Tis better all my thoughts remain unsaid.

X. 145

313:—Hy.236, BDa.59, Ha.63, Sd.63, BNh.62, Se.187, BNd.77, Sc.44, Ra.90, BNb.112, HGa.59, LN.58+242, BMd.97, Wbcd.457, Pb.156, Ba.96, Hb.249, BNe.23, Hj.33, BNl.184, Hu.7, BMb.280, RPa.293, BMc.213, Hm.231, He.145, Hg.174, Hh.187, HGb.151, Hn.208, Hr.218, Hs.69, BMf.209, Pc.48, Bb.240, Cb.263, RPc.271, Ia.247, Ib.147, Hd.381, ALI.257, Hp.299, Hw.267, A.314, W.213, L.253, BNb.427.
Var: (1) Afdal [138], (2) Shah Shuja [T. G. Rempis 99].

آن مرد نیم کز عدم بیم آید ۳۱۳ آن بیم مرا خوشتر ازین بیم آید
جانیست مرا بعاریت داده خدا تسلیم کنم چو وقتِ تسلیم آید

I am a soldier brave, at death I scoff,
I die in full than live from Him cut off;
This life's a hat which He had lent me once,
When called by Him with smiling face I doff.

X. 146

'Omar quits his country.

5:—Hb.4, LE.11.

افگند بغربت فلك پیر مرا ٥ از دست بشد چارهٔ تدبیر مرا
بنگر که چگونه می برد شهر به شهر زنجیر کشان شحنهٔ تقدیر مرا

This haggard time has banished me from fold,
On plans and actions now I lost my hold;
And thus enchained, the bailiff Fate perforce
Is driving me from town to town, behold!

X. 147

520:—Hy.305, Se.164, Wbcd.222, Pb.237, Ba.183, Hb.333, Hj.319, BNl.230, Hk.264, BMb.252, BMc.190, Hm.208, He.165, Hg.236, Hi.108, HGb.128, Hn.223, BMf.193, Pc.490, Bb.325, Cb.391, RPc.253, ALI.305, Hw.401, A.384, L.323.

مسکین تنِ من که در غریبی فرسود ٥٢٠ آواره ز خانمان نمیدارد سود
عمرم بگذشت و یك زمان شاد نبود تا عاقبتم اجل کجا خواهد بود

My frame is crumbling through my roaming fast
Away from home, the hope of gain is past;
I spent my life in pining all the while
In search of place where I should die at last.

X. 148

915:—Hy.636, BMd.244, Pb.494, Ba.444, Hb.581, Bb.622, Cb.715, ALI.646, Hw.780, A.782, L.662.

دل دست بطرهٔ طرب ناورده ٩١٥ جام می خوشدلی بلب ناورده
افسوس بشب رسید روز عمرم روزی بمراد دل بشب ناورده

My mind has never reached ecstatic height,
Nor speech has sung the song of Thy delight;
Alas! my waking days are lost in dreams,
My sleep has never brought Thy feet to sight.

X. 149

523:—Hy.368, Pb.139, Ba.79, Hb.232, Hj.199, Hg.163, Pc.503, Bb.380, Cb.345 ALI.387, Hw.358, A.448, L.387, BERf.297.

من دامنِ زُهدوتوبه طی خواهم کرد ۵۲۳ با موی سفید قصد می خواهم کرد
پیمانهٔ عمرِ من بهفتاد رسید این دم نکنم نشاط کی خواهم کرد

I'll pack these gowns and vows and showy toys,
With snowy hair with wine I made my choice;
Three score and ten is now my age in years,
And if not now when can I ev'r rejoice?

X. 150

445:—Hy.360, Sa.40, Se.190, BMa.123, Wbcd.76, Ba.67, Hb.220, BNl.192, Hk.194, BMb.201, BMc.154, Hm.172, He.115, Hf.153, Hg.155, Hh.340, HGb.91, Hn.177, Hr.167, Pc.369, Bb.289, Cb.322, RPc.222, Ia.184, ALI.379, Hp.207, Ho.153, Hw.350, A.439, J.230, N.152, W.173, L.378.
Vag: 'Attar [M.N.I.]. Par: Farabi [M.F.].

رفتیم وزما زمانه آشفته بماند ۴۴۵ با انکه ز صد گهر یکے سفته بماند
افسوس که صد هزار معنیِ دقیق از بیخردیِ خلق نا گفته بماند

I passed, and people then began to scold,
That out of hundred gems but one I hold;
Alas! one hundred thousand subtle thoughts
For witless men remain as if untold.

X. 151

'Omar retires to Solitude.

730:—BNb.501, Hd.412, Hw.681. *Vag*: Afdal [Hv.] [312].

به زان نبود که یارِ عزلت سازم ۷۳۰ چشم از بدونیك خلق پیش اندازم
تا آخرِ کارِ خویش معلوم کنم آنگه بحدیثِ دیگران پردازم

Seclusion is the only friend I find,
To good or bad of folk my eyes are blind;
First I must see how I shall fare at last,
Then think of others, if I'm so inclined.

X. 152

'Omar tired of life.

583:—Hy.381, Ha.162, Sd.162, BNh.160, Sc.121, Ra.158, BNb.49, HGa.156, LN.115, BMd.376, Wbcd.516, Pb.263, Ba.211, Hb.361, Hg.256, Bb.392, Cb.413, Ia.272, Hd.165, Hp.347, Hw.473, A.460, L.399, BERf.52, Hz.94.
Vag: Faryabi [Rempis 142].

تا چند ازین حیله و زرّاقی عمر ۵۸۳ تا چند مرا دَرد دهد ساقی عمر
حقا که من از ستیزه و خدعهٔ او چون جرعه به خاك ریزم این باقی عمر

How long I brook with Time's deceitful ways?
How long I bear the pangs awhile it flays?
I cannot bear this tyrant's blows forsooth,
I spurn and spit on life's remaining days.

X. 153

501:—Wbcd.304, BMb.274, Hf.172, Hh.360, BMf.171, Hc.160, Cb.376, Hp.234, Ho.171, Hw.390, J.255, N.171, W.187, CR.983.

گرد دل من درین قفس تنگ آید ۵۰۱ از همرهی آب و گلش ننگ آید
گفتم که مگر بشکنم این زندان را پایم ز رکاب شرع در جنگ آید

I smother in this cell with smoking heart,
And grieve to walk along its miry part;
Sometimes I think that I should break this cell,
But law is binding, so I can't depart.

X. 154

344:—Wa.8, BERf.300, Hj.202, Hh.287, Cb.352, Hd.493, Hw.366.
Vag: Shahabud Din Maqtul [Hv.].

امروز منم در قفس تنگ وجود ۳۴۴ مشتاق ببوی عدم از رنگ وجود
صد سجدهٔ شکر درعدم پیش آرم گر باز رهد نام من از ننگ وجود

In body's cramping cage so dull and tame,
I'm sick of dirt, I long for higher game;
Nonentity! I'll pray thee hundred times,
If thou release my name from my body's shame.

X. 155

361:—Hy.290, Wa.40, Sa.4, BDa.69, Sb.149, Ha.177, Sd.177, BNh.175, Se.147, BNd.86, Sc.129, BNa.153, Ra.126, Sf.95, BNb.212, BMa.132, HGa.171, LN.149, Wbcd.46, Pb.195, Ba.142, Hb.294, BDb.166, Hj.92, BNl.143, Hk.290, BMb.178, RPa.156, Hx.16, BMc.133, Hm.149, He.185, Hf.110, Hg.204, Hh.298=327, Hi.101, HGb.69, Hn.154, Hr.146, BMf.138, Hc.208, Bb.309, Cb.304, BERb.64, RPc.203, Ia.163, Ib.134, Hd.314, ALI.355, Hp.184, Ho.110, Hw.323, A.369, J.163, N.109, W.139, LCR.308=954, BERf.87.

ای هم نفسان مرا بمی قوت کنید ۳۶۱ وین چهرهٔ کهربا چویا قوت کنید
چون فوت شوم بباده شوئید مرا وز چوب رزم تختهٔ تابوت کنید

I languish friends! my diet's holy mead,
A ruby glow my face will have indeed;
When I decease you lave me with His Word,
For coffin planks a twig of vine I need.

X. 156

504:—Hy.335, Wa.41, Sa.5, Sb.167, Se.208, Sc.253, BMa.156, LN.191, BMd.234, Wbcd.212, Pb.217, Ba.161, Hb.312, Hj.321, BNl.210, Hk.239, BMb.233, RPa.226, BMc.172, Hm.190, Hg.218, Hh.270, Hi.123, HGb.109, Hn.195, Hr.185, BMf.182, Hc.220, Bb.354, Cb.370, BERb.73, RPc.238, Ia.204, Hd.315, ALI.282, Hp.266, Ho.173, Hw.387, A.414, J.257, N.173, L.353, BERf.312, Hz.130.
Vag: Kubra [Rempis 124].

گر یار منی ایدترک طامات کنید ۵۰۴ غمهای مرا بمی مکافات کنید
چون درگذرم خاک مرا گل سازید در رخنهٔ دیوار خرابات کنید

If friends you be, then do not vaunt and boast,
For all my grief compensate by a toast;
And when I die, then use my clay to stop
The chink in Mystic Tavern, that's my post.

X. 157

749:—Hy.517, Sa.108, BDa.116, Sb.255, Ha.199, Sd.199, BNh.197, Se.288, BNd.168, Sc.145, BNa.146, Ra.220, Rb.58, BNb.227, HGa.190, LN.93, BMd.264, Wbcd.363, Pb.385, Ba.329, Hb.476, BDb.257, Hj.96, BNl.339, BMb.391, BMc.281, Hm.293, Hf.290, Hg.322, HGb.282, Hn.324, Hr.324, BMf.283, Hc.314, Pc.337, Bb.525, Cb.597, BERb.131, Ia.350, Ib.234, Hd.317, ALI.530, Hp.437, Ho.289, Hw.625, A.646, J.389, N.290, W.330, L.539, BERf.216. *Vag*: Hafiz [Z].

در پاے اجل چو من سرافگنده شوم ۷۴۹ از بیخ آمید عمر برکنده شوم
زنهار گلم بجز صراحی مکنید باشد که ببوی می دمے زنده شوم

When I be prostrate under slayer's boot,
And tree of hopeless life is torn from root,
Would that they made a pot of me to hold
His Word, with Word I may to life recruit.

X. 158

312:—Hy.373, Se.196, BMa.176, Wbcd.357, Pb.150, Ba.90, Hb.242, BNl.199, Hk.219, BMb.218, BMc.161, Hm.179, He.126, Hf.116, Hg.171, HGb.98, Hn.184, Hr.174, BMf.½153, Hc.152, Pc.88, Bb.384, Cb.328, BERb.86, Ia.193, ALI.391 Hp.214 =232, Ho.116, Hw.361, A.452, J.174, N.115, L.391.

آنگه که نهال عمر برکنده شود ۳۱۲ واجرام زیکدگر پراگنده شود
ور زانکه صراحی بکنند از گل ما حالے که پر از باده کنی زنده شود

When tree of life at last will droop and fall,
My parts will go to atoms each and all;
But if my clay be moulded into form
And filled with Word, to life 'tis sure to call.

X. 159

439:—Hy.300, Sa.81, Sb.169, Se.160, Sc.389, Pa.9, Wbcd.221, Pb.192, Ba.135, Hb.287, BNl.226, Hk.258, BMb.248, BMc.186, Hm.204, Hg.198, Hh.396, Hi.136, HGb.124, Hn.219, Hr.207, BMf.187, Hc.170, Bb.320, Cb.382, BERb.76, RPc.249, Ia.232, ALI.300, Hp.288, Hw.393, A.379, L.318.

در وقت اجل چو کارم آماده کنند ۴۳۹ در بستر خاکم ز نخ ساده کنند
در خاک لحد چو خشت خواهند نهاد زنهار که آب و گلش از باده کنند

When all prepared, in coffin I am laid,
With hands you stroke my dust—and not with spade;
When bricks are laid within my dusty grave,
Beware! The clay from wine alone is made.

X. 160

405:—Hy.260, Sa.85, Sb.187, Se.148, Pa.116, BMa.133, Pb.175, Ba.117, Hb.269, BDb.158, BNl.159, Hk.168, BMb.163, BMc.129, Hm|143, He.97, Hf.137, Hg.187, Hh.323, Hi.97, HGb.222, Hn.148, Hr.140, BMf.118, LE.61, Hc.198, Pc.269, Bb.271, Cb.246, BERb.67, RPc.197, Ia.155, Ib.128, Hp.178, Ho.137, Hw.292, A.252, J.213, N.136, W.160, L.278.

چون مرده شوم خاك مرا گم سازند ٤٠٥ واحوال مرا عبرت مردم سازند
پس خاك وگلم بباده آغشته کنند وز کالبدم خشت سرخم سازند

At death my carcass you should hide away,
The wretch I was to people you can say;
Then with your wines you slowly knead my clay,
That on your jugs my image you display.

X. 161

658:—Hy.450, Se.269, BNc.66, Wbcd.129, Pb.320, Ba.267, Hb.417, BNl.298, BMb.336, Hm.252, Hg.271, HGb.244, Hn.285, BMf.260, Hc.260, Pc.249, Bb.462, BERb.114, ALI.463, Hp.394, Hw.558, A.547, L.471.

تادیگ حیات ناید از مرگ بجوش ٦٥٨ در کاسهٔ خوش کنیم دُردی مانوش
هان کوزه‌گرا گر ازگلم کوزه کنی آن کوزه بجز بمی‌فروشان مفروش

Before my caldron boils in fatal flames,
I'll clear my pan of dregs with goodly games;
Perchance you make, O potter! jug of me—
Then sell that, please, to those who sing His names.

X. 162

966:—Hy.736, Rb.62, Wbcd.490, Pb.522, Ba.472, Hb.611, BDb.379, BNl.480, Hf.396, Hr.482, BMf.423, Hc.383, Bb.692, Cb.781, Ia.516, Ib.366, Hd.520, Hp.608, Ho.395, Hw.896, A.911, J.513, N.400, W.442, L.768.

ای کاش که جای آرمیدن بودے ٩٦٦ یا این همه را بسر رسیدن بودے
کاش از پی صدهزار سال از دل خاك چون سبزه اُمید بر دمیدن بودے

Fain would I rest, were there a resting place,
And thus avoid for once this endless chase;
By boring core of earth for lakhs of years,
Fain would I bathe as grass in beaming rays.

X. 163

669:—Firdows-ut Tawarikh.

سیر آمدم ای خدا ازهستئ خویش ٦٦٩ از تنگ دلی واز تهی دستئ خویش
از نیست چو هست میکنی بیرون آر زین نیستیم بحرمت هستئ خویش

I'm fed up, Lord! with days where nights are rife,
With empty hands and heart of joyless strife;
From nought as once thou brought an existence,
Exchange my nought for Thy eternal life.

X. 164

555:—Hy.272, BDa.84, Ha.196, Sd.196, BNh.194, BNd.96, Sc.142, Ra.148, BNb.226, HGa.122, BMd.416, Pb.245, Ba.191, Hb.341, Hj.194, Hk.242, He.188, Hf.192, Hh.276, Pc.561, Bb.291, Cb.280, Hd.204, ALI.337, Ho.191, Hw.303, A.351, J.281, N.192, W.205, L.290, BERf.131, Hz.268.

یاران چو باتفاق میعاد کنند ٥٥٥ خود را بجمال یکدگر شاد کنند
ساقی چومی مغانه در کف گیرد بیچاره فلان را بدُعا یاد کنند

When friends would gather in our Master's shrine,
And each to each as facing mirrors shine,
When Master holds the Magi wine in hand,
Remember this poor wreck for Grace Divine.

X. 165

556:—BDa.83, BNd.95, Hw.1005, W.234, CR.1203.

یاران بموافقت چو معیار کنید ٥٥٦ باید که زِ دوست یاد بسیار کنید
چون بادهٔ خوشگوار نوشید بهم نوبت چو بما رسد نگونسار کنید

And mates! when ye would meet as guest and host,
Remember Him our Friend think of Him most;
At last when drinking health my turn would come,
Then turn your cups to earth and pour the toast.

X. 166

152:—Hy.58, Sa.68, BDa.22, Sb.250, Ha.141, Sd.141, BNh.139, Se.56, U.75, BNd.24, Sc.355, BNa.195, Ra.39, Pa.43, Sf.59, BNb.205, BMa.104, HGa.136, LN.126, BMd.307, BNc.65, Pb.94, Hb.92, Sg.49, BDb.63, RPb.74, Hj.123, BNl.64, BMb.134, RPa.146, BERa.74, Hl.8, BMc.29, Hm.59, Hf.82, Hg.68, Hh.26, Hi.60, HGb.204, Hn.30, Hr.57, LE.25, Hc.39, Pc.290, Bb.66, BERb.29, RPc.93, Ia.64, Ib.52, ALI.126, Hp.63, Ho.82, Hw.146, A.89, N.81, W.83, L.74, BERf.319.

خیام که خیمهای حکمت میدوخت ١٥٢ در کورهٔ غم فتاد و ناگاه بسوخت
مقراض اجل طنابِ عمرش ببرید دلّالِ قضا برایگانش بفروخت

Khayyam, who patched the tents of learned lore,
Fell once in kiln of love, and burnt to core;
The shear of death cut all his ties in life,
And all was sold for nothing, and no more.

X. 167

XI. SUPPLICATION.

مناجات

753:—Hy.480, Wbcd.394, Pb.388, Ba.332, Hb.479, BDb.273, BNl.314, BMb.367, BMc.259, Hm.271, HGb.262, Hn.302, Hr.303, BMf.290, Hc.291, Pc.359, Bb.492, Cb.579, Ia.323, Ib.213, ALI.497, Hp.416=483, Hw.591, A.609, L.501.

در راه تو تا اسپ خرد تاخته ایم ۷۵۳ در منزل دُزد آشیان ساخته ایم
قصه چکنم که با ب نشناخته ایم با عیش و طرب دمی نه پرداخته ایم

WE RODE on wits to reach Thy castle fair,
With robbers rested in the lion's lair;
Alas! We knew not that Thy door will ope
To begging bards who sang a plaintive air.

XI. 1

937:—Hy.675, BDa.141, Sb.166, Ha.346, Sd.345, BNh.332, Se.334, U.227, BNd.217, Sc.422, Ra.285, BMa.21, LN.240, BMd.333, Wbcd.476, Pb.527, Ba.477, Hb.615, BDb.402, BNl.447, Hu.16, BMb.514, BMc.382, Hf.385, Hg.410, HGb.364, Hn.431, Hr.454, BMf.396, Pc.30, Bb.643, Cb.741, BERb.181, Ia.482, Ib.340, Hd.294, ALI.686, Hp.580, Ho.384, Hw.824, A.846, J.501, N.388, L.703, BERf.24.

ابریقِ می مرا شکستی ربّی ۹۳۷ بر من درِ عیش را به بستی ربّی
بر خاك فگندی می گلگونِ مرا خاکم بدهن مگر تو مستی ربّی

How unawares Thou broke my pot, my Lord?
And barred from every bliss my lot, my Lord!
Thou cast my life's desires in earth's decay—
I bite the dust—who plays a sot, my Lord?

XI. 2

808:—Hy.250, BMd.2, Hc.407, Bb.526, Cb.545, ALI.531, Hw.626, J.409, L.542, Hz.2.

یارب من اگر گناه بیحد کردم ۸۰۸ برجان وجوانی وتنِ خود کردم
چون بر کرمت وثوقِ کُلّی دارم برگشتم و توبه کردم و بد کردم

My sins, O Lord! if more than hundred crores,
Have dashed my youth and life on rocky shores,
Since I depend completely on Thy grace,
Hence I repent, and sin again, of course.

XI. 3

754:—Hy.492, BDa.113, Ha.76, Sd.76, BNh.75, BNd.264, Sc.57, Ra.221, BNb.147, HGa.71, LN.66, Pb.381, Ba.325, Hb.472, Hj.209, Hf.287, Pc.312, Bb.502, Cb.533, Ia.381, Hd.115, ALI.509, Hp.477, Ho.286, Hw.602, A.621, J.384, N.287, W.327, L.514, BERf.118.

در عشقِ تو صد گونه ملامت بکشم ۷۵۴ ور بشکنم این عهد ندامت بکشم
گر عمر وفا کند جفا های ترا بارے کم ازان که تا قیامت بکشم

For loving Thee I suffer endless pain,
But breaking vows would cast my life in vain;
If life be loyal, I shall bear Thy Cross,
And bleed in heart until I rise again.

XI. 4

622:—Hy.409, Hz.224, BMb.328, Cb.452, ALI.427, Hw.504, A.498, W.275, L.428.

درکتمِ عدم خفته بدُم گفتی خیز ۶۲۲ دارد بجهان دور جهان شور انگیز
واکنون که بفرمانِ تو ام حیرانم القصه چنان بود که کج دارو مریز

I slept in sea of bliss, Thou bid me rise,
I see the world a tumult full of lies;
I find myself perplexed at Thy command:
"Hey! do not see, yet do not close your eyes."

XI. 5

638:—Hy.422, Sb.291, Rb.48, Bb.433, Cb.460, BNn.68, ALI.429, Hw.517, L.441.

یارب تو جمال آن مه مهر انگیز ۶۳۸ آراستهٔ بسنبل و عنبر بیز
پس حکم همی کنی که در روے منگر این حکم چنان بود که کج دار و مریز

O Lord! Thou decked that kind and beaming face
With such attractions, such alluring grace;
Thy orders now are "Not to worship forms"
Thy words and actions work in different ways!

XI. 6

619:—Ha.314, Sd.313, BNh.311, Se.248, U.226, BNd.134, Sc.215, Ra.173, Rb.49, BNb.317, HGa.302, LN.192, BMd.206, Wbcd.384, Pb.297, Ba.244, Hb.394, Sg.113, BNl.277, BMb.326, RPa.193, BMc.240, Hf.226, HGb.212, Hn.265, BMf.242, Hc.241, Pc.288, Bb.434, Cb.462, RPc.294, Hd.384, ALI.432, Hp.368, Ho.225, Hw.515, A.512, J.322, N.226, W.265, L.442, Hz.226=271. *Vag*: Ni'amatullah Kirmani [Z].

حکمے که ازو محال باشد پرهیز ۶۱۹ فرموده و امر کرد کزوی بگریز
آنگاه میان امر و نهیش عاجز درمانده جهانیان که کج دار و مریز

At first He orders things as they should be,
And then directs from actions I should flee;
Perplext I stare between this 'Do' and 'Don't,'
I cannot keep me dry, a pan in sea.

XI. 7

621:—Se.256, BMa.209, BNc.61, Wbcd.387, Pb.298, Ba.245, Hb.395, BNl.279, BMc.242, HGb.226 Hn.267, Pc.356, Cb.464, RPc.296, ALI.430, Hw.519, CR.1038= 1037.

دربادیهٔ عشق همی رفتم تیز ٦٢١ دیدم دو هزار زنگیان خون ریز
هر یك ز سرِ خشم مرا میگفتند جامی که بدست تست کج دار ومریز

In path of love for Thee I swiftly ran,
I held in hand an overflowing pan;
Two thousand lancers followed me with shouts—
"You spill a drop, and we will kill you man!"

XI. 8

1023:—BDa.148, BNd.224, BMd.332, Hb.637, Pc.185, Hw.915, J.503, N.390 W.432. CR.1204.
Vag: Fakhr-Razi [Hv.], [M.F.].

در هر طرفی درو دو صد دام نهی ١٠٢٣ گوئی کُشمت اگر دروگام نهی
خود دام نهی هر که دروگام نهد گیری وکُشی وعاصیش نام نهی

You lay your snares around our ear and eye,
And warn us not to step in, lest we die;
Thus snares you lay, if therein one but strays,
You catch and kill him saying "Sinner, fie!"

XI. 9

843:—BNb.477, Hd.447, Hw.738. Afdal [Hv.].

در دامِ بلا دانه تو پاشی یا من ٨٤٣ پیشانیِ شیران توخراشی یا من
گر من به توام بیتو سخن نتوان گفت گر من توشوم تو گفته باشی یا من

In danger who allureth? I or Thou?
And who with tigers playeth? I or thou?
I cannot speak myself if I be Thine,
If I am Thou, who speaketh? I or Thou?

XI. 10

926:—Hy.626, Ha.19, Sd.19, BNh.19, Sc.17, Ra.281, BNb.19, HGa.17, LN.16+ 297, BMd.378, Pb.508, Ba.458, Hb.595, Hj.22=317, Hf.377, Pc.516, Cb.692, Ia.443, Hd.385, ALI.636, Hp.550, Ho.376, Hw.770, A.773, J.492, N.380, W.421, L.652, BERf.308, Hz.230.

نقشیست که بر وجودِ ما ریختهٔ ٩٢٦ صد بوالعجبی ز ما برانگیختهٔ
من زان به ازین نمی توانم بودن کز بوته مرا چنین فرو ریختهٔ

We all are dolls by spell Thou cast on clay,
A hundred phantasies Thou made us play;
How could I ever play a better part
Than what Thou hast assigned me for the day?

XI. 11

873:—Hy.607, Ha.10, Sd.10, BNh.10, Se.313, U.13, Sc.7, Ra.258, Pa.195, Sf.106, BNb.12, BMa.251, HGa.8, LN.9, BMd.20, Wbcd.298, Pb.461, Ba.411, Hb.548, Sg.10, BDb.325, Hj.27, BNl.398, Ht.1, Hu.2, BMb.458, RPa.310, BMc.338, Hm.354, Hf.351, Hg.374, HGb.332, Hn.378, Hr.396, BMf.337, Hc.347=351, Pc.61, Bb.605, Cb.669, Ia.427, Ib.298, BNn.85, Hd.50, ALI.615, Hp.526, Ho.350, Hw.748, A.751, J.464, N.353, W.395, L.632, BERf.166, Hz.22.

Vag: (1) Hafiz [Z]. (2) Afdal [367].

ای آنکه پدید گشتم از قدرت تو ۸۷۳ پرورده شدم بناز و زنعمت تو
صد سال بامتحان گنه خواهم کرد یا جرم منست بیش یا رحمت تو

Thy might O Lord has brought me in this place,
Thy care and bounty taught me youthful plays;
For hundred years I sin and want to see
If sins withstand Thy purifying grace.

XI. 12

346:—Hy.291, Pa.127, Wbcd.429, Pb.159, Ba.99, Hb.252, BDb.167, BNl.167, Hk.291, BMb.179, BMc.134, Hm.150, He.102, Hf.119, Hh.372, HGb.70, Hn.155, BMf.140, Hc.209, Pc.55, Bb.310, Cb.305, BERb.75, RPc.204, ALI.356, Hp.249, Ho.119, Hw.324, A.370, J.177, N.118, W.146, LCR.309=897.

اندیشهٔ جرم چو بخاطر گزرد ۳۴۶ از آتش سینه آبم از سر گذرد
لیکن شرطیست بنده چون توبه کند مخدوم بلطف از سر آن در گذرد

When mind reports my crimes in dreary dins,
From blazing heart a lavic stream begins;
But then—if one repents, he stands estranged
From grace Divine for future store of sins.

XI. 13

724:—Hy.482, BDa.109, Ha.24, Sd.24, BNh.24, BNd.162, Sc.318, Ra.209, HGa.22, LN.21, BMd.256, Pb.365, Hb.465, Hj.17, RPa.276, Hf.282, Hs.156=206, Hv.59, Hc.404, Pc.178, Cb.524, Ia.340, Hd.38, Hp.474, Ho.281, Hw.639, A.611, J.380, N.282, W.322, L.503. *Vag*: Fakhrud Din 'Iraqi [Rempis 164].

با نفس همیشه در نبردم چه کنم ۷۲۴ وز کردهٔ خویشتن به دردم چه کنم
گیرم که زمن درگزرانی زکرم زین شرم که دیدی که چه کردم چه کنم

My lusts prevail on me, I cannot tame,
I burn in fire, my deeds but fan the flame;
Thy mercy will forgive, but then, alas!
Thou saw me sin, can I forget the shame?

XI. 14

167:—Hy.172, Wbcd.327, BMb.70, BERa.98, He.45, BMf.75, Bb.181, Cb.178, ALI.192, Hw.191, A.201, L.187. *Vag*: Saifud Din Bakharzi [Rempis 40].

درعالم خاك خاك پاشیدم ورفت ۱۶۷ صددشمن ودوست برتراشیدم ورفت
باچون و چرای تو مرا کاری نیست چندانکه بداشتی بباشیدم ورفت

In dusty world with dust I played, and left,
A hundred friends and foes I made, and left;
I cannot question Thee with how and why,
For as Thou kept me so I stayed, and left.

XI. 15

744:—Hy.518, Hl.38, BMc.93, RPc.38, Hw.628, A.647, L.540.

جانم ز دریغ دی بدردست مقیم ۷۴۴ بیچاره دل از نهیب فردا بدو نیم
یکبارگی این عمر من ای دُرِّ یتیم رفته همه حسرت ست با اندوه و بیم

With sighs for past, my life abides in pain,
And fears for morrow split my heart in twain;
In vain my days are lost in fantasies,
Remorse and fear and sorrow, all I gain.

XI. 16

920:—Hy.620, Ha.92, Sd.92, BNh.91, Sc.258, Ra.278, BNb.69, HGa.87, LN.227, BMd.243, Wbcd.256, Pb.509, Ba.459, Hb.596, BDb.344, BMb.479, RPa.250, Hf.372, Hg.403, BMf.363, Pc.414, Bb.613, Cb.688, Ia.435, ALI.630, Hp.547, Ho.371, Hw.764, A.767, J.488, N.375, W.418, L.646.
Vag: Afdal [399].

فریاد که عمر رفت بر بیهوده ۹۲۰ هم لقمهٔ حرام و هم نفس آلوده
فرمودهٔ ناکرده سیه رویم کرد فریاد ز کرد های نا فرموده

Alas! my life is lost in vain uproar,
I fouled my food, and even fouled my core;
For orders not obeyed my face is tarred,
But self-elected-deeds are gnawing sore.

XI. 17

736:—Hy.538, Se.291, Wbcd.365, Pb.369, Ba.314, Hb.469, BDb.½278=280, BNl.343, BMb.395, Hm.297, Hf.276, Hg.310, HGb.286, Hn.328, Hr.328, H-.315, Bb.541, Cb.600, BERb.134, Ia.354, Ib.238, Hd.382, Hp.441, Ho.275, Hw.666, A.617, J.374, N.276, W.319, LCR.562=1196, BNb.426, *Vag*: Afdal (Hv. Hx.) (315). *Par*: Razi Daya [M.I.].

تا ظن نبری که از جهان می ترسم ۷۳۶ وز مردن و از دادن جان می ترسم
مردن چو حقیقت ست زان باکم نیست چون نیك نزیستم ازان می ترسم

Think not I fear to face the world so crass,
Or part with life, or death's desert to pass;
As death is certain there's no cause for fear,
I fear the evil life I lead, alas!

XI. 18

*

798:—BNa.124, Sf.39, BMd.345, Pb.411, Ba.350, Hb.497, Hj.131, Pc.523, Hd.383, Hw.683, A.600, CR.1084, BERf.201.
Vag: (1) Abu Sa'id [271]. (2) Fakhrud Din Razi [Rempis 175].

نے از سرکار باخلل می ترسم ۷۹۸ نی از سرِ نقصان عمل می ترسم
خوفم ز گنه نیست که حق غفارست از سابقهٔ روز ازل می ترسم

Fearless I undertake my daring task,
And fear no losses, nor for gains I ask;
I fear no sins, for Lord is full of grace,
But fear the long prelude I wait in mask.

XI. 19

710:—Hy.477, Sb.35, Ha.4, Sd.4, BNh.4, Se.299, U.3, Sc.3, Ra.201, BNb.6, BMa.225, HGa.4, LN.4, BMd.9, Wbcd.395, Pb.348, Ba.298, Hb.446, BDb.253, RPb.44, Hj.7, BNl.316, BMb.365, RPa.4, BMc.260, Hm.272, Hf.262, Hg.293, HGb.263, Hn.303, Hr.304, Hs.2, BMf.288, Hc.297, Pc.157, Bb.489, Cb.577, BERb.123, RPc.309, Ia.324, Ib.214, Hd.52, ALI.495, Hp.417, Ho.261, Hw.589, A.606, J.361, N.262, W.305, L.498, BERf.3=138, Hz.9.

از خالقِ کردگار و از ربِّ رحیم ۷۱۰ نومید مشو بجُرم و عصیان عظیم
گر مست وخراب بوده باشی امروز فردا بخشد بر استخوانهای رمیم

From Him who made and kept us in His grace,
Thou hopeless sinner! do not turn thy face;
Tho' now thro' pride thou art a drunken wretch,
He pardons when thy bones have lost a trace.

XI. 20

773:—Hy.552, Ha.342, Sd.341, BNh.328, Sc.470, Ra.225, BNb.185, LN.303, BMd.446, Hj.231, Bb.555, Cb.571, Hd.135, ALI.562, Hw.660, A.683, L.576, BERf.330, Hz.279.

گر در گیری چگونه پرواز کنم ۷۷۳ با عشق توئی چگونه آغاز کنم
یك لحظه سرشك دیده می نگذارد تا چشم بروی دیگرے باز کنم

Thou caught my heart, how could I fly or leap?
What words can speak Thy love or sound the deep?
With tears slowly flowing through my eyes—
My eyes are closed to all—with Thee I keep.

XI. 21

806:—Hy.481, Ha.21=353, Sd.21=352, BNh.21, Sc.264, Ra.199, BNi.7, BNb.22, HGa.19, LN.18=273, BMd.23, Pb.354, Ba.303, Hb.453, Hj.15, RPa.253, Hf.268, Hr.359, Hs.14, Pc.63, Bb.493, Cb.523, Ia.335, Hd.40, ALI.498, Hp.473, Ho.267, Hw.592, A.610, J.366, N.268, W.311, L.502, BERf.341, Hz.27. *Var*: Afdal [304].

یارب توگلم سرشتهٔ من چکنم ۸۰۶ وین پشم و قصب تو رشتهٔ من چکنم
هر نیك وبدی که از من آید بوجود تو بر سرِ من نوشتهٔ من چکنم

Where was I, Lord! when Thou kneaded my clay?
The yarn Thou span, as warp and woof, I lay;
So good or bad as may be seen of me
Is as thou marked for me, and I display!

XI. 22

805:—BNb.358, Hw.676.

یارب بتو در گریختم بپذیرم ۸۰۵ در سایهٔ لطفِ لایزالی گیرم
کس را گذر از چارهٔ تقدیر تو نیست تقدیر تو کردهٔ بکن تدبیرم

Receive me, Lord! for long I sought for Thee,
Except Thy grace no shelter there can be;
No endeavours can counteract Thy Fate,
Thou made my Fate, so make now best of me.

XI. 23

775:—Hy.478, Ha.3, Sd.3, BNh.3, Se.300, U.7, Sc.2, Ra.227, Pa.174, BNb.5, BMa.231, HGa.3, LN.3, BMd.13, Wbcd.206, Pb.396, Ba.343, Sg.5, BDb.272, RPb.45, Hj.11, BNl.317, Hu.18, BMb.366, RPa.3, Hl.29, BMc.269, Hm.273, Hf.296, Hg.331, HGb.264, Hn.304, Hr.305, Hs.6, BMf.289, LE.85, Bb.490, Cb.578, RPc.310, Ia.325, Ib.215, Hd.35, ALl.496, Hp.418, Ho.295, Hw.590, A.607, N.296, W.333, L.499, BERf.2, Hz.15.

Vag: (1) Anwari; (2) Saif-ud Din Bakharzi [R.S.] [H.A.]; (3) Abu Sa'id [Hv.].

گر من گنه روے زمین گردستم ۷۷۵ عفو تو امیدست که گیرد دستم
گفتی که بروز عجز دستت گیرم عاجز تر ازین مخواه کا کنون هستم

Though I have fouled with sins the face of land,
Yet hope Thy grace will lend a helping hand;
Thou promised me Thy help when I'm forlorn,
I can't be more forlorn than now I stand.

XI. 24

934:—BERf.39, U.250, Ra.284, BNb.27, Sg.121, RPa.125, CR.1136.

آنم که زهیچم بوجود آوردی ۹۳۴ دانم که بمن بسے نکوئی کردی
چون عاجز تقدیر توام معذورم مادام که باقیست زخاکم گردی

Thou brought me from the naught in Thy domains,
I know Thou fostered me with cares and pains;
Excuse me if I worked to Thy decree,
Dust of Thy feet is all my front retains.

XI. 25

675:—Wa.31, Pb.328, Ba.276, Hb.426, Hf.248, Hg.279, Ho.247, Hw.1025, J.346, N.248, W.287, CR.1048.

هفتاد ودوملت اند دردین کم وبیش ۶۷۵ زان ملت عشق توبدارم درپیش
چه کفرچه اسلام چه طاعت چه گناه مقصود توئی بهانه بردار زپیش

These half a gross of sects that daily grow,
I shun them, for I want in Love to flow;
What matters faith, unfaith or merits, sins?
Thou art the goal desired, the rest is show.

XI. 26

430:—Hu.10, Hh.195, Hd.25, Hw.976, A.276.

درراه کرم کوه بکاهے بخشند ۴۳۰ صد گونه گناه را بآهے بخشند
آنجا که عنایت الهی باشد صد مجرم را بیك نگاهے بخشند

He in His bounty raises straw to sky
And pardons hundred sins for single sigh;
When He arrays His grace in full display,
His single glance will draw the sinners nigh.

XI. 27

629:—Hy.404, BDa.1, Sb.165, Ha.2=371, Sd.2, BNh.2, Se.251, U.4, BNd.1, Sc.357, Ra.176, Pa.157, Sf.1, Rb.45, BNb.4, HGa.2, LN.2, BMd.10, BNc.8, Wbcd.201, Pb.302, Ba.249, Hb.399, Sg.3, BDb.214, RPb.3, Hj.2, BNl.273, Ht.25, BMb.316, RPa.2, Hf.229, HGb.208, Hn.259, Hr.260, BMf.237, LE.78, Pc.461, Bb.416, Cb.3, Ia.279, Ib.173, BNn.66, Hd.41, ALI.423, Hp.353, Ho.228, Hw.526, A.493, J.325, N.229, W.268, L.423, Hz.10. *Vag*: Hafiz [Z].

گر گوهرِ طاعتت نسفتم هرگز ٦٢٩ ور گرد رهت ز رخ نرفتم هرگز
نومید نیم زِ بارگاهِ کرمت زیرا که یکے را دو نگفتم هرگز

I did not wear myself to serve Thy feet,
Nor swept with brows the dust to clean Thy street;
Yet from Thy door I go not in despair,
For what is One as two I never greet.

XI. 28

623:—BNb.353, Sf.24, Hd.27, Hw.1015.
Vag: (1) Afdal [Hv.] [268]. (2) Abu Sa'id [214].

در هر سحرے با تو همین گویم راز ٦٢٣ بر درگهِ تو همین کنم عجز و نیاز
بے منّتِ بندگانت ای بنده نواز کارِ منِ بیچارهٔ سرگشته بساز

I tell Thee, Guide, my secrets every dawn,
Thy threshold is my mate with whom I fawn;
I would not pawn my soul to worldly men,
For Lord! My lot on Thee alone is drawn.

XI. 29

*

458:—Hr.226, Hw.1001, J.277, N.190.
Muzaffar Hussain Kashi [Hv.], [A.K.].

زاهد بکرم ترا چو ما نشناسد ٤٥٨ بیگانه ترا چو آشنا نشناسد
گفتی که کنه کنی بدوزخ برمت این را بکسے گو که ترا نشناسد

The zealot knoweth not Thy tender heart,
A stranger cannot claim a comrade's part;
And wilt Thou cast my sins and me in Hell?
Aye threaten those that forget who Thou art.

XI. 30

*

883:—Hr.398, Hp.535, Hw.760.
Mir Haidar Mu'amma [Hx.].

زاهد نه کند گنه که قهاری تو ٨٨٣ ما غرقِ گناهیم که غفاری تو
او قهارت خواند و من غفارت امّا بکدام نام خوش داری تو

The zealot sinneth not and dreads Thy ire,
I dive in sin for Thou art Gracious Sire;
He names Thee "Ireful," I address Thee "Grace,"
Now tell which address would Thy Grace admire?

XI. 31

1033:—Hy.673, Ha.23, Sd.23, BNh.23, Sc.277, Ra.314, BNb.2, HGa.21, LN.19+110, BMd.379, Wbcd.312, Pb.584, Ba.537, Hb.675, BDb.2, Hj.44, BNl.2, Hf.424, Hg.433, Hr.450, Hc.411, Pc.386, Bb.641, Cb.784, Ia.517, Hd.48, ALI.683, Hp.620, Ho.423, Hw.821, A.843, J.543, N.436, W.471, L.700, BERf.45, Hz.231.

Vag: Sharfud Din Shafroh [Rempis 222].

سازندهٔ کار مرده و زنده توئی ۱۰۳۳ دارندهٔ این چرخ پراگنده توئی
من گرچه بدم خواجه آن بنده توئی کس را چه گنه که آفریننده توئی

For dead and living Thou hast chalked the way,
This perplexed world but rolleth in Thy sway;
If I'm a knave, Thou master of this slave!
Who could be blamed when Thou hast planned the play?

XI. 32

807:—BNb.360, Sf.113, BNn.76, Hw.673, A.649.

یارب چو بخوانیم سمعنا گویم ۸۰۷ فرمان ترا بجان اطعنا گویم
بر من توبفضل اگر غفرنا گوئی می آیم وربّنا ظلمنا گویم

When Thou would call, I say "Lord! I am here,"
I'll stake my life to do Thy bidding dear!
When with Thy grace Thou sayest "I forgive"
I come beneath Thy shelter free of fear.

XI. 33

373:—BNb.369, Pb.160, Ba.101, Hb.253, Hh.188, Hd.44, Hw.972. *Vag*: Afdal [179].

بے لطف توضایع شده تدبیر خرد ۳۷۳ گم کرد ره معامله پیر خرد
لطفے بکن و بلطف خود بسته بدار دیوار طبیعتم بزنجیر خرد

Without Thy grace wit wavers in suspense,
And dotage loses track in pounds or pence;
Dear Master! kindly fasten on Thy love,
My crazy nature with the chain of sense.

XI. 34

330:—BNb.352, Pa.112, Sf.23, Hh.190, Hd.13, Hw.914. *Vag*: Afdal [Hj.] [148].

ارباب نظر بسے بیندیشیدند ۳۳۰ هرگز زدرت راه دگر نگزیدند
حاصل همه جز عجز نیامد همه را آخر همه از عمل طمع بریدند

The sages pondered long for ever more,
No path they could discern except Thy door;
'Tis only meekness that would help them here,
They found their cargo wrecked on rocky shore.

XI. 35

436:—Hy.222, Ha.22, Sd.22, BNh.22, Sc.386, Ra.121, BNb.24, HGa.20, LN.20, BMd.352, Pb.191, Ba.134, Hb.286, Hj.16, Hk.256, He.139, Hf.149, Hh.296, Hc.399, Bb.232, Cb.255, Ia.159, Hd.51, ALI.243, Hp.305, Ho.149, Hw.254, A.301, J.226, N.148, W.169, L.238, BERf.22, Hz.72.

در مُلك تو از طاعت من هیچ فزود ۴۳۶ در معصیتی که رفت نقصانے بود
بگزار و مگیر زآنکه معلوم شد گیرندهٔ دیری وگزارندهٔ زود

My service will not add to Thy domain,
And by my sins no loss Thou wilt sustain;
Forgive and do receive me Lord! Thou art
So quick with giving bliss, but slow with bane.

XI. 36

887:—Hy.614, BNf.2, Ha.8, Sd.8, BNh.8, Se.311, U.8, Sc.10, Ra.265, BNb.10, BMa.249, HGa.6, BMd.14, Wbcd.160, Pb.472, Ba.422, Hb.559=614, Sg.6, BDb.329, Hj.13,=257, BNl.394, Ht.18, Hu.17, BMb.460, RPa.308, Hf.354, Hg.383, Hn.387, Hr.397, BMf.346, LE.87, Hc.349, Pc.514, Bb.608, Cb.682, Ib.299, BNn.83, Hd.49, ALI.623, Hp.534, Ho.353, Hw.755, A.758, J.467, N.356, W.398, L.639, BERf.185, Hz.16. *Par.* by Rumi [Hv.]. *Vag*: Sarmad [Rempis 204] (1901).

ناکرده گناه در جهان کیست بگو ۸۸۷ آنکس که گنه نکرد چون زیست بگو
من بد کنم و تو بد مکافات دهی پس فرق میان من و تو چیست بگو

Is there a sinless man on earth below?
And how can we live here and sinless go?
I sin and fail, but can Thy kindness fail?
I'm evil, could Thy Grace be even so?

XI. 37

255:—Hy.201, Ha.354, Sd.353, BNh.340, Se.107, U.43, BNd.49, Sc.476, Ra.66 Pa.86, BNb.23, BMa.90, LN.292, BMd.4, Wbcd.351, Hb.153, BDb.119, RPb.35, Hj.266, BNl.119, Hk.202, RPa.266, BERa.163, Hl.17, Hm.113, He.8, Hf.92, Hg.107, Hh.48, Hr.105, BMf.66, LE.46, Hc.112, Pc.507, Bb.211, Cb.210, BERb.50, Ia.120, Ib.101, ALI.221, Hp.139, Ho.92, Hw.220, A.230, J.106, N.91, W.93, L.217, BERf.244. Hz.4. *Vag*: (1) Abdullah Ansari, [Hv.] [R.S.]. (2) Abu'l Hasan Khurqani [Rempis 58].

من بندهٔ عاصیم رضای تو کجاست ۲۵۵ تاریك دلم نور صفای تو کجاست
مارا تو بهشت اگر بطاعت بخشی این مزد بود لطف و عطای تو کجاست

As slave I sin, wilt Thou not bear with me?
My heart is dark, has light forsaken Thee?
If thou bestow Thy bliss for service shown,
'Tis wage, what hinders bounty kind and free?

XI. 38

285:—Hy189, Ra.76, BNb.1, MA.69, Hk.56, BMb.36, BERa.183, Hf.102, Hh.41, Hi.52, Hr.116, LE.47, Hc.113, Bb.199, RPc.35, Hp.115, Ho.102, Hw.208, A.218, J.116, N.101, W.102, LCR.205=864.

یارب تو کریمی و کریمی کرم ست ۲۸۵ عاصی زچه روبرون زباغ ارم ست
با طاعتم ار ببخشی آن نیست کرم با معصیتم اگر ببخشی کرم ست

Thou, gracious Lord! art graceful in Thy grace,
Why then Thy bliss is barred on sinner's face?
If bliss is sold for virtue, sorry trade—
For gracious grace my sins have made a case!

XI. 39

722:—Hy.535, Ha.7, Sd.7, BNh.7, U.9, Sc.5, Ra.208, BNb.9, HGa.5, LN.7, BMd.15, Wbcd.2, Pb.364, Hb.464, Sg.7, BDb.266, Hj.10, BNl.355, RPa.307, BMc.296, Hm.309, He.8, Hf.275, Hg.307, HGb.297, Hn.339, Hr.340, BMf.295, Hc.285, Pc.186, Bb.538, Cb.613, BERb.142, Ia.366, Ib.250, Hd.34, ALI.547, Hp.454, Ho.274, Hw.645, A.666, J.373, N.275, W.318, L.559, BERf.5, Hz.17.

با رحمت تو من از گنه نندیشم ۷۲۲ با توشهٔ تو ز رنج ره نندیشم
گر لطف توام سفیدرو انگیزد یك ذره زنامهٔ سیه نندیشم

With Thee in Grace for sins I do not care,
Thou art my Bread of Path, on Thee I fare;
I'll see my face when Thou hast washed me clean,
Till then at all my stains why should I stare?

XI. 40

801:—Hy.525, Ha.12, Sd.12, BNh.12, U.14, Sc.9, Ra.236, BNb.14, HGa.10, BMd.21, Wbcd.92, Pb.415, Ba.363, Hb.501, Sg.11, BDb.282, BNl.346, BMd.21, RPa.312, BMc.287, Hm.300, Hf.312, Hg.345, HGb.289, Hn.331, Hr.331, Hs.13, Hc.317, Pc.544, Cb.603, Ia.357, Ib.241, ALI.537, Hp.444, Ho.311, Hw.634, A.656, J.416, N.312, W.344, L.549, BERf.7, Hz.23.

هر روز پگاه در خرابات شوم ۸۰۱ همراه قلندران به طامات شوم
چون عالم سرّ والخفیات توئی توفیقم ده تا بمناجات شوم

At dawn I go to Tavern—mystic cell,
To vaunt my powers, there with pride I swell;
Since Thou controllest all the secret worlds,
Help me, O Lord! that I Thy glories tell.

XI. 41

642:—Hy.429, Se.257, Pa.164, BMa.210, Wbcd.123, Pb.308, Ba.255, Hb.405, BDb.225, RPb.2, BNl.285, Hl.26, BMc.248, Hf.236, HGb.232, Hn.273, Hr.272, BMf.250, LE.79, Hv.253, Bb.441, RPc.300, Ia.291, Ib.185, ALI.448, Hp.370, Ho.235, Hw.531, A.522, J.332, N.236, W.276, L.449.

Var: (1) 'Abdullah Ansari [Bombay Text 1308 H.]. (2) Nawab Khan Bairan Khan (d. 968 H.) [H.A.].

ای واقف اسرار ضمیر همه کس ۶۴۲ در حالت عجز دستگیر همه کس
یارب تو مرا توبه ده و عذر پذیر ای توبه ده و عذر پذیر همه کس

What hidden thoughts are there Thou would not read?
Thy hand would lead all helpless souls in need.
Grant me repentance, Lord! accept my pleas,
So pardon all, for us Thy grace would plead.

XI. 42

981:—Hy.697, Wbcd.425, Pb.541, Ba.493, Hb.631, BNl.463, BMb.531, BMc.397, Hm.416, Hf.405, HGb.379, Hn.445, Hr.468, BMf.383, Pc.588, Bb.659, Cb.753, BERb.188, Ia.499, Ib.353, Hd.26, Hp.594, Ho.404, Hw.849, A.869, N.409, W.449, L.726.

بکشای درے که درکشاینده توئی ۹۸۱ بنمای رهے که ره نماینده توئی
من دست به هیچ دستگیرے ندهم کایشان همه فانیند و پاینده توئی

Open the door, my Lord! Thou hast the key,
And guide me through Thy Royal road to Thee;
I would not pledge my hand to wordly wight,
For they would go, but Thou would stay with me!

XI. 43

969:—BNb.361, Sf.114, Ht.7, LE.91, Hd.28, Hw.865.

Var: Afdal [Hv.] [R.S.] [430.]

ای لطف تو دستگیر هر خود رائے ۹۶۹ وی عفو تو پرده پوش هر رسوائے
بخشای بر آن بنده که اندر همه عمر جز درگه تو هیچ ندارد جائے

Thy hand would guide the drifting ones to shore,
Thy mercy hides our failings by the score;
Shower Thy grace, O Lord! on me Thy slave,
Who finds nowhere a shelter save Thy door.

XI. 44

1050:—BNb.351, Hd.24, Hw.866. Afdal [477].

گه تخت سلیمان به لئیمے بخشی ۱۰۵۰ گه تاج نبوت به یتیمے بخشی
یارب چه شود اگر مرا بے سببے از روضهٔ مغفرت نسیمے بخشی

How oft Thou gave a pauper world's estate,
And turned an orphan to a Prophet great;
O Lord! what matters if without my worth,
Thou sent a breeze that I could breathe sedate?

XI. 45

1068:—BNb.354, Sf.25, Hd.39, Hw.859.

یارب ز قضا پر حذرم میداری ۱۰۶۸ از حادثه‌ها بے خبرم میداری
هرچند زمن پیش بدے می بینی هردم زکرم نیك ترم میداری

Thou guardest me from every evil bend,
And wardest storms ere I see them descend;
Thou foresaw and averted harm I see,
So ever in Thy avenues I wend.

XI. 46

1067:—BNb.357, Sf.27, Ht.3, BNn.92, Hd.32, Hw.858. *Vag*: Afdal [Hj.].
Vag: Afdal [Hj.].

یارب تو برآرندۂ حاجات توئی ۱۰۶۷ هم قاضی وهم کافی المهمات توئی
من سِرّ دلِ خویش چگویم با تو چون عالم سِرّ و الخفیات توئی

O Lord! Thou helper in our hour of need,
From troubled times Thou kept us ever freed;
Why need I tell the thorns which prick my heart?
Thou art the Lord of hidden worlds indeed.

XI. 47

1066:—Hy.701, Ha.6, Sd.6, BNh.6, U.10, Sc.4, Ra.329, Pa.204, BNb.8, LN.6, BMd.16, Wbcd.278, Pb.604, Ba.562, Hb.699, BDb.388, Hj.9, BNl.462, BMb.530, RPa.306, BMc.396, Hm.415, Hf.444, HGb.378, Hn.444, Hr.467, BMf.382, LE.88, Pc.556, Cb.754, BERb.187, Ia.498, Ib.352, Hd.45, Hp.593, Ho.443, Hw.848, A.874, N.458, W.487, L.731, BERf.4, Hz.18. *Vag*: Jam [Hv.].

یارب بکشای بر من از رزق درے ۱۰۶۶ بے‌منّت مخلوق رسان ما حضرے
از باده چنان مست نگهدار مرا کز بیخبری نباشدم دردِ سرے

Some way, O Lord! send me a crust to eat,
An unbegged morsel I would find a treat;
And fill me with Thy love and guard me so,
That pride and selfishness I never meet.

XI. 48

936:—BNb.367, Hd.31, Hw.860. Afdal [Hx.] [430].

آنی تو که حال تنگ حالان دانی ۹۳۶ احوالِ همه بے پروبالان دانی
گر خوانمت از سینۂ نالان شنوی وردم نزنم زبانِ لالان دانی

Thou countest pangs of hearts, aye! all and each,
In need we find Thy grace within our reach;
Thou hearest sighs and calls of silent hearts,
We find Thy bliss ere we could find our speech.

XI. 49

896:—Hy.650, Bb.629, Cb.714, ALI.661, Hw.795, A.797, W.422, L.677.
Var: Abu Sa'id [Hf.].

ای در ره بندگیت یکسان که ومه ٨٩٦ وز هر دو جهان خدمت درگاه تو به
نکبت تو ستانی و سعادت تو دهی یارب تو بفضل خویش بستان و بده

Alike in serving Thee are small and great,
Both saints and angels at Thy door await;
Thy grace would take our woes and give us weal,
With Grace exchange, O Lord! my ugly fate.

XI. 50

868:—Sc.405, Sf.108, Wbcd.270, Pb.456, Ba.406, Hb.543, BDb.297, Hj.29, BNl.387, BMb.424, Hx.25, BMc.327, Hm.343, Hf.345, HGb.322, Hn.367, Hr.382, BMf.318, Pc.563, Cb.650, Ia.413, Ib.285, ALI.597, Hp.503, Ho.344, Hw.719, A.720, J.457, N.347, W.385, L.613.

یارب ز قبول واز ردم باز رهان ٨٦٨ مشغول خودت کن ز خودم باز رهان
تا هُشیارم ز نیك و بد میدانم مستم کن واز نیك و بدم باز رهان

Free me O Lord! from "Fit, unfit" conceit,
That stripped of Self my soul could reach Thy feet;
The good or evil prick my wakeful eyes,
Keep me enrapt. In Thee I seek retreat.

XI. 51

827:—Hy.563, BNf.9, Wa.42, Ha.9, Sd.9, BNh.9, U.63, Sc.6, Ra.243, Pa.187, BNb.11, HGa.7, LN.8=276, BMd.17, Wbcd.237, Pb.429, Ba.378, Hb.515, BDb.303, Hj.12v255, BNl.375, BMb.447, RPa.309, Hl.77, BMc.315, Hm.329, Hf.344, Hg.359, HGb.191, Hn.360, Hr.370, Hs.10, Hv.65, Hc.328, Pc.187, Bb.566, Cb.630, BERb.150, Ia.397, Ib.273, BNn.81, Hd.47, ALI.571, Hp.491, Ho.343, Hw.693, A.694, J.456, N.346, W.384, L.587, BERf.180, Hz.19.

بر خاطر غم پذیر من رحمت کن ٨٢٧ یارب بدل اسیر من رحمت کن
بر پای خرابات رو من بخشا ے بر دست پیاله گیر من رحمت کن

Have pity on my mind which maketh woes,
Forgive my heart, O Lord! enchained it goes;
And bless my feet which march in Tavern ways;
Yea help my hand with Cup which overflows.

XI. 52

816:—Hy.588, Sb.313, Pa.189, Wbcd.245, Pb.423, Ba.372, Hb.509, BDb.296, BNl.386, Hl.85, BMc.326, Hm.342, Hf.319, Hg.355, HGb.320=321, Hn.366, Hr.381, BMf.317, Cb.649, Ia.411, Ib.284, ALI.596, Hp.502, Ho.318, Hw.718, A.719, N.321, W.364, L.612.

Vag: (1) Abu Sa'id [Hv.]; (2) Shah Shuja' [Hv.]. (3) Saif'd Din Bakharzi [Rempis 180].

احوال جهان بردلم آسان میکن ٨١٦ وافعال بدم زخلق پنهان میکن
امروز خوشم بدار و فردا با من انچه ازکرم تو میسزد آن میکن

Lord keep from worldly cares my heart at ease,
Conceal my sins from every eye which sees;
Give peace today awhile, and then tomorrow
As may befit Thy Grace dispense me please!

XI. 53

486:—Hy.346, Wa.19, Se.184, Wbcd.198, Ba.66, Hb.219, BDb.176, BNl.177, Hk.297, BMb.185, Hl.40, BMc.143, Hm.160, He.109, Hg.154, Hh.335, Hi.125, HGb.80, Hn.165, Hr.157, BMf.133, Hv.39, Hc.223, Pc.413, Bb.365, Cb.318, RPc.214, Ia.174, ALI.367, Hp.196, Hw.337, A.425, J.192, W.238, L.364.

فرداکه نصیب نیکبختان بخشند ٤٨٦ قسمی بمن زار پریشان بخشند
گر نیك آیم مرا از ایشان شمرند ور بد باشم مرا بدیشان بخشند

Tomorrow when the worthy get their meed,
Reserve my share, O Lord! for I'm in need;
If I be worthy count me one with them,
If not, allow me on their crumbs to feed.

XI. 54

676:—Hy.448, BDa.105, Ha.364, Sd.363, BNh.349, BNd.140, Sc.487, Ra.190, Sf.69, BNb.26, LN.163, BMd.247, Wbcd.306, Pb.329, Ba.277, Hb.427, BDb.240, Hj.6, BMb.349, Hl.28, BMc.39, Hf.249, LE.81, Hc.262, Bb.460, Cb.491, RPc.7, Hd.23, ALI.465, Hp.393, Ho.248, Hw.552, A.545, J.347, N.249, W.288, L.469, BERf.48.

Vag: (1) Ibn Sina [Hv.]. (2) Faryabi and (3) Majdud Din Hamgar [Rempis 157]

یکیك هنرم بین و گنه ده ده بخش ٦٧٦ هر جرم که رفت حسبة لله بخش
از بادهوا آتش کین رامفروز مارا بسر خاك رسول‌الله بخش

Count merits, Lord! ignore my sins, and treat
My crimes with Thine own Grace as may be meet;
And do not flame Thy anger for my faults,
Dispense me, Lord! as dust of Prophet's feet!

XI. 55

637:—BNb.364, Hd.37, Hw.1014. *Afdal* [Hv.].

هر چند اگر گناهگارم شب وروز ٦٣٧ امید به رحمت تو دارم شب وروز
از خلق جهان جوے ندارم امید از بخشش تو امیدوارم شب وروز

Tho' nights and days I'm ever wont to sin,
Thro' nights and days I find Thy grace within;
What nights or days? I care for world a pin!
By nights and days Thy grace I hope to win.

XI. 56

408:—BNb.355, Sf.26, Ht.2, Hh.192, Hd.1, Hw.975. *Vag*: Afdal [Hv.] [203].

حیّے کہ ثمر ز شاخِ اشجار دهد ۴۰۸ صنعش زصدف لولوے شهوار دهد
بر درگهش افتاده بسے مشتاق ست تا حاجبِ لطف تو کرا بار دهد

On *Him* who brings from twigs the juicy fruit,
And pearl from shell, and melodies in flute,
These eager faces wait and watch their turn,
When Grace would deign to hear their humble suit.

XI. 57

151:—Hy.66, BDa.23, Ha.140, Sd.140, BNh.138, BNd.25, Sc.103, Ra.38, BNb.204, HGa.135, BMd.401, Pb.96, Hb.94, Hj.311, RPa.134, He.57, Hf.43, Hg.70, Hh.104, Hr.111, Hs.140, Pc.291, Bb.74, Cb.101, BERb.19, Ia.105, BNn.37, Hd.347, ALI.73, Hp.149, Ho.43, Hw.67, A.97, J.53, N.43, W.46, L.82, BERf.117, Hz.253.

خیّام ز بهر این گنه ماتم چیست ۱۵۱ درخوردن غم فایده بیش و کم چیست
آنرا که گنه نکرد غفران نبود غُفران زِبرای گنه آمد غم چیست

For sins, O Khayyam! why should you bewail?
This grief can bring no grain in bag or bale;
For mercy will not greet the spotless swell,
It graces sinful paupers.—Do not quail.

XI. 58

899:—Hy.737, Sa.58, Sb.161, Ha.373, Sd.372, Se.1, U.6, Sc.496, Rb.63, BMa.1, BMd.12, Wbcd.1, Pb.537, Ba.489, Hb.627, BDb.1, BNl.1, Hk.1, Ht.34, BERa.1, Hl.93, BMc.1, Hm.1, Hf.445, Hg.419, Hi.1, Hn.1, Hr.1, LE.1, Pc.159, Bb.693, Cb.782, RPc.1, Ia.1, Ib.1, BNn.95, ALI.722, Hp.1, Ho.444, Hw.1029, A.912, J.566, N.459, W.488, L.769, MA.290, Hz.12.

Parodied by (1) 'Attar, (2) Rumi, (3) Najib Khan Qazwini.

ای سوختهٔ سوختهٔ سوختهٔ ۸۹۹ وی آتشِ دوزخ از تو افروختهٔ
تا کی گوئی که برعمر رحمت کن حق را تو کهٔ برحمت آموختهٔ

You glowed and blazed and now to ashes turn,
'Tis you that made a Hell and you that burn.
How long you say "Be kind to 'Omar Lord"
Can you then teach?—Has Master yet to learn?

XI. 59

XII. MISCELLANEOUS.

متفرق

29 (a):—BNb.423, HGa.406, Hi.13, BERb.10, Hd.79.
Vag: Afdal [Hx.]. 'Abdullah Ansârî [M.F.]

عیب است عظیم برکشیدن خود را ۲۹ وز جملهٔ خلق برگزیدن خود را
از مرد مکِ دیده بباید آموخت a دیدن همه کس را و ندیدن خود را

'TIS utter wrong that one should stand sublime,
And claim himself to be Dictator Prime;
Now learn, O Sire! from pupil of your eye,
See ever all, not Self at any Time.

XII. 1

58 (a):—Sc.323, Pb.39, Hb.39, BMb.144, Pc.37, CR.803.
Vag: Sa'adi [Hv.]. Not found in Kulliat H.S.L. MS. 581 d. 934 H.

آن ماه که گفتی ملکِ رحمان ست ۵۸ این بار اگر نگه کنی شیطان ست
رو ے که چو آتش بزمستان خوش بود a امروز چو پوستین بتابستان ست

That Moon you said was Angel of His grace!
But now you see the Satan in its place;
The beaming face! a welcome winter fire—
As parched hide in summer now displays.

XII. 2

77 (a):—Sb.271, Ha.356, Sd.355, BNh.342, BNd.147, Sc.478, BNa.103, HGa.384, LN.205, Pb.47, Hb.47, Hj.77, BMb.147, RPa.339, Hh.91, He.77, Hc.77, Pc.38, Hd.109, CR.797, BERf.71. *Vag*: Abu Sa'id [M.F.] [A.K.].

اندر همه دشتِ خاوران سنگے نیست ۷۷ کش با من و روزگار من جنگے نیست
درهیچ زمین و هیچ فرسنگے نیست a کز دست غمت نشسته دلتنگے نیست

In world's wilderness here I find no stone,
But bears a grudge with me and me alone;
And through expansive planes I see no soul
That doth not in Thy Love for ever moan.

XII. 3

78 (b):—BNb.365, Sf.117, Hh.49, Hd.15. *Vag*: Afdal [A.K.].

ای جملهٔ خلق را زبالای و زپست ۷۸ آورد بفضل خویش از نیست به‌هست
b
بر درگهِ عدلِ تو چه درویش وچه شاه در خانه عفوِ تو چه هشیار چه مست

O Thou that brought creation high and low
Through grace Divine from naught to being's show;
The rich or poor await Thy Justice Gate,
To Mercy Seat the sot or sober go.

XII. 4

79 (a):—BNb.398, Pb.21, Hb.21, Hk.62. *Vag*: Afdal [Hj.], [44].

ای در طلبِ آنکه بقا خواهی یافت ۷۹ وقتِ ذکرش فوقِ سما خواهی یافت
a
باتست خدا وعرشِ اعظم دل تست با خود چو نیابیش کجا خواهی یافت

O thou that seek to find Eternal Light,
Just think of Him and gain celestial height;
The Lord's with thee, His highest seat thy heart,
If not with thee where could thou find Him right?

XII. 5

118 (a):—Sb.55, Wbcd.496, BERa.177, CR.822. Attar [M.N.]. *Par.* of 173

پیش از تو هزار قرنِ دیگر بودست ۱۱۸ منزل گه درویش و توانگر بودست
a
گر تودهٔ خاك خشك وگر تر بودست هر جاے که پاے می نهی سر بودست

A thousand cycles passed before your day,
Some rich and poor had here a home to stay;
Now be it clod or be a kneaded clay,
Wherever you step, a head thereunder lay.

XII. 6

154 (a):—MA.121, Pb.99, Hb.97, RPb.38, Hh.140, Hc.21, Hp.93, CR.1207. *Vag*: 'Urfi [Hx.]. (2) Abu Sa'id [86].

در پاے غمت شد دل مسکینم پست ۱۵۴ یارب چه شود اگر مرا گیری دست
a
گر در عملم آنچه ترا باید نیست اندر کرمت آنچه مرا باید هست

Thus trampled by Thy grief my heart is sore
What matters, Lord, Thou lead me to Thy door;
For if my actions are not meet to Thee,
Thy grace would meet my wants and even more.

XII. 7

177 (a):—Sb.274, Ht.26, BNn.34.

دم با که زنم که هیچ کس محرم نیست ۱۷۷ غم با که خورم که دوستے همدم نیست
گویند طلب نمی کنی آسایش [a] چیزے چه طلب کنم که در عالم نیست

I can't reveal my heart, for who would care?
I bear my pangs alone, for who could share?
They Say: "Seek rest." But how to seek a thing
That's not in worlds, not here nor even there.

XII. 8

187 (a):—Wa.23, Sa.23, BERf.378, Sc.266, LN.278, Pb.122, Hb.119, Hj.334, RPa.257, BERa.93, Pc.99, CR.846.

زین سقف برون رواق ودهلیز ے نیست ۱۸۷ جز با من وتو عقلے وتمیز ے نیست
هرچیز که وهم کردهٔ کان چیز ے هست [a] خوش بگذر ازان خیال کان چیز ے نیست

This Dome hath neither portico nor wing!
Wit whirls with Me and Thee in reason-ring;
You fancy ev'ry thing to so exist,
Leave off the fancy, that is not a Thing!

XII. 9

224 (a):—Hk.150, BMb.119, BERa.100, Pc.393, CR.850.
Var: Khaqani [Rempis 51].

شش پنج فتاده ایم وجان در دو یك ست ۲۲۴ هرکس که بزادمردنش را چه شك ست
هر مایدهٔ که آن ز خوان فلك ست [a] یا بے نمك ست یا سراسر نمك ست

This life's dilemma womb and tomb confine,
We die to live but live to die in fine;
And ev'ry dish we have from sky to dine,
Is either tasteless or is utter brine.

XII. 10

241 (a):—Hb.144.

گر در همه شهر یك سر نیشتر ست ۲۴۱ در پاے کسے رود که درویش ترست
با این همه راستی که میزان دارد [a] میل از طرفے کند که آن بیشتر ست

If London has a single nail in street,
It pricks the poorest wretch with barest feet;
With all its rectitude which balance has,
Towards the more it stoops and comes to greet.

XII. 11

242 (a):—BNd.68, Hk.97, BMb.68, BERa.99, CR.857.

گر راز من ایخواجه نماندست نهفت ۲۴۲ از کردهٔ خویشتن نخواهم آشفت
فی الجمله چنین دان که من از کرده وگفت [a] بیچاره زمینے که درو خواهم خفت

My secrets if you say are out O Sire,
My deeds are not for *me* a cause for ire;
Suffice to say that, from my deeds and words,
Pity the soil where I at last retire.

XII. 12

*

244 (a):—HGa.164, Hb.132, Hs.151.
Var: Afdal, [Hj.] [A.K.].

گفتم که جهان و ملك سرمایهٔ تست خورشید فلك چو ذرّه در سایهٔ تست ۲۴۴
گفتا غلطی زما نشان نتوان داد [a] از ما تو هر آنچه دیدهٔ مایهٔ تست

I said this world and that is Thy domain,
The Sun's a mote Thy shadow doth retain.
Said He: 'Tis wrong! no sign can point to Us,
Thou seest what Thy concepts can contain.

XII. 13

247 (a):—Hk.99, HGb.196, BMb.71, BERa.110, CR.862.

گویندخرابات بدست و نه رواست نیك است خرابات وبدیها از ماست ۲۴۷
از دیده کج نمایے بد باید خواست [a] کز راستیِ خرد شود عالم راست

Some Say: "Tavern is bad precluded quite"
Tavern is good. 'Tis we create a plight.
Things seem distorted to an awry sight,
The world becomes aright if mind is right.

XII. 14

278 (a):—Hk.104, BMb.76, BERa.114, CR.879.
Echo of 173 and 147.

هر کوزه که آبخورهٔ مزدوریست ازدیدهٔ شاهے و دلِ دستوریست ۲۷۸
هر کاسهٔ می که بر کفِ میخواریست [a] ازعارضِ مستے و لبِ مستوریست

The water jug, a workman's only store—
Has taste of royal eyes and clergy core;
The cup of wine a toper holds bespeaks
Of lady's lips his cheek had touched before.

XII. 15

313 (a):—BERf.298, Pb.157, Ba.97, Hb.250, Hj.201, Hg.175, Hh.286, Pc.147, Hd.221.

آن می که شفاے هر خردمند بود ۳۱۳ تا کے بسفالِ تیره دربند بود
انصاف نه حیف ست چنان خوش خوے [a] کان همدمِ سر کوفتهٔ چند بود

That Wine a certain cure for all the wise,
How long in darkest cell it pent-up lies?
'Tis cruel quite that such a worthy soul
Should intermix with dunces full of lies.

XII. 16

335 (a):—TK.9, Ka.1, Sb.137. Parodied by Afdal [187]. See 469.

از رنج کشیدن آدمی حُر گردد ۳۳۵ قطره چوکشد حبس صدف دُر گردد
گر مال نماند سر بماناد بجاے [a] پیمانه چو شد تهی دگر پُر گردد

When chastened man his freedom can attain,
Immured in shell a water-drop can gain
The worth of pearl. Be calm if all is lost.
For measure once emptied is filled again.

XII. 17

335 (b):—BNb.391, Ht.22, Hu.19, Hh.310, Pc.119, BNn.47.
Vag: (1) Abu Sa'id [Hx.], (2) Afdal, [153], (3) Majid Baghdadi [M.F.]. (4) Razi Daya [M.I.].

از شبنم عشق خاك آدم گِل شد ۳۳۵ صد فتنه و شور در جهان حاصل شد
سر نشترِ عشق بر رگِ روح زدند [b] یك قطرهٔ خون چکید و نامش دل شد

Love's dew had soaked the Human clay to start,
The world had tumult, grief in ev'ry part;
They laid Love-lancet on the vein of soul,
And drew a drop of blood, and called it heart.

XII. 18

370 (a):—BNb.495, Hh.210, Hs.199, Hd.104.
Vag: (1) Abu Sa'id, [Hx.]; (2) Afdal, [A.K.].

برخیز که عاشقان به شب ناز کنند ۳۷۰ گرد در و بامِ دوست پرواز کنند
هر جا که درے بود بشب در بندند [a] الّا درِ عاشقان که شب باز کنند

Arise! for lovers woo their Friend at night,
They seek His door and climb ethereal height;
At night the doors of houses all are closed,
Save lover's door, at night 'tis opened quite.

XII. 19

393 (a):—Pb.180, Ba.122, Hb.274.

جانم بفدائے مردمِ همدم باد ۳۹۳ وز روے زمین سفله وناکس کم باد
از بے درمی کسے مرا یار نشد [a] جز غم که هزار آفرین بر غم باد

I lay my life to gain a loyal mate,
May world be rid of loons who foster hate;
I have no pence and hence have neither friends,
Excepting Grief—may Grace on Grief await!

XII. 20

484 (a):—Sc.272, RPb.53,
Var: (1) Shah Sanjan [A.K.]; (2) Shaik Ahmad Jam [Hv.].

غوّاصی کن گرت گهر می باید ۴۸۴ غوّاصی را چار هنر می باید
سر رشته بدستِ یار وجان برکفِ دست [a] دم نازدن وقدم زِسر می باید

To seek a pearl be diver of the Deep,
But mind these four precepts ere ye would leap!
With life at stake, and cord in Master's hand,
Close up your breath, and head with feet ye keep.

XII. 21

538 (a):—BNb.401, Hh.186, Pc.525, Hd.55. *Var*: Afdal Kashi [Hj.] [251].
382 (c):—BNb.494, Hd.427.

ناکرده دمے آنچه ترا فرمودند ۵۳۸ خواهی توچنان شوی که مردان بودند
تو راه نرفتهٔ ازان ننمودند [a] ورنه که زد این در که درش نکشودند

Ye did not act for once as taught before,
And yet ye crave to be as men of yore;
Ye strayed and did not find the way, or else,
Who knocked and yet they did not ope the door?

XII. 22

544 (a):—BERf.41, U.252, BNd.231, BNb.198, RPa.128, Ia.213, CR.994=1183.

وقتست که گل پرده زرخ برگیرد ۵۴۴ بلبل زِطرب شور وشغب در گیرد
در سروسهی بسان مقری قمری [a] هر صبحدم این ترانه از سرگیرد

'Tis time for dainty Rose to lift her veil,
To loud appeals of merry Nightingale;
And on the cypress bow in solemn notes,
For Lark with song the Rising Sun to hail.

XII. 23

547 (a):—Sc.418, Pb.240, Ba.186, Hb.336.

هر دل که بزیر پای غم پست شود ۵۴۷ به زان نبود که عاشق و مست شود
گر باده بدست نیست بفرست مرا a زان مے که پیاله اش کف دست شود

With gnawing grief when heart is sore and sad,
'Tis best to Love, and thus go drunk and mad;
No wine have I, but He has sent the mead,
In my beseeching palms, I feel so glad!

XII. 24

578 (a):—BERf.265, Hj.57, Hd.139. *Var*: Sanai [Hv.].

باغ و گل و سبزه و می و بوے بهار ۵۷۸ حاضر همه و تو غائب ای زیبا یار
آنجا که تو غائبی از اینهام چه سود a وانجا که تو حاضری بدینهام چه کار

The spring, the lily lawns and luscious air,
Are present all but Thou art seen nowhere;
Say Thee, my soul! what pleasure these can bring?
With Thee by me for trash I do not care.

XII. 25

586 (a):—Sc.347, BNi.21, LN.209, BMd.327, Pb.267, Ba.214, Hb.364, RPa.342, A.491.

چون نیست درین دایرهٔ بے پرکار ۵۸۶ از مایهٔ عمر هیچ کس برخوردار
هم در مئے لعل و زلفِ دلبر آویز a وین یك‌دودمِ خویش غنیمت میدار

In parabolic path that we depart,
We can't in range of life regain the start;
'Tis meet we cling to wine and Beloved's curls,
And stay with breath we have content in part.

XII. 26

586 (b):—BMd.341, Wbcd.157, Pb.271, Ba.218, Hb.368, A.490.

خامش منشین عمر درین ره زنهار ۵۸۶ بین العدمین است وجودت هشیار
زان روکه نبودهٔ تو هیچ اول بار b صد بار ازان تیره تری آخر کار

Why linger? Omar! Ply your path with care,
You be with nought on either side, beware!
A speck at first, but if you idle here,
The final end would be the darkest scare.

XII. 27

603 (a):—Sc.379, Pb.285, Ba.232, Hb.382.

یاران همه رفتند براهِ مشهور ۶۰۳ گه سوخته خرمنند وگه ساخته گور
a
ما مانده درین بادیهٔ پر زِ غرور چون لاشهٔ خر بارگران منزل دور

My friends have gone before by royal road,
Some had their mead, some burnt their harvest sowed;
I stagger—meagre ass, in dusty waste,
Far from my stage, on back a cracking load.

XII. 28

644 (a):—Sb.71, BERf.151, MA.261, BMb.332, Pc.509, CR.1041.
Vag: Anwari [Hx.].

مائیم درین گنبدِ دیرینه اساس ۶۴۴ جوئندهٔ رخنه چو مور اندر طاس
a
آگاه نه از منزل واز بیم وهراس سرگشته‌وچشم بسته چون گاوِخراس

Like ants in bowl, within this Ancient Dome,
To seek an exit round and round we roam;
Like oxen yoked to mill, in dread despair,
We whirl for ever, never see our home.

XII. 29

653 (a):—Se.272, Pb.316, Ba.263, Hb.413, BNl.292, BERb.111.

بادل گفتم که ای دلِ کافر کیش ۶۵۳ از مرگ بیندیش وصلاح آور پیش
a
دل بامنِ مستمند حیران می گفت روزے مُردم‌که زادم‌از مادرِخویش

I censured thus my heart! "Thou heathen knave!
Now think of Death, and never misbehave."
I felt so stupefied with heart's retort:
"When I was born I died and found my grave."

XII. 30

704 (a):—BNa.60, BERf.280, BNb.404, Hj.101, Pc.142, CR.1055.

آتش زنه وسوخته وسنگ بهم ۷۰۴ کے درگیرد چو سوختهٔ دارد نم
a
نزدیکی ودوریت بلائیست عظیم دوری زِ تو کافری ونزدیکی هم

With tinder, flint and steel I strike to mark,
But humid tinder never caught a spark;
Tho' nigh Thou art, Thy distance is so dire!
I'm dark when far, when nigh get blinded stark.

XII. 31

748 (b):—Si. Rempis 247, Sb.92, BERf.163, BMb.392, CR.1072.

خورشید بگل نهفت می نتوانم اسرارِ زمانه گفت می نتوانم ۷۴۸/b
دُرّے که زِ دریاے خرد یافته ایم از بیم شکست سفت می نتوانم

I cannot hide the Sun for dust I raise!
And cannot speak the secrets of the days.
The pearl, which I have brought from wisdom deep,
If strung may lose the splendour of its rays!

XII. 32

822 (a):—Qabus Namah. BMb.431, Pc.31, CR.1089.

ای دل حذر از مستی ومخموری کن وزهمدمئی رطل گران دوری کن ۸۲۲/a
ازباده شفا خیزد وازمستی رنج تو حذرِ شفا مکن ز رنجوری کن

O heart from drinking bouts you should refrain,
From heavy drunkards further far remain;
Wine acts as cure, but drinking does you harm,
So do not shun a cure but shun the pain.

XII. 33

847 (a):—BNb.459, RPb.64, RPa.318, Hd.65. *Var*: Afdal [Hv.].

در ملكِ خدا تصرف آغاز مکن چشمِ بدِ خود بعیبِ کس باز مکن ۸۴۷/a
سرِّ دلِ هر بنده خدا میداند در خود نگر وفضولی آغاز مکن

Start not in Lord's Domain to criticise,
But close to faults of folk thy evil eyes;
Lord knows the hidden parts of every heart,
So judge thy self, refrain from idle lies.

XII. 34

851 (a):—Si.21, BMb.435, Pc.373, CR.1100.

رفتم که درین منزلِ بیداد بُدن در دست نخواهدم بجز باد بُدن ۸۵۱/a
آنرا باید بمرگِ من شاد بُدن کز دستِ اجل تواند آزاد بُدن

I passed, for halting in this robbers' fair,
I go nothing in hand excepting air;
So when I die the worthy wight should gloat,
Whose life the Master Death would deign to spare!

XII. 35

878 (a):—BNj.45, BMb.462, Hc.346, Pc.192, CR.1113.

بیرون ز تحیّر ای پسر چیست بگو ۸۷۸ واقف شده بر کار جهان کیست بگو
شادان روزے در و کسے زیست بگو [a] کو روز دگر بدرد نگریست بگو

What thing is there that's not a wonder here?
And who that knows how events may appear?
And who has spent in world a day in cheer?
And who on next has never shed a tear?

XII. 36

899 (a):—BNb.362, Sc.404, Sf.74v115, BMd.3, Pb.474, Ba.424, Hd.9, Hz.3.
Vag: (1) Afdal [R.S.] (Hv.). (2) Ghazzali [Bahai Kashkol]. (3) 'Attar [M.N.].

ای باقی محض بافنائے که نهٔ ۸۹۹ در جائے نهٔ کدام جائے که نهٔ
ای ذات تو از جا و جهت مستغنی [a] آخر تو بکائی و بکائی که نهٔ

O Absolute! what nought Thou hast not wrought?
No place hast Thou, what world hast Thou not brought?
Thy Being's not defined by Time and Space,
Where art Thou sought, and where Thou not besought?

XII. 37

902 (a):—BMb.492, Pc.168, CR.1120.

ای هر نفسے صد گنه از ما دیده ۹۰۲ وز لطف و کرم پردهٔ ما ندریده
ای من بتر از هر که بعالم بترست [a] وی لطف تو از من بتر آمرزیده

O Thou that see my sins per breath a gross,
Thou keepest hidden so that no one knows;
Tho' worse I go than what in world is worst,
Thy Grace on worse than me Thy grace bestows.

XII. 38

903 (b):—Kb. Hr.404. *Vag*: Rumi [Hv.].

بازیچهٔ قدرت خدائیم همه ۹۰۳ اوراست تو انگری گدائیم همه
بایکدگر این زیادتی جستن چه [b] آخر نه ز یك در سرائیم همه

Puppets to Mighty Might we came at call,
He is the Donor we are beggars all;
What means this strife and struggle we maintain?
From single door we soon must quit the Hall.

XII. 39

912 (a):—BMb.475, Pc.352, CR.1125. *Vag*: 'Unsuri [Hx.].

چون مُهره بروے تختِ زردیم همه ۹۱۲ گاهے همه زوج وگاه فردیم همه
a
دلخستهٔ چرخ لاجوردیم همه آخر برویم و در نوردیم همه

Like pawns in chess, or scouts on sable land,
Sometimes alone sometimes in pairs we stand;
Thus drilled by day and night to left and right,
We march and vanish as would Time command.

XII. 40

924 (b):—BNb.493, Hd.435. *Vag*: (1) Nasir Khusraw [p. 509]. (2) Afdal [400].

ما ذات نهاده در صفاتیم همه ۹۲۴ عینِ خرد وسخرهٔ ذاتیم همه
a
تا در صفتیم در مماتیم همه چون رفت صفت عینِ حیاتیم همه

The Essence Prime are we which traits encase,
The Wisdom conjures self in juggling ways;
Encased in traits we fall in fatal ways,
With traits apart Eternal Life displays.

XII. 41

941 (a):—Si. Rempis 75, BNj.58.

از شاخِ وجودا گر برے داشتمے ۹۴۱ هم رشتهٔ خویش را سرے داشتمے
a
تا چند ز تنگنائے زندانِ وجود ای کاش سوے عدم درے داشتمے

Could I from twig of life a fruit attain,
I might unravel this my tangled skein;
How long I grope thro' maze of Life's confines,
O fain the door of Nirwana I gain.

XII. 42

942 (a):—Pb.524, Ba.474, Hb.609, Hg.407.

ازکوے خرابات برآمد ماهے ۹۴۲ بر کنگرهٔ عرش بزد خرگاهے
a
ناگاه زِ خَرگاه برآمد آهے کاین عالم بیوفا نیرزد کاهے

A moon from Tavern lane came out I saw,
The halo spread to skies, I gazed in awe;
From Ass's stall I heard a grating: "Ah!
This faithless world in worth is not a straw."

XII. 43

943 (a):—BNb.399, Pb.517, Ba.467, Hb.604. *Var*: Afdal [Hj.] [406].

از معدن خویش اگر جدا افتادی ۹۴۳ آخر بنگر که خود کجا افتادی
در خانهٔ خود خدایے را گم کردی [a] زان از ره خانهٔ خدا افتادی

If from your home you fell so far away,
Then see for once your self and where you stay;
You Lost the Godhead in your house alone,
Hence from the path of God you go astray.

XII. 44

1018 (a):—Kb. BNa.116, Sf.35, Pb.574, Ba.528, Hb.666, CR.1164. *Var*: (1) Kamal Isma'il [MS. d. 1010 H.]. [A.K.]. (2) Abu Sa'id [410].

در دیده بجایے آب نم بایستے ۱۰۱۸ یا با غم او صبر بهم بایستے
یا عمر باندازهٔ غم بایستے [a] یا مایهٔ غم چو عمر کم بایستے

Would that my eyes were wet but not in flow,
Or when he chastens patience would bestow,
Or life prolonged as grief would greater grow,
Or grief were less when life is sinking low.

XII. 45

1020 (a):—Wbcd.419, Pb.572, Ba.526, Hb.664.

در عالم اگر ترا بود دست رسے ۱۰۲۰ هان تا نزنی تو جزبه نیکی نفسے
پیش از من و تو بیاز مودند بسے [a] دنیا نکند بغیر ازار کسے

If in this world you have some means at call,
Then do not breathe but go relieving all;
Many have found before us great and small,
That world affords us nought but hurt and gall.

XII. 46

1046 (a):—Kashkol Bahai. *Var*: Afdal [476].

گر علم لدنی همه از بر داری ۱۰۴۶ با این چه کنی که نفس کافر داری
سر را بزمین چه می نهی بهر نماز [a] آنرا بزمین بنه که در سر داری

Thou hast in rote I grant the psychic lore,
But can it cure at all Thy darkened core?
What boots at prayer time thy pate on ground?
Lay under ground what pate has kept in store.

XII. 47

INDEX OF KNOWN QUATRAINS.

Var.=Variation of: †=Rejected.

A

Aa.

1.	Āmad saḥarē nidā zi Maikhāna'i mā.	IX. 1.
2.	Az āb u gil āfarīd Ṣāni' mā rā.	V. 11.
3.	Az ātish-i mā dūd kujā būd ān jā.	VIII. 137.
4.	Az bāda'i la'al la'al shud gowhar-i mā.	IX. 4.
5.	Afgand ba ghurbat falak-e pīr marā.	X. 147.
6.	Im shab bar mā mast ki āwurd turā.	I. 42.
7.	Ai ān ki guzīda'ē jihānī tu marā.	I. 18.
8.	Ayyām ba kāmē na-rasānad mā rā.	II. 56.
9.	Ai Khwāja' yakē kām ravā kun mā rā.	X. 43.
10.	Ai karda' zi luṭf u mihr-i to- ṣan'a Khudā.	I. 53.
10-a.	Ai Ṣāḥib īn mas'ila' bishnou az mā.	†1.

10 (a):—Sb.310, BNn.7. Reply to 34-A by Syed Niamatullah.

Ab.

11.	Bāz ā bāz ā har- ānchi' hastī bāz ā.	IX. 2.
12.	But guft ba but parast kai 'ābid-i mā.	IX. 150.
13.	Bar-khīz u biyā biyā zi bahr-ē dil-i mā.	VIII. 19.
14.	Bar dast yakē tēgh-i jawāb ast marā.	X. 41.

At.

15.	Tā bi-tuwānī ranja' magardān kasrā.	VII. 87.
15-a.	Tā bituwānī ṭa'ana' mazan mastan rā.	*Var.* 31.

Aj.

15-b.	Janā chu ba waṣl-i to niyāz ast marā.	†2.

15 (b):—Sb.26, BMa.9, BNn.4, CR.781.

Ach.

16.	Chūn 'ohda' na- mē-shawad kasē fardā rā.	IX. 93.
17.	Chūn fout shawam ba bāda' shōēd marā.	IX. 22.

Akh.

18.	Khurram ba tu dāshtam dilē purgham rā.	I. 26.
19.	Khwāhī zi firāq dar fughān dār marā.	I. 29.

Ad.

20.	Dānī ki chi muddatēst ai dilbar-i mā.	I. 23.
20-a.	Dī bar sar-i kū-i khāk- bīzān-ī qaḍā. BMa.16, BERa6.	†3.

20 (a):—BMa.16, BERa.6, CR.1114=1194.

As.

21.	Zīn dahar ki būd muddatē manzil-i mā.	IV. 36.

As.

22.	Sāqī ba karam tu mē kunī yād marā.	VIII. 33.
23.	Sāqī qadaḥē ki kārsāz ast Khudā.	VIII. 54.
24.	Sāqī qadaḥē ki nūr bakhshad hama' rā.	VIII. 55.
25.	Sāqī mai la'al qūt-i rūḥ ast marā.	VIII. 56.
26.	Sāqī naẓarē ba bēkasān bahar-i Khudā.	VIII. 34.

A'.

27. 'Āshiq hama' rōz mast u shaidā bādā. IX. 46.
28. 'Āqil ba chi ummīd dar- īn shūm sarā. IV. 34.
29-a. 'Aib ast 'aẓīm bar kashīdan khud rā. XII. 1.

Aq.

30. Quraān ki bihīn kalām khwānand ō rā. IX. 12.

Ag.

31. Gar mai na khurī ṭa'ana' ma-zan mastān rā. VII. 84.

Am.

32. Mard ān na-buad ki khalq khwārand ō rā. VII. 91.
33. Mai qūwwat-i jism u qūt-i jān ast marā. IX. 11.

Ah.

34. Har chand ki rang u bū-i zēbāst marā. V. 12.
34-a. Ham baḥr-i karāmatī u ham kān-i sakhā. †4.

34 (a):—Sb.309, BNn.6, according to Sb. a question by Murtuda Qalandar to Saiyad Ni'amatullah.

B

Ba.

35. Ai dil zi zamāna' rasm-i iḥsān ma-ṭalab. II. 55.
35-a. Ai dil tu zi khalq hēch yārī maṭalab. †5.

35 (a):—Ht.16, Pc.117, BNn.8.
Vag:—Shâh Sanjân [R.S.] 2 Afdal [Hx.].

Bb.

36. Bā baṭ mē guft māhiyē pur tab u tāb. IV. 50.
36-a. Bā naghma'i zēr u bam kun āhang-i sharāb. †6.

36 (a):—Sb.131, BNn.11.

37. Bar pāy-i tu bōsa' dādan ai sham'i ṭarab. IX. 151.

Bch.

38. Chandān bi-khuram sharāb kīn bō-i sharāb. IX. 23.

Bd.

39. Dar rāh-i niyāz har-dil-ē rā dar yāb. VII. 106.

Br.

40. Rōzē du si muhlat ast mai khur mai- ṇāb. IX. 94.
41. Rōzē ki ba dast bar niham jām-i sharāb. IX. 60.

Bz.

41-a. Zulfat hama' sumbul ast u sumbul hama' tāb. †7.

41 (a):—Sb.296, BNn.12, Niamatullah Wali H.S.L. MS. 1295.

Bṣ.

42. Ṣad bār biguftamat ki ai durr-i khushāb. IX. 152.

Bm.

43. Mā ō mai u ma'shūq dar īn kunj-i kharāb. IX. 8.
44. Māyēm nihada' sar ba farmān-i Sharāb. IX. 7.
45. Māyēm u mai-ō muṭrib u īn kunj-i kharāb. IX. 5.

T

Ta.

46. Ābād kharābāt zi mai khurdan-i mā'st. VIII. 9.
46-a. Ādīna' zi bāmdād mai gīr ba dast. †8.

46 (a):—Wbcd.½.193, Pb.½.50, BERa.92, CR.787.

47. Ámad Ramaḍān u mousamē bāda' biraft. X. 117.
48. Ān but ki dilam zi bahr-i ō zār shudast. IX. 154.
49. Án bih ki dar īn zamāna' kam gīrī dōst. VII. 28.
50. Ān khwāja' ki khwīsh rā Halākū mē guft. IV. 29.
51. Ān dil ki zi mihar u kīna' bi-burīd kujāst. VII. 159.
52. Án rā ki barē nihāl-i taḥqīq na-rust. †9.

52:—Hw.951, Var.162.

53. Ān qaṣr ki Bahrām dar ō jām girift. IV. 25.
54. Ān kas ki ba khūbān lab-i khandān dādast. X. 36.
55. Ān kas ki khaṭ az kilk-i guhar-bār nawisht. VII. 152.
56. Ān kas ki darūn-i shīsha' rā dil pindāsht. VII. 160.
57. Án la'al-i girān-bahā zi kān-ē digar ast. IX. 56.
58. Ān madda' ki qābil-ē ḥayāt ast ba dhat. V. 18.
58-a. Ān māh ki guftī malak-ē raḥman ast. XII. 2.
59. Ānī ki dam-ē masīḥ yārat shuda' ast. IX. 156.
60. Abr āmad u bāz bar sarē sabza' girist. III. 34.
61. Aḥdāth-i zamana' rā chu pāyānī nīst. X. 1.
63. Az ātish-i īn ṭāifa' juz dūdē nīst. X. 5.
64. Az bād-i ṣabā dilam chu bōyē tu girift. I. 41.
65. Az bazm-i khirad 'aql dalīlē sarah' guft. IX. 61.
65-a. Az ghuṣṣa'-i har bē-khirdam dil bi-girift. †10.

65 (a):—Sb.98, BERa.141, CR.790.

66. Az gardish-i charkh hēch maf-hūmam nīst. II. 14.
67. Az mā ramaqē ba sa'i-e sāqī munda st. IX. 62.
68. Az manzil-i kufr tā ba dīn yak nafas ast. VII. 161.
69. Az har zih ba har darē hamē bāyad tākht. VI. 1.
70. Asrār-i jihān chunān-ki dar daftar-i māst. X. 145.
70-a. Aṣl-ē guhar-ē 'ishq zi kān-ē digar ast. †11.

70 (a):—Sb.273, RPb.66, BNn.33. *Parody of* 57.
Vag: (1) Shahabud Din Soharwardi. (2) Najmud Din Razi [Rempis 19].
70-b. Afsōs ki aṭraf-i rukhat khār girift. *Mahasti* [Hv.] †12.

70 (b):—BNj.30, RPb.103.

71. Aknūn ki bihisht-i 'Adn rā mānad dasht. III. 25.
72. Aknūn ki jihān rā ba-khushī dast rasēst. III. 6.
73. Aknūn ki gulē sa'ādatat pur-bār ast. IX. 95.
74. Imrōz turā dast-rasē fardā nīst. III. 52.
75. Imrōz ki ādīna' mar ō rā nām ast. IX. 96.
76. Imrōz ki noubat-ē jawānī-e man ast. III. 63.
77. Imshab ki ḥuḍūr-i yār-i mā imrōz ast. I. 43.
77-a. Andar hama' dasht-i khawirān sangē nīst. XII. 3.
78. Ai āmada' az 'ālam-i rūḥānī taft. IX. 97.
78-a. Ai Bēzhan-i dil dar chah-i zindan-i ghamat—Meaningless †13.

78 (a):—Ha.340, Sd.339, BNh.326, BNd.145, Sc.468, BNb.175, LN.83, BMd.444, Wbcd.506, Pb.40, Hb.40, Hj.326, BMb.145, Hc.76, Hc.76, Pc.114, Cb.150, CR.805, BERf.375, Hz.277.

78-b. Ai jumla'-i khalq rā zi bālā u zi past. XII. 4.
79. Ai charkh-i falak kharābi az kīna'-i tust. II. 37.
79-a. Ai dar ṭalabē ān ki baqā khwāhī yaft. XII. 5.
79-b. Ai dilbar-i mahṭil'at-i khurshīd ṣifāt. †14.

79 (b):—BNa.84, BERf.292, Hj.288, A.44, CR.806.

80. Ai dil chu zamāna' mē kunad ghamnākat. VII. 52.
81. Ai dil chu naṣīb-i tō hamah khūn shudan ast. IV. 51.
82. Ai dhat-i tu Maḥmūd u Moḥammad nāmat. I. 51.

83. Ai Sāqi az ān mai ki dil ō dīn-i man ast. VIII. 57.
84. Ai sabztar az ghalla' ki dar dāman-i kisht. IX. 167.
85. Ai qubba'-i sāq 'arsh sūdah qadamat. I. 55.
86. Ai mard-i khirad hadīth-i fardā hawas ast. III. 53.
87. Ai mai lab-i la'al-i yār mē-dār ba dast. IX. 13.
87-a. In baḥr-i wajūd āmada' bērūn zi nihuft. II. 7.
88. In khāk-i rah az Khwaja' Bukhārī būd ast. V. 9.
89. In kūzā chu man 'āshiq-i zārē būd ast. V. 19.
90. In kuhna' rabāṭ rā ki 'ālam nām ast. IV. 33.
91. In gumbad-i lajwardi ō zarrīn ṭasht. II. 3.
91-a. In nīm qadaḥ ki bar labē īn ṭās ast. †15.

91 (a):—Se.20, BMa.46, BDb.19, BNl.16, CR.810.

92. In hasti-e tō hasti-e hast-ē digar ast. VII. 145.
93. In yak du si rōz noubat-ē 'umr guzasht. II. 57.
93-a. Chūn āb ba joibār u chūn bād ba dasht. *Var.* 93.
94. Ai wāi bar ān dil ki dar ō sōzē nīst. VIII. 8.

Tb.

94-a. Bā ānki du chashm-i mast-i ō 'arbada' jōst. †16.

94 (a):—BNa.134, Sf.52, Pb.58, Hb.57, CR.814.
Var: Salman Saoji Tehran Text not found in MS. dated 802 H.

95. Bā bāda' nishīn ki mulk-i Mahmūd īn ast. IX. 98.
96. Bā dushman u dōst fi'al-i nēkū nēkū st. VII. 92.
96-a. Bā dil guftam matā'i duniyā 'araḍēst. BNb.379, Hd.559, Afdal [54], †17.
97. Bā ḥukm-i Khudā ba juz riḍa dar na-girift. VI. 17.
97-a. Bāshad ki ba andēsha' u paimān-i durust. *Par.* of 162 †18.

97 (a):—Kb. BNb.407, Hh.109, Pc.199, Hd.403. ***Par***: 162.
SP. Afdal Kashi in Hv. and Text.

98. Bā mā diram-ē qalb na-mē- gīrad juft. VII *l.* 3.
99. Bā mā falak ar jang na-dārad 'ajab ast. II. 39.
100. Bā mā na-guzārand damē yarānat. I. 58.
101. Bā muṭrib u mai ḥūr sarishtē gar hast. III. 26.
101-a. Bā har bad u nēk rāz na-tuwānam guft. X. 143.
102. Bad nāmi-e man zi 'arsh u kursī biguzasht. X. 35.
103. Bar chahra'-i gul shabnam-i nourōz khush ast. III. 28.
104. Bar khwān-i zamāna' shūru shīrīn baham ast. IV. 11.
105. Bar-khīz u bidih bāda' chi jāyē sakhun ast. VIII. 20.
106. Bar rū-i tu zulf rā aqāmat hawas ast. IX. 157.
107. Bar ṭarz-i sipahar-i khaṭaram rōz-i nukhust. VII. 158.
107-a. Bar sabza' nishist-i mai parastān chi khush ast. †19.

107 (a):—Pb.71, Hb.70, Hg.51. Par. of 103.

108. Bar kaf mai nāb u dast-i dildār ba dast. III. 64.
109. Bar louḥ nishān-i būdanīhā būd ast. VI. 16.
110. Bar har chi rasī naẓar nikū kun ki nikūst. VII. 85.
111. Bisiyār bi-gashtēm ba gird-ē dar u dasht. IV. 8.
112. Bisiyār dawidēm ba gird-ē dar u dasht. IV. 12.
113. Bas khūn-i kasān ki charkh-i bē-bāk bi-rīkht. II. 20.
114. Bulbul ki ba bāgh nāla' bar dast girift. III. 42.
114-a. Bē-khwāb u khuram hamēsha' andar tab u taft. †20.

114 (a):—Hk.205, BMb.128, BERa.150, CR.819.

115. Bēgana' agar wafā kunad khwīsh-i manast. VII. 17.

115-a. Bīnīyi tu haihāt alif dārad rāst. †21.
115 (a):—Sb.268, BNn.32.

Tp.

116. Pur khūn zi firāqat jigar-ē nīst ki nīst. I. 27.
117. Pīrē zi kharābāt barūn āmad mast. VIII. 7.
118. Pēsh az tu basē mard u basē zan būd ast. V. 8.
118-a. Pēsh az tu hazār qarn-i dīgar būd ast. XII. 6.
119. Pēsh az man u tō lail u nihārē būd ast. II. 48.

Tt.

120. Tā bāz shināktam man īn pāez dast. IV. 1.
121. Tā chand zanam ba-rū-i daryāhā khisht. X. 77.
122. Tā kai zi chirāgh-i masjid ō dūd-i kanisht. VI. 7.
122-a. Tā gardish-i gardūn-i falak gardān ast. BNb.382, Hd.77, Afdal [Hv.] †22.
123. Tā hushyāram dar ṭarabam nuqṣan ast. IX. 14.
124. Tarsē ajal ō bīm-i fanā hasti-i tust. IV. 55.
124-a. Tars az chē tegh u tīr mē bāyad dāsht. †23.
124 (a):—HK.111, BMb.84, BERa.89, CR.823. *Parody of* 313.
125. Tarkīb-i piyāla' rā ki dar ham paiwast. V. 16.
125-a. Tarkīb-i ṣanāya'a ō samāwat zi chīst. †24.
125 (a):—Pb.74, Hb.72.
Afdal [Hj.].
126. Tarkīb-i ṭabāya' ki ba kāmē tu damēst. VII. 19.
126-a. Turkē dil-i man ba nargis-ē mast girift. †25.
126 (a):—Sb.264, BNn.30.
126-b. Taqdīr-i azal sābiqa-ē ḥukm-i alast. †26.
126 (b):—Kb. Wbcd.418. *Echo of* 243.
127. Tīrē ki ajal zanad siparhā hēch ast. VII. 2.

Tj.

128. Jāmē u may-ē u sāqi-yē bar lab-i kisht. X. 80.
128-a. Jān bō-i ḥayāt az shikanē mō-i tu yaft. †27.
128 (a):—Pb.82, Hb.80, Hk.67.
129. Jāyē ki dar ō sharāb-i gulrangē nīst. III. 58.
130. Juz ḥaqq ḥukmē ki ḥukm rā shāyad nīst. VII. 169.

Tch.

131. Chandīn gham-i māl u ḥasratē duniyā chīst. VII. 53.
132. Chūn ātish-i soudā-i tu juzdūd nadāsht. I. 28.
133. Chūn āmadanam ba man nabud rōzi nukhust. VIII. 72.
134. Chūn abr ba nourōz rukh-ē tala' bishust. III. 33.
135. Chūn bād ba pēshat āmadam chābuk u chust. VIII. 123.
136. Chūn bulbul-i mast rāh dar bustān yāft. III. 8.
137. Chūn tīr-i qaḍā kushāda' az shast-i tu nīst. VI. 15.
138. Chūn charkh ba kām-i yak khiradmand nagasht. II. 23.
139. Chūn dēv u parī u yār u aghyār guzasht. VII. 32.
140. Chūn kār na bar murādi mā khwāhad raft. IV. 39.
141. Chūn gauhar-i jān dar ṣadaf-ē dil paiwast. VII. 147.
142. Chūn lāla' ba nourōz qadaḥ gīr badast. III. 7.
143. Chūn murdan-i to- murdan-i yakbargi ast. IV. 59.
143-a. Chūn naqshi 'amalhaā-i tu bar louḥi yakh ast. †28.
143 (a):—Sb.265, BERa.77, CR.832.
144. Chūn nīst umīd-i 'umr az shām ba chasht. VII. 103.
145. Chūn nīst haqīqat-ē yaqīn andar dast. VII. 156.
146. Chūn nīst zi harchi hast juz bād ba dast. IV. 52.

Ṭḥ.

146-a. Ḥalwā-i jihān ghulām-i kashkīna-i māst. †29.

146 (a):—Sb.278, BNn.35. *Vag*: Afdal [78].

Tkh.

147. Khārē ki ba zēri pāyi har ḥaiwānest. V. 23.
148. Khaṭṭe ki khaṭat bar lab-i dilkhwāh nawisht. IX. 164.
149. Khurshīd-i sipahar-i bē-zawālī 'ishq ast. IX. 44.
150. Khayyām tanat be khīma'-ē mānad rāst. IV. 60.
151. Khayyām zi bahr-i īn gunah' mātam chīst. XI. 58.
152. Khayyām ki khīma' hāi ḥikmat mē- dōkht. X. 167.

Td.

153. Dārinda' chu tarkīb-i tabāe' ārāst. V. 15.
153-a. Dar bàgḥ shudam saḥarga' bā dard-i nihuft. †30.

153 (a):—Sb.170, BNn.20. *Parody* of third line of 448.

154. Dar pāi qarāba' qulqulē mai chi khuśh ast. VIII. 111.
154-a. Dar pāyi ghamat shud dili miskīnam past. XII. 7.
155. Dar parda'-i isrār kasē rā rah nīst. VII. 148.
156. Dar jām-i ṭarab bāda'i gulrang khush ast. VIII. 109.
157. Dar jumla'i dasht-i khāwarān gar khārēst. IX. 91.
158. Dar chashmi muḥaqqaqān chi zībā u chi zisht. VII. 36.
159. Dar khwāb budam marā khirad-mandē guft. VII. 1.
159-a. Dar khwāb marou ki pīr dānā-ē guft. †31.

159 (a):—Pb.113, Hb.111, Hg.83, Pc.338. Parody of 159.

160. Dard ō alam az shumār-i daftar bi-guzasht. IX. 179.
161. Dar dih pisar ān mai ki jihān rā tāb ast. VIII. 21.
162. Dar dahar barē nihāl-i taḥqīq na-rust. VII. 157.
162-a. Dar dahar chu man 'āshiq u ma'shūq parast. †32.

162 (a):—Pb.114, Hb.112, Hg.84.

163. Dar dahar marā sharāb u shāhid hawas ast. VIII. 14.
164. Dar rūyi zamīn agar marā yak khisht ast. IX. 18.
164-a. Dar ṣuḥbat-i ān kasī ki ṣaḥib hunar ast. †33.

164 (a):—Hu.12, BERa.189, CR.840. *Vag*: Shahi [CR. Rempis 39].

165. Dar ṣōma' ō madrasa' ō dair u kanisht. VII. 154.
166. Dar 'ālam-i bē-wafā ki manzilgah-i māst. I. 15.
167. Dar 'ālam-i khāk khāk pāshīdam u raft. XI. 15.
168. Dar 'ishq-i tu az malāmatam nangē nīst. IX. 33.
168-a. Dar 'aql 'aqīlahā-i muḥkam kam nīst. †34.

168 (a):—Sb.74, BNn.16.

169. Dar faṣl-i bahār agar butē ḥūr sirisht. X. 81.
170. Dar majlis-i dars sāz-i mastī past ast. X. 110.
171. Dar maikada' dhikr-i bāda' chal ism-i man ast. IX. 3.
172. Dar wādiyi 'aib-i khud dawīdan hawas ast. VII. 18.
173. Dar har dashtē ki lāla'-zārē būd ast. V. 21.
174. Dar hēch sarē nīst ki asrārē nīst. IX. 39.
175. Dar-yāb ki az rūḥ judā khwāhī raft. IX. 99.
176. Dil sair-i ḥayāt rā kamāhī dānist. VII. 153.
177. Dil guft marā 'ilm-i ladunnī hawas ast. VII. 151.
177-a. Dam bā ki nanam ki hēch kas maḥram nīst. XII. 8.
178. Duniyā dīdī u har chi dīdī hēch ast. IV. 42.
179. Duniyā na muqām-i tust nai jāi nishast. IV. 31.

180.	Dourān-i jihān bē mai u Sāqī hēch ast.	VII. 15.
181.	Dourē ki dar ō āmadan ō raftan-i māst.	II. 1.
182.	Dah ʻaql zi nuh rawāq az hasht bihasht.	I. 52.
Tr.		
182-a.	Rāh-ē abad ō azal zi pā tā sar-i tust, Hd.432, BNb.445.	†35.
183.	Raftam ba kharābat ba īmān-i durust.	VIII. 2.
184.	Raftan chu haqīqat ast pas-būdan chīst.	IV. 47.
185.	Rōzē ki shawad idha'ssamāun shaqqat.	I. 38.
Tz.		
186.	Zān bāda' ki ʻumr rā ḥayāt-ē digar ast.	VIII. 22.
187.	Zāhid ba-hawā-i khuld sar-gardān ast.	X. 83.
187-a.	Zīn saqf barūn rawāq u dihlīzē nīst.	XII. 9.
Ts.		
188.	Sāqī ba-baram gar but-i yāqūt-lab ast.	VIII. 58.
189.	Sāqī ba ḥayāt chūn kasē rahbar nīst.	VIII. 59.
190.	Sāqī ba bihasht īn hama' mushtāqī chīst.	VIII. 60.
191.	Sāqī chu zamāna' dar shikast-ē man u tust.	VIII. 61.
192.	Sāqī chi kunam ki dil kabābam zi ghamat.	VIII. 35.
193.	Sāqī ḥadhar az ghamē tu am āh ki nīst.	VIII. 36.
194.	Sāqī dil-i mā ki dāna'ē mihr-i tu kāsht.	VIII. 37.
195.	Sāqī dil-i man zi dast agar khwāhad raft.	VIII. 38.
196.	Sāqī dil-i man zi murada' farsūda' tar ast.	VIII. 39.
197.	Sāqī dil-i man sōkhta' az mushtāqīst.	VIII. 40.
198.	Sāqī dil-i man ki shādi az gham na shanakht.	VIII. 62.
199.	Sāqī zi darat safar na- khwāhēm girift.	VIII. 41.
200.	Sāqī zi maē ki laʻlat ānrā sāqīst.	VIII. 42.
201.	Sāqī shab-i ʻaish ast u māh afrōkhta' ast.	VIII. 63.
202.	Sāqī gham-i mā baland awāz shud'ast.	VIII. 43.
203.	Sāqī falak az baḥr-i ʻatāyē tu kafēst.	VIII. 44.
204.	Sāqī qadaḥē ki ānki īn khāk sirisht.	VIII. 64.
205.	Sāqī qadaḥē ki shamʻi dil dar nagirift.	VIII. 65.
206.	Sāqī qadaḥē ki kār-i ʻālam nafasēst.	VIII. 66.
207.	Sāqī qadaḥē ki hast ʻālam ẓulmāt.	VIII. 67.
207-a.	Sāqī ki chu ḥalwāi nabāt ast kujāst.	†36.
207 (a):—BMa.96, Pb.123, Hb.120, Hg.88, CR.848.		
208.	Sāqī ki rukhat zi jām-i Jamshīd bih'ast.	VIII. 45.
209.	Sāqī ki labash mufarraḥē yāqūt ast.	VIII. 46.
210.	Sāqī ki halākam zi gham-ē hijrānat.	VIII. 47.
211.	Sāqī gul u sabza' bas ṭarabnāk shud' ast.	VIII. 48.
212.	Sāqī mah-i rukhsār-i tu jān-ē hama' ast.	VIII. 49.
213.	Sāqī mai mā zi ʻāriḍ-ē pur khu-i tust.	VIII. 50.
214.	Sāqī mai maʻarifat marā makramat ast.	VIII. 51.
215.	Sāqī mai kuhna' yār-i dērīn-i man ast.	VIII. 68.
216.	Sāqī naẓarē ki dil khush az dīdan-i tust.	VIII. 52.
217.	Sāqī naẓarē ki dil zi andēsha' tihīst.	VIII. 53.
218.	Sirr az hama' nākasān nihān bāyad dāsht.	*Var.* 884.
219.	Sar ta sar-i āfāq jihān az gil-i māst.	VII. 173.
220.	Sardaftar-i ʻālamē maʻānī ʻishq ast.	IX. 38.
221.	Sirr-ē du jihān dar qadaḥē mastān ast.	IX. 58.
222.	Sarmaya'-i ʻaql-i ʻāqilān yak nafas ast.	VII. 162.
222-a.	Sirrēst nihān az hama' asrār ki hast.	†37.
222 (a):—Sb.288, Sc.444. *Var:* 'Atar [M.N.].		

223. Sīm ar chi na māya'-ē khiradmandān ast. VII. 101.

Tsh.

224. Shādī maṭalab ki ḥaṣil-e 'umar damēst. VII. 30.
224-a. Shash panj fitāda'ēm jān dard u takast. XII. 10.
225. Shōrīda'-i 'ishq ō sar u sāmān ghalaṭ ast. IX. 48.

Tṣ.

226. Ṣaḥrā rukh-i khud ba abr-i nowrōz bishust. III. 24.
227. Ṣad khāna' zi khūnāb-i dilam wīrān ast. IX. 180.
227-a. Ṣayyād ham ō Ṣaid ham ō dāna' ham ōst. Rep. 472. †38.
227 (a):—Sb.285, BNn.36.

Tṭ.

228. Ṭāsē falak az pēsh-i dilārā-i tihīst. II. 58.
229. Ṭūrēst ki ṣad hazār Mūsā dīd ast. IV. 30.

Tc.

230. 'Āqil ba kharōsh-i lā ilah' illila' hūst. VII. 136.
231. 'Ishq āmad u shud chu khūnam andar rag u pōst. IX. 54.
232. 'Ishq ar chi balāst ān balā ḥukm-i khudāst. IX. 37.
233. 'Umrē ba gul ō bāda' bi-raftēm ba-gasht. VIII. 134.
234. 'Umrēst ki maddaḥiyi mai wird-i man ast. IX. 63.

Tf.

235. Fāsiq khwānand mardumānam paiwast. X. 106.
236. Faṣlē gul u ṭarf-i jōybār ō lab-i kisht. III. 27.

Tk.

236-a. Kardēm har ān chi ḥīla' 'aql ān dānist. †39.
236 (a):—Hk.151, BMb.120, BERa.97, Pc.423, CR.854.
237. Kam gōy ki faḍl-i Ḥaqq ba āsānī nīst. X. 74.
238. Kunha'i khiradam dar khur-i ithbāt- i tu nīst. I. 5.
238-a. Kū ān ki mayē girān nihad bar kafi dast. †40.
238 (a):—Sb.116, BMa.70.

Tg.

239. Gar az payi shahwat ō hawā khwāhī raft. VII. 76.
240. Gar bāda' namē khuram nishān-ē khāmīst. X. 38.
241. Gar bar falakī ba kḥāk bāz ārandant. X. 4.
241-a. Gar dar hama' shahar yak sarē nīshtar ast. XII. 11.
242. Gardūn nigarē zi 'umr-i farsūda'-i māst. VII. 171.
242-a. Gar rāz-i man ai Khwāja' na-mund'ast nihuft. XII. 12.
242-b. Gar zāhid u 'ābid ast u gar fāsiq u mast. †41.
242 (b):—Pb.132, Hb.129.
Parody of 244.
243. Gar kār-i tu nēk ast ba tadbīr-i tu nīst. VI. 14.
244. Gar gul na-buad naṣīb-i mā khār bas ast. X. 54.
244-a. Guftam ki jihān u mulk sar maya'-i tust. XII. 13.
245. Guftam ki sar-ē zulf-i tu bas sar khurdast. I. 19.
246. Guftam ki magar durust bāshad 'ahdat. I. 20.
247. Gul guft bih az luqā-i man chīzē nīst. IV. 9.
247-a. Gōyand Kharābāt bad ast ō na rawāst. XII. 14
248. Gōyand ki mai ba māh-i sha'ābān na rawāst. X. 115.
249. Gōyand marā bihisht bā ḥūr khush ast. X. 92.
250. La'alē tu mayē mudhāb u sāghar kān ast. IX. 161.

Tm.

251. Mārā gōyand dōzakhī bāshad mast. X. 91.
252. Mā 'aql-i qadīmēm u jihān dāya'i māst. VII. 175.
253. Mā kāfir-i 'ishqēm musalmān digar ast. X. 37.
254. Ma'alūm na-mē-shawad chunīn sir sardast. VII. 146.
255. Man banda'-i 'āṣiem riḍā-ē tu kujāst. XI. 38.
256. Man mai khuram ō mukhālifān az chap u rāst. X. 94.
257. Man hēch nadānam ki marā ānki sirisht. X. 79.
258. Mahtāb ba nūr dāmanē shab bi-shigāft. VIII. 12.
259. Mai bar kaf-i man nih ki dilam pur tābast. VIII. 23.
260. Mai khāna' u ka'aba' khana'-ē bandgi ast. IX. 57.
261. Mai khurdan-i man na az barāyē ṭarab ast. IX. 64.
262. Mai khurdan u shād būdan āīn-i man ast. VIII. 16.
263. Mai khur ki ba zēri gil basē khwāhī khuft. IX. 100.
264. Mai khur ki hamēsha' rāḥatē rūḥ-i tu ōst. IX. 101.
265. Mai deh ki dil-ē rīsh-i marā marḥam ōst. VIII. 24.
266. Mai gar chi ba shar'a zisht nām ast khush ast. X. 44.
267. Mai Nōsh ki 'umr-i jāwidānī īn ast. III. 65.

Tn.

268. Nāzam ba kharābāt ki ahlash ahl ast. J.127. †42.
269. Nafsat ba sagē khāna' hamē mānad rāst. VII. 81.
270. Nai lāiq-i masjidam na dar khurd-i kanisht. X. 48.

Th.

270-a. Har bēkhabrē ki hast hushiyār tar ast. Sb.75, Berf.153. †43.
271. Har jān-ī sharīf kō shanāsā-i rahēst. VI. 18.
272. Har chand ki az gunāh bad bakhtam u zisht. X. 78.
273. Har dil ki asīr-i miḥnatē ōst khush ast. VII. 16.
274. Har dil ki darō maya'-i tajrīd kam ast. VII. 54.
275. Har dil ki darō mihar u muḥabbat bashar ast. IX. 41.
276. Har dharra' ki bar rū-i zamīnē būd ast. V. 22.
277. Har sabza' ki bar kinār-i jōyē rasta' ast. V. 20.
278. Har kō raqamē zi 'aql dar dil binigasht. VII. 8.
278-a. Har kūza' ki ābkhōra'ē mazdūrēst. XII. 15.
279. Har giz but-i man rūi ba kas na mamūd' ast. 22.
280. Har gah ki ghamē mulāzimē dil shawadat. VII. 98.
281. Har naqsh ki bar takhta'i hastī paidāst. VII. 137.
282. Har nēk u bad-ē ki dar nihād-ē bashar ast. II. 47.
283. Hushdār ki rōzgār shōr-angīz ast. II. 54.
284. Haihāt ki īn jismi mujassam hēch ast. IV. 46.

Ty.

284-a. Yādē tu shab ō rōz qarīn-ē dil-i māst. †44.

284 (a):—Sa.127, BNa.74, CR.880.

285. Yā Rab tu karīmī u karīmī karam ast. XI. 39.
286. Yazdān chu gilē wajūd-i mā rā ārāst. X. 72.
287. Yak jur'a'-i mai zi mulki Kāwūs bih ast. IX. 72.
288. Yak hafta' sharāb khurda' bāshī paiwast. VIII. 119.

J

289. Tā butuwānī gham-ē jihān hēch ma-sanj. III. 55.
290. Tā chand kashī dilā dar īn dar-i sipanj. VII. 128.

CH.

291. Az faḍl 'inān ma-pēch u dar sāghar pēch. VII. 108.
292. Bingar zi jihān chi ṭarf bar bastam hēch. IV. 45.
292-a. Sāqī qadahē ki kar-i 'ālam hama' hēch. A.241, Hz.291. †45.

Ḥ

293. Ai 'āriḍ-i tō nihāda' bar nasrīn ṭaraḥ. I 14.
294. Kū muṭrab u mai tā bidiham dād-i ṣubuḥ. VIII. 25.

KH.

294-a. Āmad ba chaman bā lab-i khandān gul-i surkh. †46.
294 (a):—Hk.157, BMb.151, Pc.39, CR.884.
295. Chūn mē guzarad 'umr chi Baghdād chi Bulkh. VII. 55.

D.

Da.

296. Ārand yakē u dīgarē bi-rubāyand. VI. 13.
297. Ānān ki ba ḥusn-i kār nēkū bīnand. X. 34.
298. Ānān ki ba madhhab-ē tanāsukh fard and. IX. 155.
299. Ānān ki sharāb-i ma'arifat nōsh kunand. VII. 114.
300. Ān bāda' ki rū-i 'aish roushan dārad. IX. 15.
301. Ān bih ki khiradmand kinārē gīrad. VIII. 133.
302. Ān rā ma nigar ki dhū funūn āyad mard. VII. 135.
303. Ān rōz ki tousanē falak zīn kardand. IX. 35.
304. Ān rōz ki īn gumbad-i mīnā bastand. IX. 34.
305. Ān 'aql ki dar rah-i sa'ādat pōyad. III. 43.
306. Ān qoum ki dar muqām-i tamkīn raftand. X. 33.
307. Ān qoum ki sajjada' parstand khar and. X. 32.
308. Ān kāsa' ki bas nikōsh pardākhta' and. V. 32.
309. Ān kāsa'-garē ki kāsa'ē sarhā kard. V. 17.
310. Ān kas ki ba chashm-i khīshtan rah dārad. VII. 165.
311. Ān kas ki zamīn u charkh u aflāk nihād. V. 2.
311-a. Ān kas ki zi rū-i 'ilm u dīn ahal buad. †47.
311 (a):—Wbed.214, Hk.246, Hm.119, Hg.172, HGb.113, ALI.287, Reply to 525.
311-b. Ān kīst marā damē ba mai-khāna' barad. Sb.82, BERf.156 †48.
312. Ān-gah' ki nihāl- 'umar bar-kanda' shawad. X. 159.
313. Ān mard nayam kaz 'adamam bīm āyad. X. 146.
313-a. Ān mai ki shafa-i har khirad mand buad. XII. 16.
314. Ānhā ki asās-i kār bar zarq nihand. X. 31.
315. Ānhā ki asīr-i 'aql u tamyīz shudand. X. 30.
315-a. Ānhā ki zi khāk sar bar aflāk shudand. †49.
315 (a):—Sb.42, BERf.140, BERa.203, CR.900.
316. Ānhā ki ba fikrat dur-i ma'anī suftand. X. 29.
317. Ānhā ki ba kār-i 'aql dar mē-kōshand. X. 28.
318. Ānhā ki ba kām-i dil jihān dāshta' and. X. 27.
319. Ānhā ki ba kuhna'-i namadī mouṣūf and. X. 26.
320. Ānhā ki jihān zēr-i qadam farsūdand. X. 25.
321. Ānhā ki khulāṣa'ē jihān insān and. X. 24.
322. Ānhā ki dar āmadand u dar jōsh shudand. X. 23.
322-a. Ānhā ki darīn marḥla' manzil kardand. †50.
322 (a):—BNb.496, Hb.211, Hd.569. *Var*: Afdal [130].
323. Ānhā ki zi ma'abūd khabar yāfta' and. X. 22.
324. Ānhā ki falak dīda' u dahar ārāyand.. X. 21.

325. Ānhā ki kashinda'ē sharāb-ē nāb and. X. 20.
326. Ānhā ki kuhan shudand u āuhā ki nu and. X. 19.
327. Ānhā ki muḥīṭ-i faḍl u ādāb shudand. X. 18.
328. Āward ba iḍṭirābam awwal ba wajūd. II. 11.
329. Ajrām ki sākinān-i īn aiwān and. VII. 139.
330. Arbāb-i nazar basē bi-yandēshīdand. XI. 35.
331. Az āb-i 'adam tukhm-i marā kāshta' and. V. 13.
332. Az ākhir-i 'umr agar kasē yād kunad. VII. 56.
333. Az bāda'-i shab agar khumāram na-buad. VIII. 118.
333-a. Az bāda' bisaṭ-i zuhd khwāhad farsūd. †51.

333 (a):—BERf.40, U.251, Ra.92, BNb.337, RPa.127, CR.886.

334. Az daftar-i 'umr pāk mē-bāyad shud. VIII. 73.
334-a. Az dast-i kasē agar shikāyat bāshad. †52.

334 (a):—Ia.25, CALc.20. and Haft Aqlim.

335. Az rafta'-qalam hēch digar-gūn na-shawad. VI. 12.
335-a. Az ranj kashīdan ādamī ḥur gardad. XII. 17.
335-b. Az shabnami 'ishq khāki Ādam gil shud. XII. 18.
336. Az luqma'-i waqf har ki parward jasad. VII. 122.
337. Az mai ṭarab ō nishāṭ o mardī khīzad. IX. 65.
338. Az wāqa'tē turā khabar khwāham kard. I. 30.
339. Asrār-i azal bāda'-parastān dānand. IX. 59.
339-a. Asrār-i wajūd-i khām wāsufta' bi-mund, Par. 445. †53.

339 (a):—BMd.458, A.253.
Vag: (1) Hafiz. (2) Farabi [Nadwi: Rempis 79].

340. Afsōs ki sarmāya' zi kaf bērūn shud. IV. 20.
341. Afsōs ki kār-i pukhta' khāmān dānand. X. 125.
342. Afsōs ki nāma-ē jawānī ṭai shud. IV. 3.
343. Aknūn ki zi khush-dilī ba-juz nām na-mund. X. 40.
344. Imrōz man am dar qafasē tang-i wajūd. X. 155.
344-a. Imshab chu labat bāda' na-mē-āshāmad, Sb.115, BERf.381. †54.
345. Andar rah-i 'ishq jumla' ṣāfān durd and. IX. 42.
346. Andēsha'-i jurmam chu ba khāṭir guzarad. XI. 13.
347. Ai ān ki gunah ba nizd-i tō sahal buad. X. 113.
348. Ai bas ki na bāshēm u jihān khwāhad būd. IV. 48.
349. Ai bē-khabarān ghuṣṣa'-i duniyā ma-khurēd. IX. 66.
350. Ai khurram u shād az dil-i āgāh-i tu 'īd. III. 4.
351. Ai khwāja' agar kār ba kāmat na-buad. VII. 125.
352. Ai dil ma-ṭalab wiṣāl-i ma'alūlē chand. VII. 187.
353. Ai dhāt-i tu dar du koun maqṣūd-i wajūd. I. 54.
354. Ai dhāt-i tu sardaftar-i asrār-i wajūd. I. 2.
355. Ēzid ba bihisht wa'da' bā mā mai kard. X. 93.
356. Īn jama'e akābir ki manāṣib dārand. X. 17.
357. Īn charkh-i jafāpēsha'-i 'ālī-buniyad. II. 22.
357-a. Īn charkh-i falak chu āsiyā sūda' na-shud, Sb.93, BERf.164, †55.
358. Īn khalq hamah kharān-i bā-afsōs and. X. 16.
359. Īn qāfila'ē 'umr 'ajab mē-guzarad. VIII. 99.
360. Īn kūza'-garān ki dast dar gil dārand. V. 27.
361. Ai hamnafasān marā ba mai qūt kunēd. X. 156.

Db.

362. Bā īn du si nādān ki jihān-dārān and. X. 3.
363. Bād ast ḥadīth-i khalq yaksar hama' bād. X. 2.

364. Bā dil guftam bihisht chūn ō chand and. X. 84.
365. Bā rū-i nikōy ō lab-i jōy ō gul-i zard. VIII. 130.
366. Bā mardum-i nēk bad namē bāyad būd. VII. 93.
367. Bā mai ba-kinār-i jōi mē-bāyad būd. VIII. 128.
368. Bad-khwāh-i kasān ba hēch maqṣad na-rasad. VII. 97.
369. Bar ātish-i gham bakāmi dil rōzē chand. VIII. 18.
370. Bar chashm-i tu ar chi 'āqilān yak-rāyand. Var. of 477.
370-a. Bar khīz ki 'āshiqān ba shab nāz kunand. XII. 19.
370-b. Bar man zi firāq chand bēdād rasad. †56.

370 (b):—RPb.87, Pc.200.

371. Bar man qalamē qadā chu bē-man rānand. VI. 9.
371-a. Bar har ki ḥasad barī amīr-ē tu shawad. †57.

371 (a):—BNb.480, BNn.50, Hd.66. Afdal [M.F.].

372. Bō-yē khush-i gul ba zakhm-i khārē arazad. IX. 176.
372-a. Bē māya'-i bāda' kas tuangar na-shawad. †58.

372 (a):—Sb.130, BMa.173.

373. Bē luṭf-i tu ḍāya'a shuda' tadbīr-i khirad. XI. 34.
374. Bīmāram u tab dar ustakhānam dārad. VIII. 125.

Dp.

375. Pōshīda' muraqqa'ē ṭama'a khāmē chand. X. 15.
376. Pīrāna' saram ishq-i tu dar dām kashīd. VIII. 124.
377. Pīrī sar u rāyi nā ṣawābī dārad. IV. 6.
378. Paiwasta' kharābāt zi rindān khush bād. VIII. 10.

Dt.

379. Tā būd dilam zi 'ishq maḥrūm na-shud. IX. 184.
380. Tā jan-i man az kālbudam gardad fard. X. 39.
381. Tāj-ē dawal ō shahī ba nāmat kardand. I. 57.
382. Tā chand asīr-i rang u bō khwāhī shud. VII. 83.
382-a. Tā chand zi ghuṣṣa'hā dilat khūn gardad. †59.

382 (a):—BMd.462, A.255.

382-b. Tā khāk-i jamā'atē ki yaksān kardand. †60.

382 (b):—Kb. Sc.462.

Faulty rhyme.

382-c. Tā chand bar āftab gil andūdand. BNb.494, Hd.427, *Var.* 538-a. †61.
383. Tā khāki marā zi qālib āmekhta' and. V. 14.
383-a. Tā dāru-i dard-i tō marā darmān shud. †62.

383 (a):—BNb.439, Hd.111. *Var*: Afdal [185].

384. Tā dāyira'-ē ḥusn-i rukhat paidā shud. I. 13.
385. Tā rūi zamīn u āsmān khwāhad būd. VI. 8.
386. Tā zuhrā' u mah bar āsmān gasht pidīd. IX. 67.
387. Tā madrasa' ō mināra' wīrān na-shawad. VIII. 4.
388. Tā mard ba tēghi 'ishq bē-sar na-shawad. IX. 43.
389. Tā yār sharāb-i jān-fazānam na-dihad. X. 69.
390. Touba' ma-kun az mai agarat mai bāshad. IX. 68.
391. Touba' na-kunad har ki thibātash bāshad. IX. 16.

Dj.

392. Jamē ki may-ē la'al payāpai gardad. VIII. 120.
393. Jānam ba fidā-i ān ki ō ahal buad. III. 61.
393-a. Jānam ba fidāi mardum-ē hamdam bād. XII. 20.

Dch.

393-b. Chashmat ba kirishmah' dil-i Hārūt biburd. †63.

393 (b):—Se.158, BDb.138, BNl.138, CR.923.

394. Chashmam ba firāq dam ba dam mē-giryad. IX. 181.
395. Chhandān bi-rau īn rah ki duī bar-khīzad. IX. 55.
396. Chandān karam ō luṭf zi āghāz chi būd. I. 25.
397. Chūn būd-i man az būd-i tu āmad ba wajūd. I. 10.
398. Chūn dast ba dāman-ē hawas mē-na-rasad. VII. 126.
399. Chūn rizq-i tu ānchi 'adl qismat farmūd. VII. 37.
400. Chūn rōzi u 'umr bēsh u kam na-tuwān kard. VII. 38.
401. Chūn shāhid-i rūḥ-khāna' parwāz shawad. VII. 31.
401-a. Chūn ṣubḥa ba-khurramī damē bi-kushāyad. †64.

401 (a):—BNf.53, Pb.177, Ba.119, Hb271.

402. Chūn 'ishqii azal būdi marā inshā kard. IX. 36.
403. Chūn ghuncha'i gul qarāba' pardāz shawad. III. 19.
404. Chūn kār na bar murād-i mā khwāhad būd. *Var.* 140.
405. Chūn murda' shawam khāk-i marā gum sāzand. X. 161.
406. Chūn nīst darīn zamana' sūdē zi khirad. VIII. 100.

Dḥ.

407. Ḥayyē ki ba-qudrat sar u rū mē-sāzad. X. 95.
408. Ḥayyē ki thamar zi shākh-i ashjār dihad. XI. 57.

Dkh.

408-a. Khākē 'alamē maikada' pai bāyad kard. †65.

408 (a):—BERf.182, Hj.254, BERa.225, Pc.150, CR.889.

409. Khurram dil-i ān kasē ki ma'arūf na-shud. VII. 117.
410. Khaṭṭē ki zi rūi yār bar-khāsta' shud. IX. 163.
411. Khwāhī ki turā rutbat-i asrār rasad. VII. 94.
412. Khurshīd kamand-i ṣubḥa bar bām afgand. III. 20.
413. Khush bāsh ki dahar-i bēgirān khwāhad būd. V. 10.
414. Khush bāsh ki 'ālam guzarān khwāhad būd. V. 7.
415. Khush bāsh ki māh-i 'īd nou khwāhd shud. III. 10.
416. Khūn az dil-i afkār barūn mē-āyad. IX. 178.
417. Khayyām agar-chi khargahē charkh-i kabūd. II. 62.
418. Khayyām turā chu dākhil-ē qabar kunand. †66.

418:—J.169.

419. Khīz ātish-i dil dar āb-i chang afgan zūd. VIII. 113.

Dd.

420. Dādam ba umīd rōzgārē bar bād. IV. 37.
421. Dar bāgh shudī dil zi tu dar khūn uftād. IX. 168.
422. Dar charkh ba anwā'a sakhunhā guftand. II. 4.
423. Dardā ki dilam ba hēch darmān na-rasīd. IX. 183.
423-a. Dar dil hama' shirk rū-i bar khāk chi sūd. †67.

423 (a):—Pb.187, Ba.130, Hb.282.
Vag: Shikh Ahmad Jam [Hv.].

424. Dar dahar chu āwāz-i gul-ē tāza' dihand. VIII. 17.
425. Dar dahar kasē ba gul-'adhārē na-rasīd. IX. 177.
426. Dar dahar har ān-ki nīm nānē dārad. VII. 57.
427. Dar dīda'- u dīda' dīda' mē bāyad būd. VII. 166.
428. Dar rāh chunān rou ki salāmat na kunand. VII. 119.
429. Dar rāh-i khirad ba-juz khirad rā ma-pasand. VII. 9.
430. Dar rāh-i karam kōh ba kāhē bakhshand.. XI. 27.

431. Dar sar hawasē butān-i chūn ḥūram bād. X. 82.
432. Dar 'ālam-i jān ba-hōsh mē-bāyad būd. VII. 15.
432-a. Dar kār-i jihān kasē ki andēsha' kunad K.I. [Hv.]. †68.

432 (a):—Sa.49, Sb.107.

433. Dar kū-i kharābāt jigar-sōzē chand. VIII. 13.
434. Dar kuhna' rabāṭē ki muqīmān-i nu and. IV. 35.
435. Dar maṣṭaba'ē 'umr zi bad-nāmē chand. IV. 43.
436. Dar mulk-i tu az ṭā'at-i man hēch fūzūd. XI. 36.
437. Dar mousam-i gul ba kaf diram mē-bāyad. III. 56.
438. Dar maikada' juz ba mai waḍū na-tuwān kard. IX. 9.
439. Dar waqt-i ajal chu kāram āmāda' kunand. X. 160.
439-a. Durwīsh kasē buad ki nāmash na-buad. †69.

439 (a):—RPb.54, Hr.224, BNn.51.
Vag: Afdal [218].

440. Dastē chu manē ki jām u sāghar gīrad. X. 47.
441. Dushman ki marā hamēsha' bad mē-bīnad. X. 132.
441-a. Diltang ma-shou agar shawī tang chi sūd. †70.

441 (a):—Pb.196, Ba.139, Hb.291.

442. Dil-tang ma-shou ki tā jihān khwāhad būd. VII. 39.
443. Dil chirāghēst ki nūr az rukh-i dilbar gīrad. IX. 182.
444. Dil na'ara' zanān mulk-i jihān mē-ṭalabad. IV. 24.
444-a. Dīdam ba sarē 'imāratē mardē fard. †71.

444 (a):—BDa.66, BNd.83, Pc.325, CR.942. *Vag*: Ahmad Jam [Hv.].

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444-b. Raftam ba kalīsayā-i tarsā u yahūd. †72.

444 (b):—BMb.½279, He.123, Pc.372.
Vag: (1) Ahmad Jam [Hv.]. (2) Abu Sa'id [153].

445. Raftēm u zi mā zamāna' āshufta' bi-mund. X. 151.
446. Rindān-i mujarrad ki mulūk-ī zamin and. X. 42.
447. Rou dīda' bi-band tā dilat dīda' shawad. VII. 167.
448. Rōzēst khush ō hawā na garam ast u na sard. III. 38.
449. Rōzē falakam jāma' dihad mīr kunad. II. 50.
450. Rōzē ki jazā-i har ṣifat khwāhad būd. VII. 14.
451. Rōzē ki qad az bār-i gunah kham gardad. X. 75.
452. Rōzē ki hazār khwīsh bēgāna' kunand. V. 34.

Dz.

453. Zān pēsh ki bar sar-ē tu shabkhūn ārand. VII. 127.
454. Zān pēsh ki gōrē zi man āganda' shawad. IX. 21.
455. Zān pēsh ki nām-i to zi 'ālam birawad. IX. 102.
456. Zān sar ba gulē ki pīr-i dihqān dārad. IX. 170.
457. Zāwardan-i man na-būd gardūn rā sūd. II. 10.
458. Zāhid ba karam turā chu mā na-shanāsad. XI. 30.
459. Zāhid ba namāz u rōza' ḍabṭē dārad. X. 14.
460. Zulfain-i tu bā mishk-i khutan bāzī kard. IX. 158.

Ds.

460-a. Sāqī bar man chu jām-i roushan bi-nihād. Sb.119, BERf.380. †73.
460-b. Sāqī chu sitam gham na ba andāza' kunad. A.256, Hz.310. †74.
460-c. Sāqī qadaḥē ki jān fazā-ē tu buad. A.257, Hz.311. †75.

460-d. Sāqī chi ṣalaḥ az dil-i majnūn āyad. A.258, C.296. †76.
460-e. Sāqī gul-i bakht haṛgah' pazhmurda' buad. A.259, C.298. †77.
460-f. Sāqī zi zamana' chand bēdād rasad. A.260, C.297. †78.
460-g. Sāqī du jihān kujā damē gham arzad. A.261, Hz.309. †79.
460-h. Sāqī faraḥ az sāghar-i mai mē-bāshad. A.262, Hz.308. †80.
460-i. Sāqī chu ba kaf jām-i sharābē gīrad. A.263, Hz.307. †81.
460-j. Sāqī zi ghamē tu har-ki mad-hōsh buad. A.264, Hz.306. †82.
460-k. Sāqī ba tu gar shawēm hamdam chi shawad. A.265, Hz.305. †83.
460-l. Sāqī zi adab mastiyet ar dūr buad. A.266, Az.304. †84.
460-m. Sāqī qadahē ki har-ki bē-dād buad. A.267, Hz.303. †85.
460-n. Sāqī sar agar judā ba tēghē tu buad. A.268, Hz.302. †86.
460-o. Sāqī qadaḥē ki sōzi dāgham na-rawad. A.269, C.295, Hz.298. †87.
460-p. Sāqī dil-i man ṭam'a zi yārī bi-burīd. A.270, C.294, Hz.297. †88.
460-q. Sāqī mai agar zi sāgharē Jam bāshad. A.271, C.293, Hz.296. †89.
460-r. Sāqī ba bihisht agar-chi rāham na-dihand. A.272, C.292, Hz.295. †90.
460-s. Sāqī qadaḥē ki gar butān nāz kunand. A.273, C.291, Hz.294. †91.
460-t. Sāqī qadaḥē war-na' ḥazīn khwāham murd. A.274, C.289, Hz.293. †92.
460-u. Sāqī ki chu āftāb-rukh mastam kard. A.275, C.290, Hz.29. †93.
461. Sāqī 'alam-ē siyāh-i shab ṣubḥa rubūd. VIII. 69.
462. Sirrē hama' dānā-i falak mē dānad. VII. 110.
463. Soudā-yi turā bahāna'ē bas bāshad. I. 21.
464. Soudā zada' rā bāda' par ō bāl buad. III. 9.
465. Sūdē tu dar īn qoum chi kardī ki kharand. VII. 23.

Dsh.

466. Shādīhā kun ki anduhān khwāhad būd. IX. 103.
467. Shāhā falakat ba khusrawī ta'aīn kard. †94.

467:—BDa.70, CR.956.
Mahasti [Dowlat Shah].

468. Shab nīst ki āh-i man ba jouzā narasad. I. 34.
469. Shab nīst ki 'aql dar taḥayyur na-shawad. IX. 175.

Dṣ.

470. Ṣāhib-naẓarān āina'-ē yak-dīgar and. VII. 164.
470-a. Ṣad bār ba ghirbāl-i falak bēkhta' and. †95.

470 (a):—Hz.139, BMd.455, BERa.221, A.248, CR.958.

471. Ṣad sāl agar dar ātisham maḥal buad. VII. 24.
472. Ṣayyād-i ajal chu dāna' dar dām nihād. VI. 5.

Dt.

473. Ṭab'am bā namāz u rōza' chūn māyal shud. X. 114.
474. Ṭab'am hama' bā rū-i chu gul mē-khandad. III. 37.

D'a.

475. 'Āqil chu ba kār-i īn jihān mē-nigarad. VII. 129.
476. 'Āqil gham u andēsha'-i lāshē na-khurad. VII. 130.

477. ʻĀlam agar az bahar-i tu mē ārāyand. VII. 133.
478. ʻĀlam ki libās-i dilkushāī dārad. IV. 14.
479. ʻIshqē ki majāzī buad ābash na-buad. IX. 47.
480. ʻUmrat tā kai ba khud-parastī gudharad. IX. 104.
481. ʻUmrē tu fuzūn buad agar az pān-ṣad. VII. 99.
481-a. ʻAqlē ʻuqalā munkiri ḥis kai gardad. †96.

481 (a):—Sb.269, BNn.57.

482. ʻId āmad u kārhā nikū khwāhad kard. III. 11.
482-a. ʻId āmad u ʻaish u shādmānī āward. BNa.57, BNk.32. †97.
483. ʻAishē ki J.278, unique: x396. Awhad [Hx.].

Dgh.

484. Gham khurdan-i bē-hūdaʼ kujā dārad sūd. VIII. 101.
484-a. Ghawwāṣī kun garat guhar mē bayad. XII. 21.

Df.

485. Fardā ʻalam-ē firāq ṭai khwāham kard. IX. 30.
486. Fardā ki naṣīb-i nēk bakhtān bakhshand. XI. 54.

Dq.

487. Qadrē gul u mul bādaʼ-parastān dānand. IX. 10.
488. Qoumē zi gizāf dar ghurūr uftādand. X. 13.
489. Qoumē ki ba khwāb-i marg sar bāz nihand. X. 12.
490. Qoumē ki darīn safar turā hamrāh and. X. 11.
490-a. Qoumē ki zi shaid u zarq mai mē-na-khurand. †98.

490 (a):—Ba.74, Hb.227.

Dk.

491. Kārindaʼ-i kundanā u kushnīz na-mund. IV. 19.
492. Kas rā pas-i pardaʼ-ē qaḍā rāh na-shud. X. 10.
493. Kas mushkil-i asrār-i azal rā na-kushād. X. 9.
494. Kufr az chu manē gizāf āsān na-shawad. X. 67.
495. Kam kun ṭamaʻē jihān u mē-zī khursand. II. 44.
496. Kō ān ki gham-ē gardish-i gardūn na-khurad. IV. 23.
496-a. Kū bādaʼ ki az dil atharē gham bi-barad. †99.

496 (a):—Pb.221, Ba.165, Hb.316, Hg.221.

Dg.

496-b. Gar az rukh-i māh zulf-i chū chougān na-barad. Hd.129, BERf.349. †100.
497. Gar bādaʼ ba kōh dar-dihī raqṣ kunad. IX. 69.
498. Gar bādaʼ khurad gadā ba mīrī bi-rasad. IX. 86.
499. Gar-chē gham u ranj-i man darazē dārad. II. 16.
500. Gar khīmaʼ-i bē-niyāziat yād shawad. I. 59.
501. Gardē dil-i man dar īn qafas tang āyad. X. 154.
502. Gardūn zi zamīn hēch gulē bar nārad. II. 19.
503. Gardūn zi saḥāb nastaran mē-rīzad. III. 32.
504. Gar yār-i manēd tark-i ṭāmāt kunēd. X. 157.
505. Gar yak nafasat zi zindagānī guzarad. VII. 42.
505-a. Gul bar nourōz hamchunān mē-khandad. †101.

505 (a):—LN.328, Hc.187.
Kamal Ismaʻil [MS. 1010 H].

506. Gōyand ba-ḥashr guft-u-gō khwāhad būd. X. 76.

507. Gōyand bihisht u ḥūr 'ain khwāhad būd. X. 85.
508. Gōyand bihisht u ḥouḍ-i kouthar bāshad. X. 86.
509. Goyand ki māhē Ramaḍān gasht pidīd. X. 116.
510. Goyand ki mard rā hunar mē-bayad. X. 111.
511. Goyand har-ān-kasān ki ba-parhēz and. X. 96.
512. Gah sharbat-i 'aish ṣāf bāshad gah durd. IV. 40.
513. Gīram ki falak hamdam u hamrāz āyad. III. 44.
513-a. Giram ki hama' mulk-i tu Chīn khāhad būd. †102.

513 (a):—BNd.237, Pc.455, CR.984.
Vag: Afdal [247].

Dl.

513-b. Lāla' hama' rang-i arghawānī ba tu dād. †103.

513 (b):—Pb.225, Ba.169, Hb.320.

514. Lab bar lab-i kūza' hēch dānī maqṣūd. V. 30.

Dm.

514-a. Mārā ba sharāb u shāhid āmōkhta' and Hz.136, BMd.456, A.247. *'Imād* [16 C]. †104.
515. Mārā chi azān ki har kasē bad gōyad. X. 138.
516. Mārā zi kharābat-i kharāb āwurdand. IX. 6.
516-a. Mārā goyand dōzakh afrāshta' and. †105.

516 (a):—U.248, BMd.231, A.287, Hz.127.

517. Māhē Ramaḍān bi-raft u Shawwāl āmad. X. 120.
518. Māhē Ramaḍān chunānki imsāl āmad. X. 119.
519. Mard ān na buad ki ẓāhir ārāy buad. VII. 115.
520. Miskīn tan-i man ki dar gharībī farsūd. X. 148.
521. Ma-guzār ki ghuṣṣa' dar kinārat gīrad. IX. 105.
522. Man bāda' ba-jām yak-manī khwāham kard. X. 97.
523. Man dāman-i zuhd u touba' ṭai khwāham kard. X. 150.
523-a. Manzil ba miyān-i khāk u khūn khwāhī kard. †106.

523 (a):—BMd.454, BERa.220, A.249, CR.987.
Hints at rebirth.

524. Man'am ki kabāb mē-khurd mē-guzarad. VII. 58.
525. Man mai khuram ō har-ki chu man ahal buad. X. 112.
526. Moujūd-i haqīqī ba-juz insān na-buad. VII. 181.
527. Momin ba jahannam ō saqar kai sōzad. X. 73.
528. Mai bāyad būd u mard mē-bāyad būd. IX. 45.
529. Mai bāyad khurd u kām-i dil bāyad rund. IX. 106.
530. Mai-khwāra' agar ghanī buad 'Ōr shawad. VIII. 107.
531. Mai khwāham khurd tā ki jānam bāshad. IX. 70.
532. Mai khur ki tanat ba khāk dar dharra' shawad. IX. 107.
533. Mai khur ki zi dil kathrat u qillat bi-barad. IX. 108.
534. Mai khur ki saman basē samā khwāhad būd. IX. 109.
535. Mai dih ki ḥarīfān qadaḥē nōsh kunand. VIII. 104.
536. Mai gar-chi ḥarām ast walē tā ki khurad. X. 98.
537. Mai nōsh ki tā gham az nihādat bi-rawad. IX. 110.

Dn.

538. Nā-burda' ba ṣubḥa dar ṭalab shāmē chand. X. 8.
538-a. Nā-karda damē ānchi turā farmūdand. XII. 22.
539. Nai jāma'i 'umr-i kuhna' nou khwāhad shud. IX. 111.
540. Nai rounaq-i gulhāi chaman khwāhad mund. IV. 10.
541. Nai 'aql ba ghāyatē jalālē tu rasad. I. 4.

542. Nai kār ba tadbīr nikū khwāhad shud. VIII. 74.
543. Nēk u bad-i īn jihāni fānī guzarad. VII. 43.

Dw.

544. Waqt ast ki az sabza' jihān ārāyand. III. 35.
544-a. Waqt ast ki gul parda' zi rukh bar-gīrad. XII. 23.
545. Waqtē ki ṭulu'i ṣubḥ-i arzaq bāshad. III. 15.

Dh.

546. Hān tā na-nihī bar tan-i khud ghuṣṣa u dard. VII. 59.
547. Har jur'a ki sāqiesh ba khāk afshānad. VIII. 108.
547-a. Har dil ki ba zēr-i pāy-i gham past shawad. XII. 24.
548. Har ṣubḥa ki rū-i tāla' shabnam gīrad. VII. 25.
549. Hargiz na jihān-i kuhna' nou khwāhad shud. VIII. 75.
550. Hargah ki banafsha' jama' bar rang zanad. III. 29.
551. Hargah ki dilam bā ghamat ambār shawad. I 33.
552. Har ladhdhat u rāḥatē ki Khallāq mihād. VII. 79.
553. Haftād u dō firqa' dar rahat mē-pōyand. I. 50.
554. Ham dast-i manē tishna' ba jāmē na-rasīd. IV. 22.

Dy.

555. Yārān chu ba ittifāq mē'ād kunand. X. 165.
556. Yārān ba muwafiqat chu mi'yār kunēd. X. 166.
557. Yārān-i mawāfaq hama' az dast shudand. IV. 18.
558. Yak jām hazār mard-i bā-dīn arzad. IX. 71.
559. Yak jur'a'-i mai mulk-i jihān mē arzad. IX. 73.
560. Yak rōz falak kār- marā sāz na kard. II. 26.
561. Yak qaṭra'-i āb būd bā daryā shud. VII. 138.
562. Yak nān ba du rōz gar shawad ḥāṣil-i mard. VII. 40.

R

Ra.

563. Ān la'al dar ābgīna'ē sāda' bi-yār. VIII. 26.
563-a. Ān bāda' ki ṭab'a rā kunad shād biyār. Sb.87, BERf.159. †107.
564. Ān mai ki ḥayāt-i jāwidānīst bi-khur. IX. 112.
565. Az būdan-i ān dōst chi dārī tīmār. VI. 4.
566. Az charkh ba kām sar bar-afrāshta' gīr. VII. 60.
567. Az gardish-i īn zamāna'-ē dūn-parwar. II. 21.
568. Az gardish-i rōzgār baharē bargīr. III. 46.
568-a. Az harchi khurad mard sharāb oulā tar. †108.
568 (a):—Sa.93, BNi.4, Pb.259, Ba.206, Hb.356, Hg.253.
Parody of 580. Nizami Ganjawi [Hx.].
569. Aflāk ki juz gham nafazāyand digar. II. 24.
570. Ayyām-i jawānī u shabāb oulā-tar. III. 5.
571. Ai charkh-i falak na 'aql dārī na hunar. II. 31.
572. Ai khwāja'-i faqiya' gar turā nīst khabar. X. 45.
573. Ai dar ṭalabē tu 'ālamē pur sar o shōr. I. 12.
574. Ai dil hama' asbāb-i jihān khwāsta' gīr. VII. 61.
575. Ai dil hama' asbāb-i jihān sākhta' gīr. VII. 62.
576. Ai dōst ghamē jihān-i bēhuda' ma-khur. VII. 44.
577. In ahal-i qubūr khāk gashtand u ghubār. X. 7.

Rb.

578. Bā sifla'-i tund-khō-i bē-'aql u wiqār. III. 59.
578-a. Bāgh ō gul u sabza' ō mayō bū-i bahār. XII. 25.

579. Bā yār chu ārmīda' bāshī hama' 'umr. IX. 113.
580. Bā yār-i khusham jām-i sharāb oulā-tar. IX. 114.
581. Bar khīz u dawāi īn dilē tang biyār. VIII. 126.
582. Biguzasht ba ṭarfē chaman ān bād-i saḥar. I. 16

Rt.

583. Tā chand azīn ḥīla' u zarrāqiyi 'umr. X. 153.
583-a. Tā kai zi ghamē ziyān u sūdat ākhir. 'Attar [Hv.] †109.

583 (a):—Pb.266, Ba.213, Hb.363.

583-b. Tā kai shinawam ḥikāyat-ē ḥur u quṣūr. †110.

583 (b):—Pb.265, Ba.212, Hb.362, Hg.257.

Rj.

584. Jānā mai ṣāf u ṣāf u bē-gash mē-khur. IX. 115.

Rch.

585. Chūn ḥāṣil-i ādamī hamīn jai du dar. IV. 55.
586. Chūn nīst turā juz ān ki dādand qarār. VII. 63.
586-a. Chūn nīst darīn dāyara'ē bē-parkār. XII. 26.

Rkh.

586-b. Khāmush ma-nishīn 'Umar dar īn rah zinhār. XII. 27.
587. Khishtē sar-i khum zi milkatē Jam bihtar. IX. 74.
587-a. Khayyām ki kūza' dar sabū kard ākhir. †111.

587 (a):—Sc.354, Sf.57, LN.212, Pb.272, Ba.219, Hb.369, RPa.334. Parody of 482.

Rd.

588. Dar dāyara'ē sipahar-i nā-paidā 'aur. IX. 116.
588-a. Dar mousam-i gul bāda'-i gulrang bikhur. *Par.* 589. †112.

588 (a):—Pa.147, MA.218, BMb.286, Hf.200, BMf.217, Pc.315, Hp.329, Ho.208, J.302, N.209, CR.1022.

589. Dil-tang shawī yak jawakē bang bi-khur. X. 122.
590. Duniyā hama' sar-ba-sar turā khwāsta' gīr. VII. 64.
591. Dī kūza'-garē bidīdam andar bāzār. V. 28.

Rz.

591-a. Zinhār dar īn kōsh ki dar zēr-i sipahar. BNb.421, Hd.411. †113.

Rs.

592. Sāqī qadaḥē bada'-i gulrang biyār. VIII. 70.
592-a. Sāqī ba manat khiṭāb būd'ast magar. A.487, Cb.441. †114.
592-b. Sāqī ki ghamash zi bādshāhī khushtar. A.489, Cb.436. †115.
592-c. Sāqī mai waṣl dih ki miḥnat kash-i-hijr. A.488, Cb.442. †116.
593. Sustī makun ō farīḍa'ē ḥaqq bigudhār. VII. 121.
594. Sailāb girift gird wairāna'-i 'umr. IV. 4.

R'.

595. 'Umrē tu chi dō ṣad ō chi sē ṣad chi hazār. IV. 7.

Rk.

596. Kārē hama' 'ālam ba murādat shuda' gīr. VII. 65.

Rg.

597. Gar bāda' khurī tu bā khirad-mandān khur. III. 60.
598. Gar but rukh-i tust but-parastī khush-tar. I. 17.
598-a. Gar ādami-ī bāda-i gulrang bi-khur. Sa'adi [S.J. 8 o, ul, †117.

598 (a):—Sb.109, A.483.

Rm.

599. Mardāna' dar-ā zi khwīsh paiwand bi-bur. VII. 75.
599-a. Ma'ashūq ba har ṣifat ki āyad ba ẓuhūr. †118.

599 (a):—Sb.303, BNn.64. *Vag*: Shah Qasim Anwar, [Hx., Hv.].

600. Mai bā rukh-i dilbarān-i shalāk bi-khur. III. 62.
601. Mai surkh gul ō qadaḥa gulāb ast magar. IX. 87.

Rw.

602. Waqtē saḥar ast khīz ai ṭurfa' pisar. III. 14.

Rh.

603. Har touba' ki kardēm shikastēm digar. *Var.* 927.

Ry.

603-a. Yārān hama' raftand barāhē mashhūr. XII. 28.
603-b. Yā Rab ba karam bar man-i dil-rīsh nigar. †119.

603 (b):—BNb.368, BNn.60, Hd.33. *Vag*: Afdal, [261].

Z.

Za.

604. Āb-ē rukh-i 'āshiqān-i khud-pāk ma-rīz. VII. 189.
604-a. Ānhā ki na-dānand haqīqat zi majāz. †120.

604 (a):—Kb. BNf.54. *Echo* 613.

605. Az jumla'i raftagāni īn rāh-i darāz. III. 47.
606. Az 'umr-i tu chun-ki mē-tarāshad shaburōz. III. 57.
607. Afsōs azīn sag-bacha'ē pur tag-u-tāz. VII. 82.
608. Ai bar hama' sarwarān-i 'ālam fīrōz. III. 48.
608-a. Ai charkh-i sitēza'-kār bā mā ma-sitēz. Sb.24, BERf.133. †121.
609. Ai khush pisarē 'ishwagarē rang-āmēz. IX. 165.
610. Ai dil chu haqīqat-ē jihān hast majāz. VI. 11.
611. Ai mard-i khiradmand pagah-tar bar-khīz. X. 109.
612. In charkh ki bā kasē na-mē-gōyad rāz. II. 45.
612-a. Ai yār-i 'azīzi man u ai 'umr-i darāz. †122.

612 (a):—MA.241, BMb.320, CR.1035.
Par: 624.

Zb.

613. Bā tō ba kharābāt agar gōyam rāz. VIII. 1.
614. Bāzē būdam parīda' az 'ālam-i rāz. X. 142.
615. Bā mardum-i pāk-aṣl u 'āqil āmēz. VII. 190.
616. Bar āb-i rawān u sabza' ai sham'i tarāz. VIII. 27.
617. Bar rū-i gul az abr niqāb ast hanūz. III. 31.
618. Būdī ki na-būdat zi khur ō khwāb niyāz. VII. 141.

Zḥ.

619. Ḥukmē ki azō muḥāl bāshad parhēz. XI. 7.

Zd.

620. Dānī ba chi mē-zanand īn ṭablak-bāz. VII. 168.
621. Dar bādiya'ē 'ishq-i tō hamē raftam tēz. XI. 8.
622. Dar kitm-i 'adam khufta' budam guftī khīz. XI. 5.
623. Dar har saḥarē bā tu hamē goyām rāz. XI 29.

Zr.

624. Raftand u zi raftagān yakē nāmad bāz. VII. 105.
625. Rou bar sar-i aflāk jihān khāk andāz. III. 49.

Zs.

626. Sāghar pur kun ki barf-gūn āmad rōz. VIII. 27.
626-a. Sāqī dilam az tu dar gudāz ast hanūz. †123.

626 (a):—Cb.453, A.519. *cho of* 617.
Var: in Kamal Isma'il [MS. d. 991 H.].

Zf.

627. Farrāsh-i chaman bād-i shumāl ast imrōz. III. 30.
628. Kardēm digar shīwa'-i rindī āghāz. IX. 89.

Zg.

628-a. Gar bāda' khurī zi 'aql gardan parhēz. †124.

628 (a):—BMb.308, Pc.458, CR.1040, Par. 621.

629. Gar gouhar-i ṭā'atat na-suftam hargiz. XI. 28.

Zl.

630. Lab bar lab-i kūza' burdam az ghāyat-i āz. V. 29.

Zm.

631. Mā 'āshiq u āṣhufta' u mastēm imrōz. IX. 172.
632. Mā la'abatgānem u falak la'abat baz. II. 6.
633. Māyēm fitāda' rōz-u-shab dar tag u tāz. II. 8.
634. Ma'ashūq ki 'umrash chu ghamam bād darāz. I. 39.
635. Mē-pursīdī ki chīst īn nafs-i majāz. VII. 163.

Zw.

636. Waqtē saḥar ast khīz ai maya'-i nāz. IX. 116.

Zh.

637. Har chand agar gunāhgāram shab u rōz. XI. 56.

Zy.

638. Yā rab tu jamāl-i ān mahē mihar-angēz. XI. 6.

S.

639. Āghāz-i dawān gashtan-i īn zarrīn ṭās. II. 2.
640. Az ḥāditha'-ē zamān-i āyinda' ma-tars. VII. 35.
641. Ai charkh-i khasīs khas dūn-parwar khas. II. 33.
641-a. Ai dil sar-u-kār bā karīm ast ma-tars. †125.

641 (a):—Wbcd.200, Hc.254. *Var*: Afdal [275].

642. Ai wāqif-i asrār-i ḍamīr-ē hama' kas. XI. 42.
642-a. Tā chand ravī dar pa-i taqlīd u qiyās. †126.

642 (a):—BNb.397, Pb.310, Ba.257, Hb.407. *Var*: Afdal [Hv.] [276].

643. Dar khirqa' chi pēchī ki na-ī rāh shanās. VII. 116.
644. Daryā-i muḥīṭ rā zi ṭūfān chi hirās. VII. 10.
644-a. Māyēm dar-īn gumbadi dērīna' asās. XII. 29.
644-b. Sāqī tu ba ghour-ē man-i durwīsh ba ras. A.527, Cb.471. †127.
644-c. Sāqī zi sarē īn jigarē rīsh ma purs. A.529, Cb.474. †128.
644-d. Sāqī naẓarē ki durdi az jām-i tu bas. A.528, Cb.473. †129.
645. Murghē dīdam nishista' bar bāra'-i tūs. IV. 28.

SH.

645-a. Ān āmadan-ē bē-khabar az manzil-i khwīsh. †130.

645 (a):—BMb.338, Pc.154.

646. Ān mai ki ḥayāt-i jawidānīst bi-nōsh. Var. of 564.
647. Ān mai ki Khiḍar khujasta' dārad pāsash. IX. 75.
648. Az nāmadahā zard ma-kun chahra'-i khwīsh. VII. 34.

649. Ayyām-i shabāb raft u khail ō ḥashamash. IV. 5.
650. Ai charkh marā ma-kush ba bad-masti-e khwīsh. II. 30.
650-a. Ai dil chu ṭarab-nāk na'ī shādān bāsh. †131.

650 (a):—Sb.284, BNb.383, BNn.72, Hd.407. *Var*: Afdal [Hj.] [282].

651. Ai dil ma-ṭalab zi dīgarān maḥram-i khwīsh. VII. 26.
652. Ai dōst dil az jafā-i dushman dar-kash. III. 50.
653. Īn yak du si dam ki zinda'ī khush-dil bāsh. VII. 191.
653-a. Bā dil guftam ki ai dilē kāfir-kīsh. XII. 30.
654. Bi-gudhār dilā waswasa'-ē aql u ma'āsh. VII. 67.
655. Bi-girift marā 'ishq-i nigār-ē khush khush. IX. 173.
656. Pandē dihamat agar ba man dārī gōsh. VII. 66.
657. Tā chand kunam 'arḍa'-i nādāni-e khwīsh. X. 52.
658. Tā dēg-i ḥayāt nāyad az marg ba jōsh. X. 162.
659. Jāmēst ki 'aql āfarīn mē-zanadash. V. 1.
660. Khush bāsh ba har ḥāl-i mushawwish-andīsh. II. 46.
661. Khayyām agar bāda' parastī khush bāsh. VIII. 138.
662. Dar pas ma-nigar damē u dar pēsh ma-bāsh. VII. 11.
663. Dar kār-gahē kūza'-garē raftam dōsh. V. 33.
664. Duniya guzarān ast u na-dānī rāzash. VII. 33.
665. Dīgar na-kunam umīd bar madhhab-i khwīsh. X. 53.
666. Zān ruḥ ki raḥ-i nāb mē-khwānandash. VIII. 110.
667. Zulfē tu kī shab-rawīst dāyam kārash. IX. 160.
667-a. Zinhār tu ai dil zi Khudā āgah bāsh. †132.

667 (a):—BNj.52, Ht.9.

667-b. Sāqī tu mahī zi rū-i farkhunda'-i khwīsh. A.549, Cb.495. †133.
668. Sar mast ba maikhāna' gudhar kardam dōsh. IX. 17.
669. Sēr āmadam ai Khudāy az hasti-e khwīsh. X. 164.
670. Shud pīr-i kharaf jawān na-gīrad 'aibash. VII. 188.
671. Gham chand khurī zi kār-i nā-āmada' pēsh. VI 10.
672. Kū dil ki bidānad nafasē asrārash. I. 11.
673. Gar 'āshiqi andar tap-i hijrān mē-bāsh. IX. 50.
673-a. Mai bar kaf gīr u har du 'ālam bi-farōsh. Sb.81, BERf.155, Sanāī [Hl.]. †134.
674. Mai gar chi ḥarām ast mudāmash mē-nōsh. IX. 76.
675. Haftād u du millat and dar dīn kam u bēsh. XI. 26.
675-a. Yā Rāb tu bidih marā saranjāmē khwīsh. Sb.83, BERf.157. †135.
676. Yak yak hunaram bīn u gunah dah dah bakhsh. XI. 55.

'A.

676-a. Sāqī qadaḥē ki mē gudāzēm chu sham'a. A.552, Cb.496. †136.

F.

677. Ān kirm-i barēsham ki ba a'aḍāi ḍa'īf. II. 18.
678. Mai dar qadaḥ inṣāf ki jānēst laṭīf. IX. 77.

K.

679. Az ātash-i ākhirat na-mē-dārī bāk. VII. 5.
680. Ai charkh-i falak na nān shanāsī na namak. II. 32.
681. Ai dhāt-i tu bar jumla' mumālik mālik. I. 37.
682. Bas pairahnē 'umr ki har shab aflāk. IV. 38.
683. Tā kai zi jafāhā-i tu ai charkhi falak. II. 28.
684. Ruḥē ki munazza' hast zālāish-i khāk. IX. 118.

684-a. Rōzē ki barrand īn tanat pur az khāk. BNb.416, Hd.459. †137.
685. Gar ṣulah nayābam zi falak jung īnak. II. 40.
685-a. Gar faḍl kunī zi kardagī kai dāram bāk. †138.

685 (a):—BNb.359, Sf.112, BMa.218, Hd.29, CR.1050.
Vag: (1) Shaikh Jam; (2) Afdal [Hv.] [R.S.].
686. Hīn ṣubaḥ damīd u dāman-ē shab shud chāk. III. 16.

G.

687. Khayyâm zamāna' az kasē dārad nang. VI. 22.
687-a. Har shab ki zanam dar kham-i gēsū-i tu chang. †139.

687 (a):—Pb.336, Ba.284, Hb.434.

L.

687-b. Ajzā-i wajūd jumla' naqshand u khiyāl. †140.

687 (b):—Se.283, BMa.217, BNl.312, CR.1052.
A reply to 693.
688. Az jirm-ī ḥaḍīḍ-i khāk tā ouj-i zuhal. IV. 41.
689. Asrār-i ḥaqīqat na-shawad ḥall ba suwāl. VII. 13.
690. Andar rahi dīn du ka'aba' āmad ḥāṣil. VII. 192.
691. Ai dil mashanou naṣīḥatē ahali ḥiyal. III. 51.
692. Ai 'umr-i 'azīz dāda' bar bād-i jahal. VII. 68.
693. Īn ṣūrat-i koun jumla' naqsh ast u khiyāl. IV. 54.
694. Bār-ē gham-i 'ishq sāz-kār āyad dil. IX. 40.
695. Bā sarwa-qadē tāz'a-tar az khirman-i gul. IX. 119.
696. Bi-gudhār dilā waswasa'-ē fikr-i muḥal. IX. 120.
697. Tā kai zāhid ḥadīth rāni zi azal. IX. 121.
698. Chand az gham u ghuṣṣa'-ē jihān qālāqāl. IX. 122.
699. Chūn bād ba zulf-i ō rasīdan mushkil. IX. 174.
700. Dar sar magudhār hēch soudāi muhāl. IX. 123.
700-a. Sāqī tu ba ḥusn u ṣuratī khirman-i gul. A.577, C.515, Hz.343. †142.
700-b. Sāqī qadaḥē dih ba manē sōkhta' ḥāl. A.578, C.516, Hz.341. †142.
700-c. Sāqī ki rasad ba waṣlat az yāriyi 'aql. A.576, C.514, †143.
701. 'Ishqē ba kamāl u dil-rubā-ē ba kamāl. IX. 52.
702. Kas khuld u jahīm rā na-dīdast ai dil. X. 87.
703. Mai bar kaf-i man nih ō bar-āwur ghulghul. VIII. 112.
704. Mai khur ki na 'ilm dast gīrad na 'amal. IX. 124.

M.

Ma.
704-a. Ātash-zana' ō sōkhta' ō sang baham. XII. 31.
705. Ān āh ki pēsh-i hēch maḥram na-zanam. I. 35.
705-a. Ān but ki zi 'ishq-i ō chunīn ḥairānam. †144.

705 (a):—Pb.353, Ba.304, Hb.454.
706. Ān bih ki zi jām u bāda' dil shād kunēm. IX. 27.
707. Ān charkhi falak ki mā dar ō ḥairānem. II. 5.
708. Ān laḥza' ki az ajal gurēzān gardam. IX. 28.
708-a. Ānhā ki banām-i nēk mē-khwānandam. †145.

708 (a):—HGa.369, Ht.15.
Vag: 'Afdal [Hx. Abu Sa'id Abi'l Khair [Hv.].
709. Az bāda' shawad takabbur az sarhā kam. IX. 78.
710. Az Khāliq-i Kirdagār u az Rabb-i Raḥīm. XI. 20.
711. Az rūyi tu shād shud dilē ghamgīnam. I. 45.

711-a. Az 'ishq-i tu man dard-i dil andōkhta' am. †146.

711 (a):—Sh.29, BNa.79, BERf.136.

712. Az man bar Khayyām rasānēd salām. †147.

712:—Hw.688, J.424, N.317, W.349, CR.1057.

713. Az man bar Muṣṭafā rasānēd salām. †148.

713:—Hw.667, J.425, N.516, W.348, CR.1056.

713-a. Az nuh pidar ō chahār mādar zādam. BNb.447, Hd.443. Afdal [307]. †149.

714. Afsōs ki bēfāida' farsūda' shudēm. II. 13.

715. Imrōz ki nīst dar sarāb tākam. IX. 79.

716. Ai ānki tu-ī ḥayāt-i jānī jānam. I. 48.

717. Ai charkh zi gardish-ē tu khursand nayam. II. 29.

718. Ai dōst biyā tā gham-i fardā na-khurēm. III. 54.

719. Izid chu na khwāst ān chi man khwāsta' am. VI. 2.

720. Ai muftie shahar az tu pur-kār-tarēm. X. 107.

Mb.

721. Bā dilbar-i khud dast dar āghōsh kunēm. IX. 169.

722. Bā raḥmat-i tō man az gunah nandēsham. XI. 40.

723. Bā zulf-i tu gar dast-darāzī kardam. IX. 159.

724. Bā nafs hamēsha' dar na-burdam chi kunam. XI. 14.

725. Bar khud dar-i kām-i ārazū bar-bastam. X. 134.

726. Bar-khīzam u 'azm-i bāda'-ē nāb kunam. IX. 29.

727. Bar-khīz u bikōb pāy tā dast zanēm. VIII. 115.

728. Bar-khīz u biyā ki chang bar chang zanēm. VIII. 114.

728-a. Bar-khīz u biyā tā mai gulrang kashēm. Var. of 769.

729. Bar mafrash-i khāk khuftagān mē-bīnam. V. 5.

730. Bih zān nabuad ki yār 'uzlat sāzēm. X. 152.

731. Bē-bāda' na-būda'am damē tā hastam. IX.20.

Mp.

732. Pāk az 'adam āmadēm u nāpāk shudēm. VII. 177.

733. Paiwasta' zi gardishē falak ghamgīnam. II. 15.

Mt.

734. Tā chand asīr-i 'aql-i har-rōza' shawēm. V. 36.

735. Tā chand malāmat kuni ai zāhid-i khām. X. 99.

736. Tā ẓan na-barī ki az jihān mē-tarsam. XI. 18.

737. Tā ẓan na-barī ki mā zi ādam budēm. I. 44.

738. Tā ẓan na-barī ki man ba-khud moujūdam. X. 71.

739. Tā kai zi jafāi har kasē nang kashēm. III. 12.

740. Tā kai waraqē 'umr ba gham dar shikanam. VIII. 103.

741. Tarsam ki chu ba'ad azīn ba 'ālam na-rasam. VIII. 103.

Mj.

742. Jānā mai dīh ki bā dilē ghamnākam. VIII. 106.

743. Jānā man u tō namūna'-ē parkārēm. I 46.

744. Jānam zi dirēgh-i dī ba dard ast muqīm. XI. 16.

745. Juz hast-i Khudā nīst yaqīn mē dānam. I. 1.

746. Chandān ki zi khud nīst-taram hast-taram. X. 58.

747. Chūn ātash agar zi āsamān dar gudharēm. VIII. 28.

748. Chūn nīst muqām-i mā darīn dair muqīm. X. 46.

Mkh.

748-a. Khud rā shab-u rōz dar sharāb andāzam. †150.
Sc.378, BMd.347, Pb.376, Ba.321. †150.

748-b. Khurshīd ba gil nihuft me-na-tuwānam. XII. 32.

Md.

749. Dar pāi ajal chu man sar afganda' shawam. X. 158.

750. Dar justan-i jam-i Jam jihān paimudēm. VII. 180.

750-a. Dar khāna'i nīstī chu khush binishistam. †151.

750 (a):—Pb.384, Ba.328, Hb.475.
Par. 774.

751. Dar dāman-i yār-i bēwafā chang zanēm. IX. 90.

752. Dar dāyara'ē wajūd dēr āmada' ēm. II. 12.

753. Dar rāh-i tu tā asp-i khirad tākhta' ēm. XI. 1.

753-a. Dar 'ishq-i tu dil raft u zi jān mē tarsam. †152.

753 (a):—Pb.387, Ba.331, Hb.478.

754. Dar 'ishq-i tu ṣad gūna' malāmat bi-kasham. XI. 4.

755. Dar masjid agar-chi bā-niyāz āmada' ēm. X. 121.

756. Dar maikada'ē 'ishq niyāzē dārēm. IX. 149.

757. Dushman ba-ghalaṭ guft ki man filsafiam. X. 133.

758. Dil farq na-mē-kunad hamē dāna' zi dām. X. 55.

759. Dniyā chu rabaṭ u mā dar ō mihmānēm. IV. 32.

760. Duniyā chu fanāst man ba-juz fan na-kunam. X. 70.

761. Dīgar gham-i īn gardish-i gardūn na khurēm. II. 60.

Mr.

761-a. Rangē ki az ō ba-kār nāyad māyēm. Sb.90, BER.162. †153.

761-b. Rōzē ba naẓāra' dar kharābāt shudam. †154.

761 (b):—Pb.389, Ba.333, Hb.480.
Parody of 770.

762. Rōzē ki ba kū-i kūza-gar mē gudharam. V. 35.

Mz.

763. Zān pēsh ki az zamāna' tābē bi-khurem. IX. 19.

763-a. Zān pēsh ki rōzgār bar-gīrad gām. †155.

763 (a):—BMb.375, Hc.304, CR.1075.

763-b. Zahar ast gham-ē jihān u mai tiryākam. Var. 715.

764. Zingūna' ki man kār-i jihān mē-bīnam. X. 141.

Ms.

764-a. Sāqī qadaḥē bideh ki az gham rīsham. Hz.337, C.549, A.579. †156.

764-b. Sāqī qadaḥē ki kushta'-ē jānānem. Hz.339, C.550, A.580. †157.

764-c. Sāqī qadaḥē ki mast-i dīdār-i tu am. Hz.340, C.551, A.581. †158.

764-d. Sāqī naẓarē ki hamdam-ē gham mā ēm. Hz.341, C.552, A.582. †159.

764-e. Sāqī qadaḥē ki 'āshiqē rū-i tu am. Hz.343, C.554, A.584. †160.

764-f. Sāqī naẓar az tu gar su-ē bāgh kunan. Hz.344, C.555, A.585. †161.

764-g. Sāqī qadaḥē ki halqa'-dar-gōsh-i tu am. Hz.342, C.553, A.583. †162.

764-h. Sāqī qadaḥē ki dil ba daryā figanam. Hz.345, C.556, A.586. †163.

764-i. Sāqī zi sharāb-i shouq mā bē-khabarēm. Hz.346, C.557, A.587. †164.

764-j. Sāqī sakhun az touba'i pinhān na-kunam. Hz.347, C.558, A.558. †165.
764-k. Sāqī qadaḥē ki man ba bustān na-rawam. Hz.348, C.559, A.589. †166.
764-l. Sāqī naẓarē ba man kun az luṭfi 'amīm. Hz.349, C.560, A.590. †167.
764-m. Sāqī zi ghamē tu tā kai az dast shawam. Hz.350, C.561, A.591. †168.
764-n. Sāqī qadaḥē ki az gham-ē dil mīram. Hz.351, C.562, A.592. †169.
764-o. Sāqī tu marā sōkhta'ī man chi kunam. Hz.352, C.563, A.593. †170.
764-p. Sāqī qadaḥē ki juz turā banda' nayam. Hz.353, C.564, A.594. †171.
764-q. Sāqī naẓarē kaz hama' dil-shōrtaram. Hz.354, C.565, A.595. †172.
764-r. Sāqī naẓarē ki mast u shaidā hastam. Hz.355, C.566, A.596. †173.
765. Sar-ḥalqa'-i rindān-i kharābāt manam. X. 66.

Msh.
766. Shabhā gudharad ki dīda' barham na-zanēm. III. 22.
767. Shud da'awa'-i dōstī dar īn dair ḥarām. X.130.

Mṣ.
768. Ṣubḥ ast damē bar mai gulrang zanēm. III. 18.

M'a.
768-a. 'Ālam ki dar ō yak dam-i bē-gham na-zanēm. Var. 766.
769. 'Īd ast biyā tā mai gulrang kashēm. III. 13.

Mf.
770. Farzīn ṣifatā ki mast-i ghamhāt shudam. IX. 166.

Mk.
771. Kunjē u du qurṣ az jihān biguzīdam. X. 49.

Mg.
772. Gar sakht shawam chu sang bar-dārandam. X. 137.
773. Gar dar gīrī chagūna' parwāz kunam. XI. 21.
774. Gar man zi ma-yē mughāna' mastam hastam. X. 136.
775. Gar man gunha' rūi zamīn gardistam. XI. 24.
776. Guftam ki digar bāda'-i gulgūn na-khuram. X. 100.
777. Gul guft chunīn ki man kunūn mē āyam. III. 39.
778. Gul guft ki dast zar-fishān āwardam. VII. 102.
779. Gul guft ki man Yūsaf-i Miṣrē chamanam. III. 40.
780. Go-yand marā ki mai-parastam hastam. X. 135.

Mm.
781. Mā afsar u Khān u tāj kai bi-farōshēm. X. 61.
782. Mā bāda'i talkh talkh-i dērīna' khurēm. X. 60.
783. Mā khirqa'-i zuhd dar sarē khum kardēm. X. 62.
783-a. Mā dar ṭalab-ē jam-i humāyūn-i Jamēm. BNb.503, Hd.440. Afdal [314]. †174.
784. Mā kaz mai bēkhudī ṭarab-nāk shudēm. X. 63.

785. Māyēm dar-ūftāda' chūn murgh ba dām. VI. 6.
786. Māyēm ki aṣl-i shādi ō kān-i ghamēm. VII. 174.
787. Māyēm ki sarmasti sharābēm mudām. X. 65.
788. Maḥram hastī ki bā tu gōyam yak dam. X. 126.
789. Ma'ashūqa' 'ayān būd namē-dāniṣtam. I. 40.
790. Maqṣūd zi jumla' āfarīnash māyēm. VII. 172.
791. Man bāda' khuram wa lēk mastī na-kunam. X. 101.
791-a. Man banda'-i ān zulf-i saman-pōsh-i tu am. †175.
791 (a):—Hj.47, Pc.499.
792. Man bē mai nāb zīstan na-tuwānam. IX. 26.
793. Man dar Ramaḍān rōza' agar mē- khurdam. X. 118.
793-a. Man dōsh dar ārazū-i rūyat har-dam. †176.
793 (a):—Sb.112, BERf.382, BNn.80.
794. Man ẓāhir-i nīstī u hastī dānam. IX. 25.
795. Man gar warqē 'umr ba gham dar shikanam. Var. 740.
796. Man gouhar-i khud ba qīmatē kam na-diham. I. 31.
796-a. Man mai zi barāi tang-dasti na-khuram. Reply to 791. †177.
796 (a):—Si, Rempis. 238, LN.341, *Vag*: K.I. [Rempis. 174].
797. Māilam ba sharāb-i nāb bāshad dāyam. IX. 24.

Mn.
798. Nai az sar-i kar-i bā khalal mē tarsam. XI. 19.

Mh.
799. Hān tā ba kharābāt khurōshē bi-zanēm. VIII. 5.
800. Har-chand ki mai khilāf-i dīn hast war ham. X. 102.
801. Har rōz pagāh dar kharābāt shawam. XI. 41.
802. Hargiz ba ṭarab sharbati ābē na-khuram. IV. 2.
803. Hargah ki darīn sabza' ṭarabnāk shawēm. III. 36.
804. Hangām-i gul ast ekhtiyārē bi-kunam. III. 23.

My.
805. Yā Rab ba tu dar gurēkhtam bi-pidhīram. XI. 23.
806. Yā Rab tu gilam sirishta'ī man chi kunam. XI. 22.
807. Yā Rab chu bi-khāniem sama'anā gōyam. XI. 33.
808. Yā Rab man agar gunāh bē-ḥadd kardam. XI. 3.
809. Yak jou gham-i ayyām na-dārēm khushēm. X. 50.
809-a. Yakchand asīr-i bāda' ō jām shudēm. †178.
809 (a):—Wa.26, Sa.26, Pb.419, Ba.368, Hb.505, BMb.389, CR.1086.
810. Yak chand ba 'ilm u 'aql dar-kār shudēm. X. 56.
811. Yak chand zi kōdakī ba ustād shudēm. VII. 155.
812. Yak dast ba Muṣḥafēm u yak dast ba jām. X. 131.
813. Yak rōz zi band-i 'aql āzād nayam. X. 57.

N.

Na.
814. Ān jism piyāla' bīn ba jān ābastan. IX. 80.
815. Ān rā ki waqūf ast bar aḥwāl-i jihān. VI. 3.
815-a. Ānhā ki kunand da'awa-ē 'ilm-i ladun. Sb.99, BERf.379. Afdal [331]. †179.
816. Aḥwāl-i jihān bar dilam āsān mē-kun. XI. 53.
817. Az gardish-i īn dāyara'-ē bē-pāyān. II. 51.
818. Asrār-i azal rā na tu dānī u na man. VII. 144.

819. Aknūn ki zanad hazār dastān dastān. III. 21.
819-a. Imrōz dar- īn zamana'-ē 'ahad-shikan. †180.
819-a:—Sb.23, BERf.132, *Vag.* (1) Afdal [334], (2) Hafiz, (3) Faryābī [Rempis 182].
820. Ai ānki-tu-ī khulāṣ'-ē koun u makān. IX. 125.
821. Ai tāza' jawān bishnou az īn pīr-i kuhan. VII. 20.
822. Ai charkh hamēsha' dar na-burdī bā man. II. 38.
822-a. Ai dil ḥadhar az masti u makhmūrī kun. XII. 33.
822-b. Ai dhāt-i munazzah-ē tu pāk az nuqṣān. †181.
822 (b):—BMb.440, Pc.160, CR.1090.
822-c. Ai dil chi kirā kunad mushawwish būdan. Abu Sa'id [Hv.] Sb.51, BNd. 195. †182.
823. Ai gashta' shab ō rōz ba duniyā nigarān. VII. 3.

Nb.
825. Bā 'ishq hawas yār na-khwāhad būdan. IX. 49.
826. Bā har bad u nēk rāz natuwān guftan Hw.739. Same as 101-a.
827. Bār khāṭir-i gham pidhīr-i man raḥmat kun. XI. 52.
828. Bar khīz u ma-khur gham-ē jihānē gudharān. IV. 15.
829. Bar mūjib-i 'aql zindagānī kardan. VII. 12.
830. Bi-shnou zi man ai zubda'i yārān-i kuhan. II. 43.

Nt.
831. Tā bi-tuwānī khidmat-i rindān mē-kun. VII. 193.
832. Tā chand dar-īn muqām-i bēdād-garān. IX. 147.
833. Tā kai gham-i ān khuram kaz īn dair-i kuhan. VIII. 76.
833-a. Tā kai gham u andēsha'-i gardūn khurdan. †183.
833 (a):—BMb.430, Pc.252, CR.1092.
834. Tō āmada'ī ba bādshāhī kardan. VII. 4.

Nj.
835. Jān maghz-i ḥaqīqat ast u tan pōst bi-bīn. VII. 176.
836. Jānhā hama' āb gasht u dilhā hama'khūn. I. 7.

Nch.
836-a. Charkhē falak az bahar-i tu bigirīst makun. †184.
836 (a):—BNb.458, Pc.126, Hd.70. *Vag*: Afdal [349].
837. Chūn ḥaṣil-i ādamī dar īn shōristān. IV. 57.

Nḥ.
839. Khwāhī ki nihad pēsh-i tu gardūn gardan. III. 2.

Nd.
840. Dāram zi jafā-ē falak-ē āina' gūn. II. 27.
841. Dānī ki chirāst touba' nā-kardan-i man. X. 108.
842. Dar jism-i piyāla' jān rawān ast rawān. IX. 81.
842-a. Dar ḥalqa'-i faqr āy u shāhī mē-kun. †185.
842 (a):—Sc.353, Pb.439, Ba.388, Hb.525.
843. Dar dām-i balā dāna' tu pāshī yā man. XI. 10.
844. Dar dāman-i īn charkh-i no-angēzi kuhan. II. 49.
845. Dar ẓulm ba qoul-i hēch kas kār ma-kun. VII. 88.
846. Dar 'ālam-i khāk az girān tā ba girān. IX. 153.
847. Dar 'ishq agar qadam zanī moḥkam zan. IX. 51.

847-a. Dar mulk-i khudā taṣarruf āghāz ma-kun. XII. 34.
848. Durwīsh zi tan jāma'-i ṣūrat bar kun. VII. 120.
848-a. Dil-sōkhtagān dar pai kār and ma-kun. BNb.457, Pc.345. Afdal [356] †186.
849. Dōsh az sar-i ṣidq u az ṣafā-ē dil-i man. IX. 92.
850. Dī bar lab-i jō-i bā nigārē mouzūn. VIII. 132.

Nr.

851. Rindē dīdam nishista' bar rū-i zamīn. IX. 126.
851-a. Raftam ki darīn manzil bēdād budan. XII. 35.
852. Rōzē ki zi tō gudhashta' ast yād ma-kun. VII. 46.
853. Rōzē ki muqaddasān-i khākī maskan. I. 32.

Nz.

853-a. Zawwal hama' dōstī namūdī bā man. †187.
853 (a):—BNa.82, BMd.312, A.741, CR.1102.
854. Zīn gumbad-i gardinda' bad-af'ālē bīn. VII. 47.

Ns.

854-a. Sāqī tu ba masti-ī gawāhē dil-i man. †188.
854 (a):—Hz.361, Cb.518, Hd.161, A.731.
854-b. Sāqī gham-i dīn kujā khurad jān-i ḥazīn. †189.
854 (b):—Hz.365, Cb.514, Hd.158, A.735.
854-c. Sāqī dil-i man sōkht naẓar bar man kun. †190.
854 (c):—Hz.366, Cb.520, Hd.156, A.136.
854-d. Sāqī qadaḥ-ē dih ō dil az gham bi-rahān. †191.
854 (d):—Hz.362, Cb.529, Hd.155, A.732.
854-e. Sāqī naẓarē ba 'ashiqē maḥzūn kun. †192.
854 (e):—Hz.363, Cb.530, Hd.160, A.733.
854-f. Sāqī qadaḥē ki nīst āgāham man. †193.
854 (f):—Hz.364, Cbb.531, A.734.
854-g. Sāqī hama' zakhm-i ta'ana' shud masti-e man. †194.
854 (g):—Hz.367, Cb.532, A.737.

Nsh.

854-h. Shud dīda' ba 'ishq rah-namūnē dil-e man. †195.
854 (h):—BNa.92, BMd.318, A.740, CR.1104.
Var: (1) Kamal Isma'il [MS. 1010 H.] [A.K.]. (2) Abu Sa'id [Hx.].
855. Sharmat nāyad azīn tabāhī kardan. VII. 80.

Nṣ.

856. Ṣayyād na'ī hadīth-i nakhchīr ma-kun. VII. 112.

Nq.

857. Qoumē mutafakkar and dar madhhab u dīn. X. 6.

Nk.

858. Kas nīst dar īn guft-u-shunūd hamdam-i man. X. 144.

Ng.

859. Gāvēst dar āsmān u nāmash parwīn. X. 127.
860. Gar bar falakam dast budē chūn yazdān. II. 41.
861. Gōyand marā ki mai bi-khur kamtar azīn. X. 103.

Nm.

862. Miskīn dil-i dardmand-i dīwāna'-i man. IX. 82.
863. Ma-shnow sakhun-ē zamāna'-sāz āmada'gān. IX. 127.
864. Mai khurdan u gird-i gulrukhān gardīdan. X. 88.

Nn.

865. Na-tuwān dil-i shād rā ba-gham farsūdan. IX. 128.
866. Nang ast ba mām-i nēk mashhūr shudan. II. 61

Nh.

867. Har rōz ba gardish-ē tu ai charkh-i kuhan. Meaning not clear.

867:—Hy.559, BMd.32, Hl.76, BMc.53, Hc.335, Bb.562, RPc.22, A.690, LCR.583=1110.
Vag: Afdal [Hv.]. †196.

Ny.

868. Yā Rab zi qabūl u az radam bāz rahān. XI. 51.

W

Wa.

869. Ān qaṣr ki bar charkh hamē zad pahlū. IV. 27.
870. Az āmadan ō raftan-i mā sūdē kū. II. 9.
871. Az tan chu rawad rawān-i pāk-ē man u tō. V. 6.
871-a. Auḥad dar-i dil mē-zani ākhir dil kū. †197.

871 (a):—BNb.453, Sb.280, Pc.128. *Vag*: Afdal [366].

871-a:—*Vag*: (2) Auhad kirmani [Hv.]. (3) Sa'd ud Din Hamawī. [Rempis 199]. †197.

871-b. Afḍal tu ba har khiyāl maghrūr ma-shou. †198. BNb.454, Pc.129. Rumi [Hv.] Afdal [366].
872. Ai āb-i ḥayāt muḍmir andar lab-i tō. IX. 162.
873. Ai ānki pidīd gashtam az qudrat-i tō. XI. 12.
873-a. Ai tāj zi li 'umrak zi sharaf bar sar-i tō. BNb.374, Hd.18. †199.
874. Ai dil zi ghamē jihān ki guftat khūn shou. IV. 56.
875. Ai rafta' ba chougān-i qaḍā hamchū gō. VI. 19.
876. Ai zindagi ō tan ō tawānam hama' tō. I. 9.
876-a. Ai munda' ba tadhwīr-i farēbinda' girou. Var. 886.
877. Īn charkh-i falak bahar-i halāk-ē man u tō. II. 53.

Wb.

878. Bar dār piyāla' ō sabū ai dil-jū. VIII. 127.
878-a. Bērūn zi taḥayyur ai pisar chīst bigō. XII. 36.

Wch.

879. Chūn bāda' khuri zi 'aql bē-gana' ma-shou. IX. 129.
880. Chūn raft zi jism jouhar-ē roushan-i tō. V. 3.

Wd.

881. Dar dīda'i tang-i mōr nūr ast az tō. I. 8.

Wr.

882. Rōzē ki buad waqt-i halēk-ē man u tō. IV. 49.

Wz.

883. Zāhid na kunad gunah ki qahharī tō. XI. 31.

Ws.

883-a. Saqī naẓarē luṭf-i dilārāy-i tu kū. †200.

883 (a):—Hz.368, Cb.680, Hd.159, A.762.

884. Sirr az hama' nā-kasān nihān dārī tō. VII. 21.

Wg.

885. Gar bā khiradī tu ḥirs rā banda' ma-show. VII. 71.
885-a. Gar khilwat u 'uzlat ast sar-māya'-i tō. BNb.385, Hd.413. Afdal [380]. †201.

Wm.

886. Mayēm kharīdār-i mayē kuhna' u nou. X. 89.

Wn.

887. Nā karda' gunāh dar jihān kīst bi gō. XI. 37.

Wy.

888. Yāqūt-labā la'ali Badakhshānī kū. VIII. 105.

H

Ha.

889. Ān bāda'-i khushgawār bar dastam nih'. VIII. 29.
889-a. Ān guruh' ki bud sabaq zi gardūn burdah'. †202.

889 (a):—Hj.301, Hd.470.

889-b. Ān nīst jihān chunāki pindāshta'ī. BNb.402, Hd.90. †203.
890. Az ātash u bād u āb u khākēm hamah'. VII. 142.
890-a. Az bāda'-i la'al u jām-i chūn fīrōzah'. †204.

890 (a):—BMb.472, Pc.164, CR.1117.

890-b. Az bas ki shikasta' bāz bastam toubah. †205.

890 (b):—[illegible].491, Pc.11, CR.1118.
Var: (1) Abu Sa'id Zaqi; (2) Salman Saoji, [Hv.].

891. Az dars-i 'ulūmu zuhd bi-gurīzī beh'. IX. 88.
892. Az harchi na khurramīst kōtāhī bih'. IX. 130.
893. Andāza'-i 'umr bēsh bar shast ma-nih'. IX. 131.
894. Ai bē-khabar az kār-i jihān hēch na'ī. VII. 140.
895. Ai pāyi sharaf bar sar-i aflāk zadah'. I. 56.
896. Ai dar rah-i bandagiet yaksān kih u mih'. XI. 50.
896-a. Ai dar ṭalab-ē girah'-kushāī murdah'. †206.

896 (a):—BNb.491, RPa.319, Hd.512. 'Attar [M.N.] Afdal Text [384].

897. Ai dil ba chi gham khurinda-ē andēshah'. IV. 58.
898. Ai rafta' u bāz āmada' ō khum gashtah'. X. 128.
899. Ai sōkhta'ī sōkhlta'ī sōkhta'ī. XI. 59.
899-a. Ai bāqiyi maḥaḍ bā fanāyē ki na'ī. XII. 37.
899-b. Ai luṭf-i tu az kamāl-i bālā-i hama'. †207.

899 (b):—BNb.363, Sf.166, Hd.14. *Var*: Afdal [387].

900. Ai man dar-i maikhāna' ba sublat ruftah'. IX. 135.
901. Ai nēk na-karda' ō badīhā kardah'. X. 140.
902. Īn charkh chu ṭāsēst nigūn uftādah'. II. 59.
902-a. Ai har nafasē ṣad gunah' az mā dīdah'. XII. 38.
903. Ai yār zi rōzgār bāsh āsūdah'. IV. 17.
903-a. Ai yā ra'anā shakhṣ-i turā farsūdah. BMb.481, Pc.167, CR.1119. †208.

Hb.

903-b. Bāzīcha'i qudratē khudāyēm hamah'. XII. 39.
903-c. Bisiyār ba gasht charkh u mā nā-būdah. †209.

903 (c):—Sb.57, BMf.360.

904. Bingar zi ṣabā dāman-i gul chāk shudah'. III. 17.

Hp.

905. Pīrē dīdam ba khwāb-i mastī khuftah. IX. 132.

Ht.

906. Tā bāda'-i gulgūnst dar īn kāshānah'. IX. 148.
907. Tā chand zi masjid ō namāz ō rōzah'. V. 37.
908. Ta kai gham-i ān khuram ki dāram yā na'. VIII. 30.
909. Tan dar gham-i rōzgar-i bē-dād ma-dēh. IX. 133.
909-a. Tū lāyiqi nuktahā-i bārīk na'ī. †210.

909 (a):—BMd.453, A.804, Hz.140.

Hj.

910. Jānā zi kudām dast bar khwāsta'-ī. III. 3.
911. Jānēst dar īn rāh khaṭarnāk shudah'. V. 4.

Hch.

912. Chand az pai ḥirṣ dar tanē farsūdah'. IV. 21.
912-a. Chūn mohra' ba-rū-i takht-i zardēm hamah'. XII. 40.

Hd.

913. Dānī zi chi rū-i ūftadast u chi rāh. VII. 113.
914. Dar majlis-i 'ushshāq nishistēm hamah. IX. 171.
915. Dil dast ba turra'-ē ṭarab nā burdah. X. 149.
916. Duniyā ba murād runda' gīr ākhir chē. VII. 45.
916-a. Dūrī zi kasē kazō nayāsāī bih'. †211.

916 (a):—RPb.117, Pc.352. Afdal [Hj.].

Hr.

916-b. Rindē bāyad zi shahar-i khud tākhta-ē. BNb.418, Hd.340. †212.
917. Rōzē bīnī marā tu mast uftādah. I. 47.

Hs.

918. Sāqī ba ṣabūḥē mai nāb andar dih'. VIII. 71.
918-a. Sāqī chu marā 'ishqi tu dāghē dādah'. Hz.369, Cb.709, Hd.162, A.799, †213.

Hgh.

919. Gharra' chi shawī zi maskan ō kāshānah. VII. 69.

Hf.

920. Faryād ki 'umr raft bar bēhudah'. XI. 17.

Hq.

921. Qatra' bigirīst ki az darya judaēm hama'. †214.

921:—J.475, N.365, W.410, CR.1127.

Hk.

922. Kam khur gham-i rōzgār-i nā-sāz shudah'. IX. 134.

Hg.

923. Gar asp u yarāq ast ō gar fērōzah'. II. 17.
923-a. Gar maghz hamah' bīnī u gar pōst hamah'. †215.

923 (a):—Pb.500, Ba.450, Hb.587, RPa.320, HGb.283, Pc.457. *Vag*:Afdal [Hj. Hx.].

923-b. Guftam ki bi-sōkhtam zi 'ishqat wallah. †216.

923 (b):—Pb.501, Ba.451. Hb.588.

923-c. Guftī ki turā shawam madār andēshah'. †217.

923 (c):—RPb.30, Pc.432. Found in Hafiz MS. d. 818 H. [H.S.L. 1295].

924. Gōyand ḥashīsh bahar-i diltangī bih'. X. 104.

Hm.

924-a. Mā rā siparē tīr-i balā sākhta' ī. BNa.94, BMd.321, Hd.321, A.800, CR.1129. †218.

924-b. Mā dhāt nihada' dar ṣifātem hama'. BNb.493, Hd.435.
Vag. Naṣir khusrou [p.509]. Afḍal [400]. XII. 41.

925. Mā 'āshiq u rind u mai-parastēm hamah'. X. 64.

925-a. Māyēm ba luṭf-i tō tawallā kardah'. X. 139.

Hn.

926. Nāqshēst ki bar wajūd-i mā rēkhta'ī XI. 11.

Hh.

927. Har touba' ki kardēm shikastēm hamah'. VIII. 122.

928. Har rōz bar ānam ki kunam shab toubah. VIII. 121.

Hy.

928-a. Yā Rab hama' khufta' ēm bēdārī dih'. †219.

928 (a):—BNb.356, Ht.21, Hd.36.

928-b. Yārē ki wajūd ō 'adamam ōst hamah'. †220.

928 (b):—Pb.512, Ba.462, Hb.599.
(1) Shahab-ud Din Sohrawardi [R.S.]. (2) Afḍal [Hj.].

929. Yak jur'a ma-ē kuhna' zi mulk-ē nou bih'. IX. 32.

Y.

Ya.

929-a. Ākhir dil-i khasta'-ē marā tadbīrē. †221.

929 (a):—Hj.46, Pc.136.

930. Ādam chu ṣurāḥī buad ō ruḥ chu mai. IX. 186.

931. Āzār-i dilē khalq na-jōyēm shab-ē. VII. 96.

932. Ān bih ki zi jām u bāda' dil shād kunī. *Var.* 706.

933. Ān māya' zi duniyā ki khurī yā pōshī. VII. 70.

934. Ānam ki zi hēcham ba wajūd āwardī. XI. 25.

935. Ānhā ki zi pēsh rafta' and ai Sāqī. VIII. 77.

936. Ānī ki tu ḥāl-i tang-ḥālān dānī. XI. 49.

937. Ibrīq-i ma-ē marā shikastī Rabbī. XI. 2.

938. Ar mardumi ō salīmi ō miskīnī. VIII. 32.

939. Az āmadanē bahār u az raftan-i Dai. IX. 135.

940. Az daftar-i 'ishq mē-kushūdam fālē. IX. 53.

941. Az dūr pidīd āmad nā-pāk tanē. X. 129.

941-a. Az shākh-i wajūd agar barē dāshtamē. XII. 42.

942. Az kibr ma-dār hēch dar sar hawasē. VII. 111.

942-a. Az kū-i kharābāt bar āmad māhē. XII. 43.

942-b. Az markab-i bakht u shast-i Nūḥ ai Sāqī. †222.

942 (b):—Sb.259, Pb.534, Ba.485, Hb.623.

943. Az maṭbakh-i duniyā tu hama' dūd khurī. VII. 72.

943-a. Az ma'adan-i khwīsh chūn judā uftādī. XII. 44.

944. Uftāda' marā bā mai u mastī kārē. X. 59.

945. Awwal ba khudam chu āshnā mē-kardī. I. 24.

946. Ai ān ki khulāṣa'ē chahār arkānī. VII. 184.

947. Ai ānki dawā-i dard-maradān dānī. I. 49.

948. Ai ānki shab-ō-rōz khudā mē-ṭalabī. VII. 179.

949. Ai ān ki nati-ja'-e chihār ō haftī. VII. 143.

950. Ai az ḥaramē dhāt-i tu 'aql āgah' nai. I. 3.

951. Ai bāda'-i khush-gawār dar jām-i tihī. IX. 83.

952. Ai bāda'-i nāb u wai ma-ē mīnāī. IX. 31.

953. Ai charkh chi karda'-am turā rāst bugōy. II. 36.
954. Ai charkh dilam hamēsha' ghamnāk kunī. II. 35.
955. Ai charkh hamah' khasīs rā chīz dihī. II. 34.
957. Ai dar ṭalab-ē jouhar-i kānī kānī. VII. 183.
958. Ai dil agar az ghubār-i tan pāk shawī. VII. 149.
959. Ai dil ba mujarradī na-raftī gāmē. VII. 150.
960. Ai dil tu ba sirr-i īn mu'ammā na-rasī. IX. 136.
960-a. Ai dil chu asīr-i mihnatī hēch magōy. Sb.28, BERf.135. †223.
961. Ai dil chu ba bazm-i ān ṣanam bi-nishīnī. IX. 137.
962. Ai dil zi sharāb-i jahal mastī tā kai. VII. 109.
963. Ai dil mai u ma'ashūq ma-kun dar bāqī. III. 66.
963-a. Ai dil nafasē mutī'i farmān na-shudī. †224.
963-a:—Se.332, LE.90. *Vag.* Afdal [422].
964. Ai dahar ba kardahā-i khud mo'atirafī. IV. 13.
964-a. Ai Sāqī jān u sarw-i āzād-i kasē. †225.
964 (a):—Hd.163, A.913.
965. Ai Sūf-iyi sāf-ī ki khudā mē-ṭalabī. VII. 178.
966. Ai kāsh ki jāi aramīdan būdē. X. 163.
967. Ai kūza'-garā ba-gōsh agar hushiyārī. V. 25.
967-a. Aī kūza'-garā chand na-dārī khabarē. †226.
967 (a):—BNf.24. Wbcd.487, BDb.370, Hn.452, BMf.407, Hp.407, CR.1142.
968. Ai gul tu ba rū-i dil-rubā mē mānī. III. 41.
969. Ai lutf-i tu dastgīr-i har khud-rāyē. XI. 44.
969-a. In dam ki dar īn manzil-i bēdādgarī. †227.
Vag. Avicena. Rempis [215].
969 (a):—BMd.507, BNe.32, Pc.578, CR.1144.
969-b. Ai Nāṭiq agar ba markab-ē jismānī. BNb.383, Hd..422. Afdal [432]. †228.
970. Ai nuskha-i nāma'-ē ilāhī ki tu yī. VII. 182.
971. In kar-i jihān agar na' taqlīd astē. III. 45.
972. In-ast ṭarīq-i rindi ō onbāshī. IX. 146.

Yb.

973. Bā dard bi-sāz tā dawā-ē yābī. VII. 49.
974. Bā dard qinā'at kun u ābād bi-zī. VII. 48.
975. Bā man tu har-ān-chi gōyi az kīn gōyī. X. 68.
976. Bar jih bar jih chi jāi khwāb ai Sāqī. VIII. 78.
977. Bar sang zadam dōsh sabū-e kāshī. V. 31.
978. Bar kūza'-garān-i dahar kardam gudharē. V. 24.
979. Bar gīr zi khud ḥisāb agar bā-khabarī. VII. 132.
980. Bishuguft shugūfa' mai ḥiyār ai Sāqī. VIII. 129.
980-a. Bishnou zi man ai dōst-i haqīqī sakhunē. †229.
980 (a):—Hn.449, BMf.387.
981. Bu kushāy darē ki dar kushāinda' tu-i. XI. 43.
982. Bigirift marā malāmat az zarrāqī. VIII. 79.

Yp.

983. Pīrē dīdam ba khāna'-ē khummārē. IX. 138.
984. Paiwasta' zi-bahar-i shahwat-ē nafsānī. VII. 78.

Yt.

984-a:—Sb.30, Ht.8, BERf.137, Afdal [439].
984-a:—Sb.30, Ht.8, BERf.137, Afdal [439].

985. Tā tarki 'alāyaq ō 'awāyaq na kunī. VII. 74.
986. Tā chand hadīth-i panj u chār ai sāqī. VIII. 80.
986-a. Tā chand zi jān-i dard-mand andēshī. †231.

986 (a):—Pb.548, Ba.502, Hb.640.
Vag: (1) Afdal [Hj.]. (2) Hasan Ghaznavi, [Hv.] [A.K.], [R.S.].

987. Tā chand zi yāsīn u barāt ai sāqī. VIII. 136.
988. Tā dar tan-i tust ustakhān ō rag u pai. VII. 123.
989. Tā dar hawasē la'al-i lab ō jām-i mayī. VII. 73.
990. Tā dīda'-i dil zi dīdahā na-kushāyī. VII. 6.
991. Tā kai pai asbāb-i tana"um gardī. VII. 77.
992. Tā kai zi ghamē zamana' maḥzūn bāshī. VII. 51.
993. Tā kai gōyī zi chār u haft ai sāqī. VIII. 81.
994. Tan zan chu ba zērē falak-ē bē-bākī. IX. 139.
995. Tunukē mai la'al khwāham ō dīwānē. VIII. 131.
996. Tō āmadi ai rāḥat-i jānam ki tu-ī. IX. 140.

Ỿj.

997. Jānam ba gham āmada' sutuh ai Sāqī. VIII. 82.
998. Juz rāh-i qalandar ba kharābāt ma-pōy. VIII. 11.

Ỿch.

999. Chandān ki nigāh mē-kunam har sūyē. X. 90.
1000. Chandīn gham-i bēhuda' ma-khur shād bi-zī. VII. 41.
1001. Chūn jins-i marā khāṣa' bi-dānad Sāqī. VIII. 83.
1001-a. Chūn khāk dilā agar 'inān-kash bāshī. †232.

1001 (a):—Pb.558, Ba.512, Hb.650.

1002. Chūn mē-na-dihad ajal amān ai Sāqī. VIII. 84.
1003. Chūn wāqafi ai pisar zi har asrārē. VI. 20.
1004. Chūn hast zamāna' dar shitāb ai sāqī. VIII. 85.

Ỿḥ.

1004-a. Ḥalē man-i khasta'-ē gadā mē-dānī. *Var.* 947.

Ỿkh.

1005. Khishtē na-niham pā na-zanam bar khishtē. X. 51.
1006. Khwāhī ki asās-i 'umr-i muḥkam yābī. IX. 141.
1007. Khwāhī ki pasandīda-i aiyyām shawī. VII. 95.
1007-a. Khwāhī ki dar īn zamana' fardē gardī. BNb.482, Hd.84.
Vag. Rumi [Hv.] Afdal [453]. †233.
1008. Khush bash ki pukhta' and soudāi tu dī. VII. 50.
1009. Khūn shud jigaram biyār jām ai sāqī. VIII. 86.

Ỿd.

1010. Dānī ki sufīda'-dam khurūsē saḥarī. VII. 7.
1011. Dar bāgh chu bud ghora'i tursh awwal-i Dai. VII. 134.
1012. Dar jām-i tu yaqūt-i rawān ai Sāqī. VIII. 87.
1013. Dar justan-i jām-i Jam zi kōtah' naẓarī. VII. 185.
1014. Dar ḥikmat agar Arastu ō Jamhūrī. IV. 6.
1015. Dar dih qadaḥē zi la'al-i nāb ai Sāqī. VIII. 88.
1016. Dar dih mai la'al-i lāla'-gūn ai Sāqī. VIII. 89.
1017. Dar dih mai la'al-i mishk-bū ai Sāqī. VIII. 90.
1018. Dar dih mai ham-chu arghawān ai Sāqī. VIII. 91.
1018-a. Dar dīda' ba jāi āb nam bāyastē. XII. 45.
1018-b. Dar rāh-i qina'at ar ṣipanjē dārī. BNb.484. †234.

1018 (b):—Hd.544, A.824.
Vag: (1) Afdal (456). (2) Shaikh Ruba'i [Hv.].

1018-c. Dar dīda'i kāyanāt moujūd tu-ī. BNb.482, Hd.8. †235.
1019. Dar sang agar shawī chu nār ai Sāqī. VIII. 92.
1020. Dar sho'abida'-khāna'-ē jihān yār ma-jōy. VII. 29.
1020-a. Dar 'ālam agar turā buad dast-rasē. XII. 46.
1021. Dar kārgahē kūza'-garē kardam rāy. V. 26.
1022. Dar gōsh-i dilam guft falak pinhānī. II. 52.
1023. Dar har ṭarafē darō duṣad dām nihī. XI. 9.
1023-a. Da'awā ba-sarē zabān-i khud bar-bastī. BNb.410, Hd.57, Afdal [460]. †236.
1024. Duniyā nafasē u man dar ō yak nafasē. IV. 16.
1025. Dō chīz ki hast māya'-ē dānāyī. VII. 27.
1025-a. Dōsh āmad u guft agar tu mā mē ṭalabī. †237.

1025 (a):—Sc.443, RPb.70.

Yr.

1026. Rou bē-khabarī guzīn agar bā-khabarī. IX. 142.
1027. Rōzē ki dilam ba rang-i ābī yābī. IX. 85.

Yz.

1028. Zāhid na ba zuhd kard sūd ai sāqī. VIII. 93.
1029. Zān pēsh ki az jām-i ajal mast shawī. IV. 44.
1030. Zān kūza'-e mai ki nīst dar wai ḍararē. VIII. 31.
1030-a. Zad shama'i butān bar dil-i man dī nārē. Hj.300, BEf.348. †238.
1031. Zinhār darīn rāh majāzī nāyē. *Var.* 1059.
1032. Zinhār kunūn ki mē-tuwānī bārē. VII. 100.

Ys.

1033. Sāzinda'-i kār-i murda' ō zinda' tuyī. XI. 32.
1033-a. Sāqī qadaḥē ki mē-kunad gham sitamē. †239.

1033 (b):—Hd.157, A.814.

1033-b. Sāqī qadaḥē ki hast 'ālam nafasē. †240.

1033 (a):—Hd.157, A.814.

Ysh.

1034. Shāhā zi mayē u mutrib ō anjumanē. III. 1.
1035. Shakhṣē ba zan-ē fāḥisha' guftā mastī. X. 124.
1036. Shama' ast u sharāb u māhtāb ai sāqī. VIII. 94.

Yṣ.

1037. Ṣubḥ-ē khush u khurram ast khīz ai Sāqī. VIII. 95.

Y'a.

1038. 'Ālam hama' gar chu gōy uftad ba gawē. VIII. 135.

Yg.

1039. Gar āmadanam ba man budē nāmadamē. II. 25.
1040. Gar bā tu falak badī sigālad chi kunī. VII. 90.
1040-a. Gar ḥākim-i ṣad shahar u wilāyat gardī. †241.

1040 (a):—Wbcd.180, RPa.323. *Var*: Afdal [Hx., Hv.] [468]. *Var*: Imad Faqih Kir [Hv.].

1040-b. Gar khidmat-i har tanē kunī jān bāshī. †242.

1040 (b):—BNa.112, Sf.44, Pb.588, Ba.546, Hb.683, CR.1174.

1040-c. Gar khūb nayam khūb parastam bārē. Rūmī [Hv.]. †243.

1040 (c):—Hz.141, BMd.451, Hi.41.

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x 130. Rou rou ki bināi 'umr bar rū-i yakh ast. BMa.26.

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x 133. Rūyē tu bidīd u 'aql zārāyī raft. LN.418. K.I. [Hv.]

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x 176. Mastēm zi 'ishq u hōshmandī īn ast. Hu.29.

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x 178. Miftaḥ-i futūḥ-i fataḥ-i fattāḥ 'Alīst. BNa.7.

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x 187. Naffākh na'-ī ki bar sarē khān nihamat. BNa.127.

x 188. Nōki mizhgānam ba surkhī bar bayāḍē rūi zard. Sb.314.

x 189. Nai qaḍiya' na ḥukmat na waṣulam hawas ast. Hu.35.

Tw.

x 190. Warzīdan-i ishq rā tamīzē digar ast. Hx.4. Par. 57.

x 191. Waṣfē tu ki sar gashta'i ō har falak ast. BNj.8.

x 192. Waṣlē tu ba har ṣifat ki jōyand khush ast. HGa.345.
Abū Sa'īd [A.K.] [Hv.]. Shaikh Fidāyī [R.S.].

x 193. Waqtē saḥar ō bāgh u du sē bāda' parast. Sc.431. 'Attār [M.N.].

Th.

x 194. Har chand ba nuktahāst dānā 'aqlat. BERa.181.
x 195. Har chand ki dar zamāna' yak maḥram nīst. RPb.98. Anwār [HSL. 1295].
x 196. Har ḥāl malālē kī dilat ṣūrat bast. BERa.179.
x 197. Har dil ki zi sirr-i kār āgāhī yāft. RPb.97. Anwār. [HSL. 1295].
x 198. Har dam bar dīgarē na mē bāyad raft. Hx.58.
x 199. Har kār ki hast dar jihān pēsha'ī māst. Pc.546.
x 200. Har giz zi dimāgh-i banda' bōyē tu na raft. Wbcd.422.

Ty.

x 201. Yār āmad u guft khasta' mē dār dilat. HGa.340 Awḥad Kirmānī [Hv.]. Abu Sa'īd [76].
x 202. Yā Rab chi kunam ki hēch kardāram nīst. Hs.186.
x 203. Yā Rab karamat umīd-i jāwīd-i man ast. Hs.176. Amīr Khusrow [Hj.].
x 204. Yak chand ba rāh-i just-u-jō bayad gasht. RPc.148.
x 205. Yak 'āshiqi pāk u yak dilē zinda' kujāst. Sc.457. 'Attār [M.N.].

Ḥ.

x 206. Māyēm u sharāb u shāhid ō dīn-i Masiḥ. BNd.239. Amīr Makhtūm [M.'U.].

KH.

x 206. Ān la'ali labat gashta' dilāwar bar yakh. LN.338.

D

Da.

x 208. Āmad Ramaḍān marā rahē touba' namūd. HGa.391.
x 209. Āmad Ramaḍān na ṣāf dārēm na durd. Hs.116.
x 210. Ānān ki ba har barg u barē dil bastand. RPc.150.
x 211. Ānān ki ba wiṣāli shān dilam mē nālīd. LN.385. K.I.° [1010 H.].
x 212. Ānan ki zi asrār Ilah' āgāh and. BNj.50.
x 213. Ānān ki mufākharat ba ajdād kunand. RPc.121.
x 214. Ānān ki múqīmi ḥaḍratē jānān and. BNb.476.
x 215. Ānjā ki 'ināyatē Ilāhī bāshad. RPb.69.
x 216. Ān khāl ki bā dilē manash khūn uftād. BNj.32.
x 217. Ān dam ki wiṣālat āshnāyī mē dād. Ht.10.
x 218. Ān rā ki ba waṣl-i tō nishānē na buwad. LN.375. K.I. [1010 H.]. [HSL. 1295].
x 219. Ān rā ki kilīd-i mushkil-ē mē bāyad. Sc.465. 'Attār [M.N.].
x 220. Ān shud ki murād-ē dil-i tō ānī būd. LN.337.
x 221. Ān shūkh-i qalandar ki dil ō jānam burd. HGa.405.
x 222. Ān qoum ki zuhd rā khirad mē khwānand. BERa. 209.
x 223. Ān mai ki zi khūn-i dukhtar-ē raz bāshad. LN.381.
x 223-a. Ānhā ki ba khāk-i tira' sar bāz dihand. Hz.66.
x 224. Ānhā ki ba zēr-i gumbadē dawwār and. Hc.205.
x 225. Ānhā ki ba ṣaḥrā-i 'ilal tākhta' and. Si.19.
x 226. Ānhā ki ba makr gardan afrākhta' and. Sb.304.
x 227. Ānhā ki darūn-i parda'-e asrār and. BNj.12.
x 228. Ānhā ki ba soudā-i tu sar gardānand. RPb.92. Anwār

Db.

x 229. Ānhā ki marā ba 'ishwa' maghrūr kunand.' LN.309.
x 230. Ānhā ki nawā-i arghawān mē ārand. HGa.371.
x 231. Āyīn-i sitamgarī ki 'ālam dārad. LN.358.
x 232. Abr āmad u 'arḍa'ē chaman mē shōyad. Sc.430.
x 233. Ajrām-i wajūd sar ba sar maḥṣūr and. Pc.120 Replies 329.
x 234. Az bāgh-i rukhat gul ō saman mē khīzad. BNc.47.
x 234-a. Az bahar-i chi lāla' bar sarē gard buad. LN.367.
x 235. Az pīr nishāṭ-i nafs-i sarkash nāyad. BERa.206.
x 236. Az dilbar-i tund-khō na bāyad ranjīd. Hj.358.
x 237. Az rūyi chi āmadēm dar kūyi wajūd. Ht.5.
x 238. Az shash jihat ān chi gird-i mā parwardand. BDb.192.
x 239. Az 'ālam-i ghaib āshnāyē na rasad. Hs.163.
x 240. Az ghuṣṣa' dilam hamēsha' pur khūn bāshd. BMf.93.
x 241. Az faḍl-i guzashta' chūn sakhunhā gōyand. BERa.202.
x 242. Az madrasahā hamah' tabāhī khīzad. Sc.436.
x 243. Az maikadaam sū-i lahad chūn ārand. HGa.388.
x 244. Az yāsamanat sumbul-i tar mē khīzad. Hj.362.
x 245. Aṣlē ki nikū buad khaṭāyē na kunad. Hs.114.
x 246. Imrōz agar zāhid u gar rahbānand. Sb.97=272. Afḍal [162]. Rumi [Hv.].
x 247. Awwal ba wafā bōyi wiṣālam dar dād. Pc.12. Ḥāfiẓ [HSL. 1295].
x 248. Ai ān ki tu bar tar az tamannā-i umīd. LN.403. K.I. [Hv.].
x 249. Ai dargah-i tō qibla'-i arbāb-i umīd. Hs.225.
x 250. Ai dil gham-i 'ishq dhū funūnat sāzad. RPb.127. Anwār [HSL. 1295].
x 251. Ēzid chu nihād ruḥ dar ẓarf-i wajūd. Hr.225.
x 252. În ṭayafa' kaz rishta'-i tukhmē bashar and. Sb.73.
x 253. În qoum ba juz ghuṣṣa' u dardat na dihand. LN.382.
x 254. În gul ki dilē ahal-i danā rā khūn kard. HGa.359.

Db.

x 255. Bā ān ki sharāb parda'ē mā bidarīd. Ba.100. Par. of 386.
x 255-a. Bā dukhtar-i raz hēch kasē na sitēzad. U.198.
x 256. Bā dil guftam khūn-i jigar mē bāyad. Hj.356.
x 257. Bā sīmbarē ki dilbarī rā shāyad. BNc.41.
x 258. Bā har ki karam kunī az ān-ē tu shawad. HGa.370.
x 259. Bakhshāy barān ki bakht yārash na buad. HGa.356. 1. Abū Sa'īd [Hx.]. 2. Shahabud Dīn Suharwardi [M.F.].
x 260. Bad-khulq zi bāda' fi'al-i bad mē bīnad. BERa.217.
x 261. Bar khāk-i dar-ē tu toḥfa' gar jān bāshad. BNj.37.
x 262. Bar khīz garat dast-rasē khwāhad būd. RPb.88.
x 263. Bar sāghar-i 'aish chūn muṣaffā ba rasad. BERa.216.
x 264. Bar qila'a'i innamā dar-ē haqq ki kushād. RPb.56.
x 265. Bar man chu sipahar-i bē wafā kīn dārad. BERa.223.
x 266. Bas bad ki ba chashm-i man basē nēk namūd. BNj.56.
x 267. Bisiyār bidīdam ō chu tō kam bāshad. LN.254.
x 268. Bōyē gul-i khush ba har khasē rā na buad. BNj.10.
x 269. Bē tafraqa' dar jihān namē bāyad būd. RPc.154.
x 270. Bēdād-i jihān basar na khwāhad āmad. LN.349. K.I. [1010 H.].
x 271. Bē dard dar īn jihān na mē bāyad bud. RPc.154.
x 272. Bē dil dīdand u bēd-i mā kam kardand. RPc.124.

Db.

x 273. Bēgana'shou az khwīsh u ba yārē paiwand. Hj.354.
x 274. Bīnā ba suwād u kufr u dīn mē bīnad. RPc.114.
x 275. Bīninda' ki chashmi 'āqibat-bīn dārad. Sb.106.

Dt.

x 276. Tā az tu judā sākht marā charkh-i kabūd. RPb. 100.
x 277. Tā bā lab-i tō labam hamāwāz na shud. LN.386. K.I. [Hv.].
x 278. Tā chand ba dām-i īn u ān khwāhī būd. RPc.147.
x 280. Tā rāh-i qalandarī na pōyī na shawad. Si. Rempis 239.
x 281. Tā ṣuhbat-i dahar ittifāqī bāshad. HGa.366.
x 282. Tā kai dilam az hijr mushawwiṣh bāshad. BMf.94.
x 283. Tā girdi gulat sabza'i nou khāsta' shud. HGa.336.
x 284. Tā mihar-i sipahar-i qudratat tābān shud. BNc.3.
x 285. Tā hast ghamam marā ghamē niz mabād. Hs.7.
x 286. Taḥrīm-i sharāb muṭlaqan jahl buad. BNd.101. Echo. 525.
x 287. Tarsam ki chu īn bakht-i jawān pīr shawad. BERa.218.
x 288. Touḥīd ba haqq fanā shudan mē khwāhad. RPc.135.

Dj.

x 289. Jān chīst ki ṭālibē wiṣalē tu shawad. Hs.161.
x 290. Jānē ki hawā khwah-i hawas mē bāshad. RPc.133.
x 291. Jam'a āmada' budēm chu parwīn yak chand. BDb.184.

Dch.

x 292. Chashmash ba karishma' yak nazar sūyam dīd. BMf.166.
x 293. Chūn ḥāṣil-i 'umr-i māst yak jāma'i burd. Sb.77.
x 294. Chūn khalq zi nēkiyē tu iqrār kunand. RPb.81.
x 295. Chūn rafta' qalam hēch namē dārad sūd. Sb.276
x 296. Chūn ṭil'ati khushīd-i tu tabān gardad. Sa.125.
x 297. Chūn māh rukh ō māh rukham rukh binamūd. BNc.45
x 298. Chūn nīstyi tō maḥaḍḍi iqrār buwad. Sc.452.
(1) Afḍal [199], (2) 'Attar [M.N.].
x 299. Chūn nēk u badē jihān na dārad paiwand. Hl.61

Dkh.

x 300. Khwāhī ki Khudā har chi nikō bā tu kunad. Ht.27.
x 301. Khūbān hama' ṣaid-i ṣuhḥa khīzān bāshand. RPb.82 Abū Sa'īd [Hv.].
x 302. Khush ān ki mayē ghālia' bō mē gīrand. HG.324.
x 303. Khush bāsh ki dar dahar ziyān bāshad sūd. BNd.150. Afḍal [206].
x 304. Khayyām barāt ākhir zi mai ō naghma' chi dīd. Hs.189.

Dd.

x 305. Dāram gunahē ki pusht-i īmān shikanad. T.M.Kh.160.
x 306. Dānā bad u nēk-i kufar u dīn mē khwāhad. RPc.120.
x 307. Dānā ki ma-āl-i khwīsh na tuwānad dīd. RPc.119.
x 308. Dānistan-i rāh-i dīn sharī'at bāshad. Sc.393. Walī [HSL. 1295]
x 309. Dānī ki chirā gul chu miyān bi kushāyad. BERa.199.
x 310. Dar chashm-i man āmad ān ṣaḥḥīḥ sarwi buland. A.246, Sa'adi [Hv.].
x 311. Dar khānaqah ō zāwiyahā ḥāl buad. Sc.439.
x 312. Dardā ki na shud badahar mārā dil shād. BMf.167.

Dd.

x 313. Dard ō gham-i ō naṣīb-i mardān bāshad. Hj.357.
x 314. Dar rāh-i Khudā nukta' u ṭāmāt chi sūd. BNj.20. Awḥad Kirmānī [Hx.].
x 315. Dar sīna'-i mard ḥasrat ō dard nihand. HGa.349.
x 316. Dar 'ālam-i pur 'ilm safar khwāham kard. Sc.448. 'Attār [M.N.].
x 317. Dar 'ishq-i tu har dilē ki mardāna' buad. Sc.464. 'Attār [M.N.].
x 318. Dar 'ishq-i kasē basān-i man khār mabād. BMf.162.
x 319. Dar faṣli bahār bēkhabar khwāham būd. Sc.424.
x 320. Dar mātam-i tō dahar basē shaiwan kard. HGa.315. Shāhī Sabzawārī [Doulat].
x 321. Dar madrasa'-ē 'ishq agar qāl buad. Sc.438.
x 322. Dar madrasa' qāl u khānqah' ḥal buad. Sc.440.
x 323. Dar ma'aṣiat ō sagīyat-ē ān du palīd. Hs.179.
x 324. Dar waṣf-i tu andēshai man gumrah' shud. LN.340.
x 325. Dilbar naẓarē ba mā kunad chūn na kunad. BNa.85.
x 326. Dil basta' ba ṭurrahāi mishkīn-i tu shud. RPb.99. Anwār [HSL. 1295].
x 327. Dil gar chi umīd-i waṣl kamtar dārad. LN.395. K.I. [Hv.].
x 328. Dil-ē man qadr-i ātash khāna' dānad. Hr.227.
x 329. Duniyā chi kunī ki bēwafā khwāhad būd. Sc.460. 'Attār [M.N.].
x 330. Duniyā 'asalast har kazō bīsh khurad. BNd.241. Mohiud Din Yahya. ['Awfi.].
x 332. Dourān-i ḥayāt-i mā 'ajab mē guzarad. HGa.387.
Written on margin of Sc. after Sc.420 Index 359. Par. of 359.
x 333. Dourān ki dilē tu shād u ghamnāk kunad. HGa.393.
x 334. Dōshīna' ki burd-i burd bar dōsham būd. HS.111.
x 335. Dīdam gil-i kūza' kūza'gar mē mālīd. Ht.37.
x 336. Dīdī ki digar pai rukh-i ān sarw-i baland. LN.323.
x 337. Dērēst kazān chaman nawāyē na rasīd. RPb.75.

D. dh.

x 338. Dhouqest labē turā ki jān dar bāyad. LN.406. K.I. [1010 H.].

Dr.

x 339. Rukhsār u dahān ō lab-i ān sarw-i baland. BNc.43, CR.944.
x 340. Raftam ba ṭabīb u guftam az ghāyat-i dard. HGa.343.
x 341. Raftam ba kalīsiyā ba ṣad miḥnat u dard. Hs.170.
x 342. Raftan ba hawā-i dil sharī'at na buad. Sc.394. 'Attār [M.N.].
x 343. Rindān ki darīn kuhna' ribāṭe du darand. BERa.200.
x 344. Rūḥ az rukh-i tō hamēsha' parwarda' shawad. HGa.337.
x 345. Rōzam ba gham ō shab ba alam mē gudharad. HGa.327.
x 346. Rōzē ki jamāl-i ān ṣanam dīda' shawad. Hr.231.
x 347. Rōzē ki shawad mū-i sar-o-rīsh ṣufīd. Hm.244.

Dz.

x 348. 'Zaṭrāf-i chaman chu lāla' bar mē khīzad. Sb.5.
x 349. Zānpēsh ki khīma'-i nuh' aflāk zadand. BNc.4. 'Attār [M.N.].
x 350. Zāngāh ki ruḥ az badan āzād kunand. BERa.219.

Dz.

x 351. Zāhid sabaqē 'ahd-i alastī gīrad. RPc.132.
x 352. Zāhid ki ḥarām bāda' rā mē dānad. HGa.379.
x 353. Zulfē tu azīn bad ki dar sar dārad. LN.317.
x 354. Zahhād ki bē naṣīb az dard-u ghamand. RPc.131.
x 355. Zīn pas ṭarabam ba nāla'-ē nai bāshad. HGa.375.
x 356. Zīn dahar-i kuhan chu pāk mē bāyad shud. HGa.409.
x 357 to 376 taken to list of tallied qus. as 460-b to 460-t.

Ds.

x 376-a. Sāqī saḥarē ki ṭouf-i khummār kunad. HGa.392.
x 377. Sahamē ki marā dilbar-i khabbāz dihad. BNc.56.

Dsh.

x 378. Shāhā falakat. 467 known.
x 379. Shāhī maṭalab ki bim-i jānat bāshad. BERa.213.
x 380. Shāyad ki labam mail-i basūyē tu kunad. LN.376. K.I. [Hv.].
x 381. Shud waqt ki khalq rāh-i gulshan gīrand. HGa.322.

Ds.

x 382. Ṣadrē ki zi har chi būd bar tar ō būd. BNc.7. 'Attār [M.N.].
x 383. Ṣad ṭarḥa'i ma'īshat awwal andākhta' and. BERa.208.
x 384. Ṣūfī shuda'ī dilat na ṣāfīst chi sūd. Sc.380.

Dz.

x 385. Ẓulm az dil u dast-i khalq nairū bibarad. RPb.84.

D'a.

x 386. 'Āqil chu darīn kharāba' manzil sāzad. BERa.214.
x 387. 'Āqil zi mayē nāb chirā parhēzad. BDb.394.
x 388. 'Ishq ast ki ḥusn-i jāwidān mē khwāhad. RPc.116.
x 389. 'Ishq-ē tu marā jān-i rawān mē bakhsīd. LN.392. K.I. [1010 H.].
x 390. 'Aql āina' wār guft-u-gō mē khwāhad. RPc.117.
x 391. 'Umrē tu darīn sōs sabā khwāhad shud. LN.347. K.I. [1010 H.].
x 392. 'Umrē tu dilā ba fikr-i fāsid farsūd. BERa.204.
x 393. 'Umrē ba ḥarīm-i waṣl bāram dādand. RPc.123.
x 394. 'Id āmad u ārazū-i dil bē ḥadd shud. HGa.395.
x 395. 'Id āmad No. 482-a. "Known".
x 396. 'Aishē ki muhīyyāst rihā na tuwān kard. J.278. Awḥad Kirmānī [Hx.].

Dgh.

x 397. Gham kīst kaz ō du dīda' khūn bāyad kard. Sc.428.
x 398. Gham nīst ki khalq but-parastam dānand. Hs.79.

Df.

x 399. Fardā ki marā pēsh-i dhu'l minan mē ṭalaband. Hs.150.

Dq.

x 400. Qānūn-i ḥisab-i 'umr-i mā sāqī-e jūd. BERa.230.
x 401. Qandī tu agar chu pista' khandān bashad. BNc.36.
x 402. Qoumē ki zi bē madhhab u dīn mē sōzand. BERa.198.

Dk.

x 403. Kō ān ki zi dast-ē khiradam bisitānad. BMa.167.

Dg.

x 404. Gar bāda' khurī mudām mē bāyad khurd. BMa.174.
x 405. Gar parda' zi rūyi khud kushāyī chi shawad. Hm.336.
x 406. Gar jān-i tu dar parda'-i dīn khwāhad bud. Sc.466. 'Attār [M.N.].
x 407. Gar chashm-i haqīqatat na kajmaj bāshad. Hs.196.
x 408. Gar ḥalqa'-i zulf-i tō kasē bishumārad. LN.391. K.I. [1010 H.].
x 409. Gar khirqa'-i 'ishq rā ba man kār uftad. HGa.408.
x 410. Gar dar dilat az kasē shikāyat bāshad. RPb.116. 'Abd ul Khaliq Ghajdwani [H.v.].
x 411. Gar dilbar-i mā shēwa'-i mastān gīrad. RPb.126. Anwār HSL. No. 1295.
x 412. Gar dīda'-i nargis na sabal mē dārad. LN.377. K.I. [1010 H.].
x 413. Gar ṣāhib-i afsar ō nagīn khwāhī shud. RPc.115.
x 414. Gar 'ishq-i dilē marā kharīdār uftad. HGa.407.
x 415. Gar kār zi dour-i bē-madārat na buad. BERa.229.
x 417. Guftam ki chu mast shud marā nāz ārad. LN.364. K.I. [1010 H.].
x 418. Guftam ki dil az tu dar damē shād rasād. Pc.436.
x 419. Guftam ki dilam ba gham na-kōshad kōshīd. Sb.301.
x 420. Guftam mai khush gawār pēsh āwar zūd. BMa.118.
x 421. Guftī du-dilī-e tu az kārē bāyad. LN.322.
x 422. Gulzār-i ṭarab hamah dahān mē khandad. LN.325.
x 423. Gul sāghar u murghān ki nawā mē gīrand. BERa.196.

Dm.

x 424. Mā zān moḥtashimanēm ki sāghar gīrand. Hs.188.
x 425. Maḥbūb jamāl-i khud ba Ādam bakhshīd. Sc.274. Walī [HSL. 1295].
x 426. Mard archi ba 'aql kār āsān sāzad. Hs.144.
x 427. Mardān-i rahat zinda' ba jānē digarand. Pc.497. Afḍal [249], Sayyid Ali Hamadani [Hv.].
x 428. Mardān-i rahat ki sirr-i ma'anī dānand. BNa.4. (1) Afḍal [R.S.] (2) Najmud Dīn Kubrā [R.S.].
x 429. Mardān-i rahat wāqif-i asrār tu and. Pc.496. Afḍal [250], Var. 791.
x 430. Mardān mai ma'arifat ba iqbāl kashand. Sc.441. (1) Shāh Sanjān [Hv.]. (2) Awḥad kirmānī [Hx.].
x 431. Mastāni Ilāhī ki damē khush zada' and. Hs.166.
x 432. Maṭlab gōyān-i jāh rā bāyad dīd. RPc.151.
x 433. Ma'ashūqa' chu shāhid-ē ba andām buad. LN.345. K.I. [1010 H.].
x 434. Man bē tu damē qarār na tuwānam kard. Hr.229. (1) Abu Sa'īd [Hx.]. (2) Abu'l Qāsim Bashar [Hv.]. (3) Walī [HSL. 1295].
x 435. Mansuba'-i 'ishq dah hazār ast u ziyād. Hj.347.
x 436. Mōrān-i khatat ki dar maṣāf āmada' and. Hx.12.
x 437. Mai sharbat-i taryāk-i dil-i tang buad. BERa.207.

Dn.

x 438. Nāqiṣ agar asbāb-i kamālash mē būd. RPc.118. Wali [HSL. 1295].

Dn.

x 439. Nargis chu darān qāmat-i mouzūn nigarad. LN.315. K.I. [Hv.].

Dw.

x 440. Wā basta'-i īn u ān namē bāyad būd. RPc.152.
x 441. Wā basta'-i nai kamand mē bāyad būd. RPc.134.
x 442. Wā basta'-i nēk u bad na mē bāyad būd. RPc.125.
x 443. Wajhē ki zi khalq bē niyāzēt dihad. BERa.210, Cr.993.
x 444. Waqt ast ki bulbul ba gul āwāz kunad. LN.368. K.I. [1010 H.]
x 445. Waqt ast ki mastān baṭarab bar khīzand. Sb.103. Ḥafiz [Rempis *Vag.* 94].

Dh.

x 446. Har khasta' ki dar maṣṭaba' maskan dārad. Sa.139. Rōz bahān Ṣufi [H.v.].
x 447. Har dil ki dar ō 'ishq-i nigārē na buad. BNj.34.
x 447-a. Har dil ki ba zēr-i bāri gham past buad. Sc.418.
x 448. Har dam zadani falak digar gūn gardad. Sb.298.
x 449. Har dam ki jigar sōkhtagān āh zanand. RPb.71.
x 450. Har rāz ki andar dil-i dānā bāshad. Si Rempis 248.
x 451. Har rōz ki az ḥayāt-i mā mē guzarad. HGa.390.
x 452. Har sāl chu ghuncha' rā qabā tang āyad. LN.324.
x 453. Har sar zi hawas 'ishq ba pāyān na barad. Hx.8.
x 454. Har qatra'-i khunāb ki az dīda' chakīd. BMf.163.
x 455. Har kārd ki az kushta'-i khud bar gīrad. RPb. 102. Mahastī. [M.F.].
x 456. Har kas ki ba dasht-i karbalā zār uftād. Hs.178.
x 458. Har mushkil u ghuṣṣa' kaz jihān pēsh āyad. BERa.227.
x 459. Har naqsh-i qadam ḥarfi sarē mēgōyad. Hv.30.
x 460. Ham ṣuḥbat-i bāda' māhrūyē bāyad. BERa.212.
x 461. Ham 'aql zi kunh'i tō nishān mē jōyad. BNj.49.
x 462. Hōsham na muwāfiqān u khwīshān burdand. HGa.350.
Vag. (1) Abu Saīd [172]. (2) Amīr Khusrau [H'I.].

Dy.

x 463. Yārān chu ba ham dast dar agōsh kunand. Sb.108.
x 464. Yā Rab birihāni am zi ḥirman chi shawad. Hs.200. Jāmī SMHL. (1545).
x 465. Yā Rab ki sa'ādat-ē tu rōz- afzūn bād. HGa.358.
x 466. Yā Rab ki marā ḥayāt-i bē-yār mabād. BMf.161.
x 467. Yārē ki ba durd-u ṣāf maḥram bāshad. BERa.211.
x 468. Yārē ki hamēsha' dar wafāyē mā būd. RPb.104. Rāzī Dāyā [M'I.].

R.

Ra.

x 469. Āgāh bizī khwāja' u āgāh bi mīr. BNj.39. Abu Sa'īd [210].
x 470. Āmad gul u bāz kard pairāhan-i zar. LN.359.
x 471. Ān ātash dar piyāla'ē sāda' biyār. BMa.193. Par. of 563.
x 472. Ai dil ba sar-ē zulf-i parīshant chi kār. RPb.114.
x 473. Ai dil zar u sīm rā maendīsh bikhur. LN.346. K.I.
x 474. Ai ruḥ tuyī ba 'aql mouṣūf ākhir. Sc.453. 'Attār [M.N.].
x 475. Ai rōzu shab az gham-ē tu gardan mah' u mihr. HGa.323.

Ra.

x 476. Ai sail-i fanā nām-i man az yād bi bar. A.485.
x 777. Ai faḍl-i tu dastgīri man dastam gīr. Hp.350. *Vag.* [Jāmī MS. 952 H.] 2. Abū Sa'īd [201].
x 478. Ai mard-i hawā-parast khākat bar sar. Hs.160.
x 479. In khāna' ki bād ṣāhib-ē ān manṣūr. Hs.172.

Rb.

x 480. Bar khāk manih qadam ba zārī zinhār. Kb.1. Var. of 173.
x 481. Bastand girō bā nafasē mishki tatār. LN.331. [Hv.].

Rt.

x 482. Tā zar na kunī az dahan-ē kīsa' badar. LN.319. K.I. [1010 H.].
x 483. Tā shakh shugūfa' sīm-i khud kard nithār. LN.379.
x 484. Tā hast gul-e sa'ādat ai dōst ba-bār. BMa.190. Echo. of 73.
x 485. Tuwangarī u jawānī u 'ishq u bō i bahār. BNc.21.

Rch.

x 486. Chūn az tu na mē tuwān damē būd ṣabūr. HGa.330.
x 487. Chah'chahē bulbul ō ṣut-i hazār. Hs.193.

Rkh.

x 488. Khūbān hama' rā ṣaid tuwān kard ba zar. BNc.53.
1. Ḥāfiẓ [MS. 818 H.]. 2. K.I. [1010 H.].
x 489. Khush bāsh digar zi ṭāq-i abrū bar gīr. LN.342. K.I. [1010 H.].

Rd.

x 490. Dāram zi hawā-i rūyat ai rashq-i qamar. BNc.38.
x 491. Dardā ki zi hijr bēqarārēm digar. RPb.89.
x 492. Dar dargāhat fitāda' am ai 'udhr-pidhīr. Hs.187.
x 493. Dar saṭaḥe wajūd-i khwīsh chūn dāyara' wār. BNj.59.
x 494. Dil shud ba ghamē 'ishq-i tū khursand magar. BNc.50.

Rz.

x 495. Zannār parast gar zi man dārad 'ār. BERb.98.

Rsh.

x 499. Shud rū-i zamīn sabz u khush ō tāza'u tar. BMa.191.
x 500. Shakkar dārī dar lab-i shīrīn bisiyār. BNc.44.

Rg.

x 501. Gar ṭālib-i qurb-i haqq shawī Mūsā wār. BNj.19.
x 502. Gar lāla' bishud siyāh kāmē kam gīr. LN.329. K.I. [Hv.].
x 503. Gar yāfta' zulf-i yār gīrī bihtar. Sc.426.
x 504. Guftam rūyat guft ki shud rashki qamar. BNc.49.
x 505. Guftam ṣanamā tark-i manē miskīn gīr. Sb.134.
x 506. Gah' khasta'-i lan tarāniem Mūsā wār. Sc.461. 'Attar [M.N.].

Rh.

x 507. Har luqma' ki bar khān-i 'awānast ma khur. RPb.63. Abū Sa'id [205].
x 508. Hushiyār ma shou ki hastiyē mastī khushtar. BDb.96.

Z.

Za.

x 509. Imshab manam ō wiṣāl-i ān sham'i ṭarāz. BMa.202.
x 510. Ai khufta' ba khwāb-i ṣubḥagāhī bar khīz. HG.389.

Za.

x 511. Ai dil hamagīyi khwīsh dar jānān bāz. Sc.449. 'Attar [M.N.].

x 512. Ai sirr-i tu dar sīna'-i har ṣāḥib-i rāz. Hs.198.

Zt.

x 513. Tā sar na kunam dar sarat ai māya'-i nāz. A.521. Sa'adī [Hv.].

Zj.

x 514. Jahdē ba kun az band bazērī du si rōz. Wb.181. (1) Abu Sa'īd [Hv.]. (2) Rūmī [Hv.].

x 515. Chashmē tu agar chi nā tuwānast ō nīz. LN.411.

x 516. Chūn mē na shawam bar ṭama'ē khud fīrōz. LN.393. K.I.

Zd.

x 517. Dar sumbulash āwīkhtam az ṛū-i niyāz. RPb.29. Ḥāfiẓ [HSL. 1295].

x 518. Rāḥat ṭalabī ba dād-dih dhimma' ba sāz. HGa.319. Shāhī [HSL. 481].

x 519. Rōzē ki kunad ruḥ zi chashmam parwāz. Hs.115.

Zz.

x 520. Zinhār ki bā bad na nishīnī hargiz. Hp.355.

Zf.

x 521. Faryād zi dastē falakē sifla' nawāz. RPb.118.

Zm.

x 522. Mō gasht sufīd u rū siyah hast hanōz. Hd.371.

Zy.

x 523. Yā Rab ki chi khurram ast bazm-ē imrōz. Hx.21.

S.

Sa.

x 524. Ai jūd-i tu sar māya'-i sūdē hama' kas. Hs.154.

x 525. Ai dil agarat bār-i sanānēst ma tars. HGa.404 Afḍal [Hv.].

x 526. Ai rū-i khushat badr-i munīr-ē hama' kas. Sa.45.

x 527. Ai dhouq-i tu dar madhāq chandān ki mapurs. Hp.373.

Sb.

x 528. Bar bām-i sarā-i shāh chūn nāla'-i kōs. HGa.374.

x 529. Bērūn zi chahār 'unṣar ō panj hawās. Sb.297. Par. of 639.

Sd.

x 530. Dar ḥalqa'-i ishq rah' na yābad har kas. HGa.320. Shāhī [HSL. 481].

Sm.

x 534. Mārā zi tu ai Khudā tu mē bāyi u bas. Hs.3.

x 535. Mā ō zāhid ba nisbatē ātash u khas. RPc.143.

x 536. Mardī zi kaninda'-ē darē khaibar purs. RPb.24. Ḥāfiẓ [818 H.].

x 537. Mai mē khuram ō namē kunam az mai bas. Sb.299.

SH.

SHa.

x 538. Ātash bi zanam bisōzam īn madhhab-i khwīsh. 'Ainul Qaḍāt Hamadani [Hv.]. Pc.124.

SHa.

x 539. Az ātash-i gham ki bar jigar mē kashamash. LN.306.
x 540. Az ghāyat-i ān ki hast bar man bārash. LN.352. K.I.
x 541. Afyūn u sharāb har chi khwāhī mē nōsh. Hj.340.
x 542. Ai az rah dūr amada' dar khwāb ma bāsh. BNj55.
x 543. Ai dil binishīn ṭarīq-i kārē andēsh. LN.405. K.I. [Hv.].
x 544. Ai dil chu sharāb-i ma'arifat kardī nōsh. BNa.26. 'Attār [M.N.].
x 545. Ai karda' farāmōsh rahē khāna'-i khwīsh. RPc.157.
x 546. Ai mard-i khirad tu yak naṣīhat mē nōsh. BMb.350.
x 547. Ai mard-i rawinda' mard-i bēchāra' ma bāsh. Sc.463. 'Attar [M.N.].

SHr.

x 548. Raftand dar īn kuhna' ribāṭ az pas u pēsh. Hp.383.

SH sh.

x 550. Nūnest kashīda' 'āriḍē mouzūnash. A.551. Sa'adī. [O. U. S. J. 8].

SHh.

x 551. Har rōz kī mē rawad shabē dumbālash. Hu.22.

Q.

x 553. Gar sharḥa diham tā chi kashīdam zi firāq. RPb.85.

K.

Ka.

x 554. Az charkh-i falak mē nigaram tā ba samak. BMf.272
x 555. Ai bāda' baram nīst baghair-ē tu miḥakk. U.224.
x 556. In kō-i malāmat ast u maidān-i halāk. Sc.391, Rāzī Dāyā [M.'I.].
x 556-a. Ham rahmat-i 'alamī zi Mā Arsalnāk. BNc.5. 'Attār [M.N.].

G.

x 559. Az ḥādithahā agar chi dāram ṣad rang. BMf.269.
x 558. Chūn nīst balā-i zindagī bēsh az marg. LN.348. K.I.
x 559. Sāqī qadaḥē bāda'i la'al ār ba chang. HGa.386.
x 560. Hargah ki az īn jihān rawam bā dili tang. BMf.267.

L.

La.

x 561. Āmad chu gul ō bahār rā waqt-i waṣīl. HGa.377.
x 562. Aḥwāl shanasān ki būdand aḥwal. Hs.146.
x 563. Aknūn ki zi dour-i charkh dar khirman-i gul. BMf.277.
x 564. Ai chāk zi soudā-i tu pairāhan-i gul. BNc.52.
x 565. Ai 'ishq turā rūḥi muqaddas manzil. Wbcd.183. Sanaī [Hv.].

Lt.

x 566. Tā bar rah-i khalq mē nishīnī ai dil. Sc.462. 'Attār [M.N.].
x 567. Tā kai zi firāq rukh ba khūn shōyad dil. HG.364.

Lj.

x 568. Jāmī chi kunī āh zi ḥairāni-e dil. HG.364.

Lch.

x 569. Chūn jāma' zi tan bar kashad ān mishkīn khāl. RPb.27=112. Ḥāfiz [818 H.].

Ld.

x 570. Dar madrasa' tā chand azīn qālaqāl Hx.54. Par. of 698.

Le.

x 571. Rukh gar chi namē numāiyam sāl ba sāl. RPb.80.

Ls.

x 575. Sāqī kī guzasht qaddash az 'arsh-i Rafīl. HGa.362.

Lsh.

x 576. Shādī ṭalabī az gham-i jānān magusal. LN.389. K.I. [Hv.].

L' 'a k m h.

x 577. 'Ishqē dāram pāk tar az āb-i zalāl. Sc.433. Rūmī [Hv.].
x 578. Kas lab zi ṭarab ba khanda' na kashūd imsāl. LN.360.
x 579. Mardān-ī bakhīl rā Khudāwand-i Jalīl. Sc.437.
x 580. Har rōz i falak zi ghayatē dour-i ṭawīl. HGa.361.

M.

Ma.

x 518. Ān rōz ki bar khāṭir-i 'ālī guzaram. LN.312.
x 582. Ān kas ki ba jām-i 'ishq shud mast manam. BMa.217.
x 583. Ān mard nayam ki az kasē bār kasham. Hc.294. Nizārī Quhistānī [R.S.].
x 584. Az jām-i mayē 'ishq-i Ilāhī mastam. Hj.335.
x 585. Az rūyi tu ṣubḥi ṣādiq ō zulf-i tu shām. BNc.54.
x 586. Az kūzagarē kuza'-i arzān burdam. BN. Supp. 745.
x 587. Az gardish-i charkhi bē khirad mē tarsam. Sb.302.K.I. [1010 H.].
x 588. Az hijr-i tu ai nigār afghān dāram. A.602.
x 589. Afzūda' firāqī ō zi bas tab u tābam. Pc.59.
x 590. Aknūn ki darīn gumbad-i fīrōza' shudam. Sb.50.
x 591. Ai bē tu rasīda' bar falak afghānam. RPb.90.
x 592. Ai charkh zi gardishē tu andar dāyam. BMb.407, CR.1061.
x 593. Ai dilbar-i dildār talabgār-i tu am. RPb.124. Anwār [HSL. 1295].
x 594. Ai shūkh asīr-i yak nigāh-i tu shawam. HGa.348.
x 595. Ai karda' sar-ē zulf-i khushat pā bustam. Sb.155.
x 596. Ai la'ali ḥayāt\ az lab-i tō yāfta' kām. BNc.55.
x 597. Ai mast-i ghamat āqil u dīwāna' baham. BNj.9.
x 598. Ai man zi tu andōkhta' ṣad daftar-i gham. LN.365. K.I. [1010 H.].
x 599. Ai hamchu kamān asīr-i bāzū-i tu am. HGa.355.

Mb.

x 600. Bā nargis-i ān nigār ḥālē dāram. Hj.353.
x 601. Bar bōyi yaqīn dar biyābān raftēm. Pc.202.
x 602. Bar jān u tan ē bēsh bahā mē giryam. RPb.107.
x 603. Bar khīz magar dād-i dil-ē shād dihēm. Sc.423.
x 604. Bar ṭūr-i ṭarab tā'at-i Mūsā kardēm. RPb.57.
x 605. Būdēm darīn 'ālam-i fānī raftem. RPb.123. Anwār [HSL. 1295].

Mt.
x 606. Tā andāza'-i martabah' ba zēr āmada'-ēm. BMb.409.
x 607. Tā āina'sāz-i rasm-u āīn shuda' am. RPc.149.
x 608. Tā dar pai- makhzan-ē mu'ānī raftēm. RPb.122 Anwār [Hx.].
x 609. Tā 'umar buad az tu judāī nakunam. HGa.329.
x 610. Tēghat ki fashundand bar ō sar mardum. LN.423. K.I. [1010 H.].

Mch.
x 611. Chūn 'ūd na būd chōb-i bēd āwardam. Hs.202. *Vag.* Abu Sa'īd [Hx.]. 2. Ansārī [Hv.]. 3. Sharfud Dīn Ibn Yahyā Munīrī. [R.S.].
x 612. Chūn kōs zi parkhāsh buad awāzam. LN.310. K.I. [1010 H.].

Mkh.
x 613. Khwāham bi kunam gunah na khwāham bi kunam. Hs.155.
x 614. Khwāham ki ba rōzi juma'a dar māhi ṣiyām. Hs.192.
x 615. Khwāham ki dilē khud zi jihān bar gīram. Pc.298.
x 616. Khush ān ki ba luṭf bā khudam mē dīdam. HGa.403.
x 617. Khush ān ki labās-i kufr pōshānandam. HGa.368.

Md.
x 618. Dar dil zi ghamē 'ishq raqamhā zada'am. Hs.5.
x 619. Dar kūi tu ai jān-i jihān āmada' am. RPc.139.
x 620. Dar gulshan-i ījād agar khāri tu am. Hs.117.
x 621. Dar har nafasē ki kamtaram bīshtar am. BNa.18. Echo. of 746, BNa.17.
x 622. Dil dushman-i jān ast halākash kardam. Hs.190.
x 623. Dil guft ki mā chu qaṭra'ē miskīnēm. Sc.445. 'Attār [M.N.].
x 624. Dī kūzagarē guft ki man chālakam. BMf.305.

Ms.
x 643. Sar ḥalqa-i kīsh-i but parastān mā yēm. HGa.367. Abū Sa'īd [Hv.].
x 644. Saṭrē zi kitābi 'aql imlā kardēm. RPc.122.

M'a.
x 645. 'Ālam hama' jismēst ki jānash ma yēm. BNj.27.
x 646. 'Umrē fikrē sarā u manzil kardēm. RPc.156.

Mgh.
x 647. Ghamhāi turā ba shādmānī na diham. HGa.363.

Mg.
x 648. Gar bā tu bināi waṣl āghāz kunam. LN.371.
x 649. Gar chāshniyē ghamash biyābī yakdam. LN.384.
x 650. Gar khalq chunān ki man manam dānandam. Hs.78. Var. of 708-a.' Abu Sa'īd [291].
x 651. Gar dar hama' umr rōzi az rūyi karam. LN.351. K.I.
x 652. Gar kāfir u mōminam ki bar dīn-i tu am. RPb.120. Anwār [HSL. 1295].
x 653. Gar man ba nigār-i khīsh maghrūr shawam. Hs.9.
x 654. Gar man zi ghamat ḥikāyat āghāz kunam. LN.366.
x 655. Gar hēch ba ḥukm-i 'aql būdē jānam. BMb.408, CR.1078.
x 656. Gar hēch nayam bē-sar u buniyān-i tu am. Hj.336.
x 657. Guftam ki digar chashm ba dilbar na kunam. A.599. Sa'adi [O U. S. J. 8].

Mg.

x 658. Guftī ba man ai ghamat qarārē jānam. Sc.429.
x 659. Gul gar chi zi ḥusn mē nihad khār dilam. LN.326.
x 660. Go sāghar-i mai biyār tā nōsh kunēm. BMa.238.
x 661. Gīram sag-i nafs-i khwīsh zanjīr kunam. Hj.342.

Mm.

x 662. Mā bē tu damē shād ba 'ālam na zanēm. A.597.
x 663. Mā ḥāsil-e 'umrē ba damē bifarōshēm. A.598. Sa'adī [S. J. 8. O. U.].
x 664. Mā dil zi gul ō bahār bar dāshta'ēm. Hr.344.
x 665. Māyēm ki dar hēch ḥisābē nāyēm. RPb.61.
x 666. Mastam zi gham-ē 'ishq-i tu mastam mastam. Hs.148, Par. 774.
x 667. Man az tu judā na būda'am tā būdam. Wbcd.182. Abū Sa'īd [Hv.].
x 668. Man bā tu naẓar az sar-i mastī na kunam. BNb.394. Var. of 791.
x 669. Man banda'i shēwa' hāi shīrīn-i tu am. RPb.121. Anwār [HSL. 1295].
x 670. Man dard-i turā ba hēch darmān na diham. HGa.308 Kamāl Ahlī Khurāsanī. (d. 900 H.), [Hv.].
x 671. Man ḥāsil-i 'umr-i khud na dāram juz gham. RPb.33. Ḥāfiz [HSL. 1295].
x 671-a. Man zīn dil-i bē-khabar ba jān amada' am. T. M. Kh. [290].
x 672. Man shēfta'-ē la'al-i shakar rīz-ī tu ām. Hs.145.

Mw.

x 673. Waqt ast ki mā dil az jihān bar darēm. Hx.23.

Mh.

x 674. Harchand ki dil ba waṣl shadān kardēm. HGa.383. Abu Sa'īd [281].
x 675. Hargah ki kār-i waṣl dar ham bibaram. LN.357.

My.

x 676. Yā Rab zi gunāh-i zisht-i khud munfi'alam. Hs.197.Abu Sa'īd [292].
x 677. Yā Rab ki ba dhāt-i tō 'udhar khwāh āmada'am. LE.84. Amīr Khusrou [MS. 842 H.].
x 678. Yak chand ba kōh u dasht u saḥrā gashtēm. RPb.155.
x 679. Yak chand ba kōyi āshnāyī gashtēm. RPc.146.
x 680. Yak chand dar īn 'arṣa' parēshān gashtem. Hs.110.

N.

Na.

x 681. Ān rasm-i tu dar nā kas u kas paiwastan.. LN.335. K.I. [1010 H.].
x 682. Ān ghuncha'-i dōshīna' nigar ābistan. LN.334. K.I. [1010 H.].
x 683. Ānam ki shab-ē firāq shud rōzē man. RPb.86.
x 684. Ānhā ki hamē dihand az dīda' nishān. A.739.
x 685. Abrūt ki khō kard ba dil duzdīdan. BNj.29.
x 686. Aḥwāl-i jihān agar turā hast yaqīn. Sb.105.
x 687. Az bād bibīn shugufa' rā bast girān. LN.332.

Na.

x 688. Az ḥadd badar ast nā shikēbāyi-e man. Pc.42
x 689. Az khār chu āmad gul-i rangīn bērūn. LN.333. K.I. [1010 H.].
x 690. Az dour-i sipahar-i kaj-rawē bū-qalamūn. BMf.328.
x 691. Ai āmada' az du koun dhātat bērūn. Ht.4.
x 692. Ai bād ghamam ba dil-nawāzē birasān. RPb91.
x 693. Ai dil ba sarē kō-i fanā manzil kun. Hr.362.
x 694. Ai dil zi nishāṭ u 'aish bēgāna' nishīn. L.N.339. K.I. [Hx.].
x 695. Ai dil shab-i waṣl ast dam az dard ma zan. Hx.27.
x 696. Ai dil karē ki nīst dar khurd makun. LN.383. Echo.
x 697. Ai zāhid-i khud bīn rukhē nēkū bīn. A.738.
x 698. Ai 'ādat-i tō ba bāda' jān parwardan. Sb.114.

Nb.

x 699. Bā dard-i dil ō nāla' u zārī khō kun. Hr.363.
x 700. Bakhtē kaz bā dōst dar āmēzam man. Hm.335. Abū Sa'īd. [Hx.].
x 701. Bar tāfta'am rū-i zi duniyā waz dīn. Pc.203.
x 702. Bar nāla' u bar zāri-e man raḥmat kun. RPb.125. Anwār. [HSL. 1295].

Nt.

x 703. Tā bituwānī tu kashf-i īn rāz makun. Hl.95.
x 704. Tā chand bar āftab gil andudan. BNb.494.
x 705. Tīrē mizha' az kamāni abrū mēzan. Hj.351.

Nch.

x 706. Chashmē sar-i khud zi 'aib-i kas bāz makun. RPb.64.
x 707. Chūn bāda' zi gham chi bāyadat nōshīdan. Sb.13, Hāfiz. [810 H.].
x 707-a. Cḥūn 'āqibat-e kār khudam nīst yaqīn. BMf.315. Par. of 851.
x 708. Chūn nīst dar īn jihān ba jān hēch amān. BMf.325.
x 709. Chi qahr būd ki bisirisht dōst dar gil-i man. Hs.153.
x 710. Ḥaiwān zi nabāt ast u nabāt az arkān. BMf.332. Afḍal [351].

Nkh.

x 711. Khwāhī ki zi gham khulāṣ bāshī ba jihān. Hp.518.

Nd.

x 712. Dar jān-i manē khasta' ta'allul mē kun. HGa.402.
x 713. Dar ḥasrat-i yak piyāla' khūn shud dil-i man. HGa.401.
x 714. Dar dast-i shah' ān sāghar-i gham gāh mabīn. LN.350. K.I. [1010 H.].
x 715. Dar ṣaḥan-i chaman chu lāla' bikushūd dahan. BNc.36.
x 716. Dar 'ālam-i 'ibrat ai pisar sairē kun. Sb.300.
x 717. Dar 'ālam-i 'ishq ārmīdan na tuwān. BNj.28.
x 718. Dar 'ishq-i tu zān ki hast bīmē kushtan. LN.305.
x 719. Dar kō-i kharābāt gadāyī mē kun. Hj.354.
x 720. Dar madhhabi man qaṣd-i musalmān kardan. HG.333.
x 721. Dar waṣf-i rukhash sham'a basē gasht lasīn. Hs.191.
x 722. Di bahar-i tamāshā chu shudam sūyi chaman. BNc.37.
x 723. Dīdī ki zi nāz būdam ai māh-i zamīn. LN.413. K.I. [1010 H.].

Nz.

x 724. Zān pas ki fidā-i ishq-i tō kardam jān. LN.401.
x 725. Zad shu'ala' ba dil ātash-i pinhāniyi man. Pc.376. Abū Saīd [326].
x 726. Zulfat ki girift khūn-i man dar gardan. LN.318.

Nsh.

x 727. Shabhā zi kawākab ast bar charkh-i nagūn. HGa.335.

N'a.

x 728. 'Āshiq man u dīwāna' man ō shaidā man. HGa.342. La-hijī Fidāyī [Hv.].

Nf.

x 729. Faṣṣād zi bahar-i ān ki bikushāyad khūn. HGa.346.

Nk.

x 730. Kāfir-bacha' khwāhadam ba hijrān kushtan. BNa.16.

Ng.

x 731. Gar dil ba badī girāyadat nēkī kun. BNj.7.
x 732. Gar rāyi tamāshah' kuni ai dil binishīn. LN.407. K.I. [1010 H.].
x 732-a. Gar wāqifi az ḥadd-i kamālē inṣān. BERa.215.
x 733. Gul rā dīdam nishista' bar ṭarf-i chaman. BNc.35, CR.1107.

Nm.

x 734. Mā yēm zi jourē falakē āina'gūn. BDb.304. Var. 840. 'Imadī.
x 735. Mai khwāst yakē rindē az pīr-i mughān. Hj.341.
x 736. Mai khurdan u but parast u 'āshiq būdan. BMf.311. Najmud Dīn Kubrā [Hv.].

Nw.

x 737. Waqtē ṭarab ō mayē zalāl ast aknūn. BMa.246, CR.1109.

Nh.

x 738. Har laḥza' butā takabbur ō nāz makun. Sc.275.
x 739. Hamwāra' tu īn ghārat-i dilhā mēkun. LN.354.

Ny.

x 740. Yā Rab chi khush ast bēdahān khandīdan. RPa.316. Afḍal [M.F.].
x 741. Yā Rab zi karam zi amal ghufrānam kun. HGa.321.
x 742. Yā Rab hama' karda'ē tabah' dāram man. LE.84.

W.

Wa.

x 743. Ān shāna' ki hast az tu yak mō-i darō. LN.314, K.I. [1010 H.].
x 744. Ai bād ghamē marā ba ān yār bigō. RPb.76.
x 745. Āi charkh hamah' gudhasht āwāza'i tō. Hc.345.
x 746. Ai chashm-i wajūd nūr-i rukhsāra'i tō. LN.343. K.I. [1010 H.].
x 747. Ai dar du jihān ṣūrat u ma'anī hama' tō. Pc.132.
x 748. Ai dil chi khurī ghamē jihān shād bi rou. Pc.131. Afḍal [371].

Wa.

x 749. Ai sousan-i azād ghulām-ē rukh-i tō. Kb.7.
x 750. În rūḥ ki ṣaid ast ba dāmē man u tō. BERa.222.

Wb.

x 751. Bā bad manishīn u bāsh bēgāna' az ō. Hp.527.
x 752. Būyē jigarē sōkhta' az nai bishanou. BNj.36.

Wj.

x 753. Jāyē ki sharāb-i arghawānīst dar ō. Sb.104.

Wch.

x 754. Chūn jah' u jalāl u ḥusn-i rang āyad u bō. A.763.

Wd.

x 755. Dārī sar-i 'aish az sar-i soudā dar shou. LN.388. K.I. [Hv.].
x 756. Dānī ki na gunjad ba khiyālē man u tō. Hs.152.

Wṣ.

x 757. Ṣarrāf-i sakhun bāsh sakhun bēsh magō. BNc.73,
1. Afḍal [M.F.]. 2. Ḥāfiẓ [Hv.]. 3. Shaikh Jām [Hv.].

Wʿa.

x 758. 'Ishq ast ki shēr-i nar zabūn āyad az ō. Hx.28.
Abū Saʿīd [359].

Wg.

x 759. Gar ṣuḥbat-i Lailā ṭalabī Majnūn shou. Sc.392. Afḍal [381].

Wh.

x 760. Har kō ba ḥaqīqat barad az yārī bō. Hj.339.

H.

Ha.

x 761. Āgāh zi ḥalē man-i sargashta' na'-ī. LN.409, K.I. [1010 H.].
x 762. Iblīs ki dar badī buad afsānah'. Hs.159.
x 763. Az burj-i sharaf ba ṭālaʿē saʿad ān māh. Hj.359, Ḥāfiẓ.
x 764. Az 'ishq ki kard wāy ablah' toubah. Sb.111. Amir Khusrow [Hv.].
x 765. Imrōz manam chunīn zi pā uftādah. Pc.8.
x 766. Ai dukhtar-i raz burda'i tō khumshuda' bih'. BERb.167. Par. of 898.
x 767. Ai dōst chi shud ki 'āshiqat bēchārah'. Hj.350.
x 768. Ai qāmat-i tō chu rōz-i durdī kōtah'. LN.316. K.I. [1010 H.].
x 769. Ai gumbad-i gardūn zi tu zārēm hamah'. Kb.6.
x 770. În khalq agar buland u pastand hama'. RPc.142.
x 771. În khalq ki mukhtalif mizāj and hama'. RPc.136.
x 772. În 'ālam-i bē wafāi nā pāinda'. Kb.4.
x 773. În muqir yakē maḥalla' har bēgah u gāh. BMb.493.

Hb.

x 774. Bar khīz ghurūr-i khwīsh paiwast madih. BMa.257.
x 775. Bēchāra' dilam ki ḥāl-i wai gasht tabāh. HGa.352.

Hp.

x 776. Pur kun qadaḥē mai ki dar īn dour chunīn bih'. Sb.267.
x 477. Pēsh az hama' shāhān-i ghayūr āmada'ī. Hs.184.

Ht.

x 778. Tā az gul-i tar parda' bar andākhta'i. BNc.39.

Hj.

x 779. Jama'ē ki amīrān u shahānand hamah'. RPc.184.

Hch.

x 780. Chūn shēr-i darinda' dar shikārēm hamah'. J.496.
Vag. 1. Alqās Mirzā Ibn Shāh Isma'īl. [d.984 H.] [Hv.].
2. Afḍal [391].

Hd.

x 781. Dildar chu zulfi khwīsh rā zad shānah'. Hj.338.

x 782. Dūr az tu manam ba dard-i dil darmunda'. RPb.78.

Hr.

x 783. Rōzē du si shud ki banda' na nawākhata'ī. A.801. Sa'di [Hv.].

x 784. Zān mai ki marā qūt-i rawān ast bideh. T.M.Kh. 335.

H 'a.

x 785. 'Ālī nisbat ki sar ba kaiwān burdah'. RPc.138.

Hg.

x 786. Gar 'āshiq-i yārī qadam andar khūn nih'. RPb.55.

x 787. Guftī na kuni agar zi ṣaḥbā toubah'. A.803.

Hm.

x 788. Māyēm ḥarim-i uns rā khāṣ shudah'. HGa.316. Shāhī [HSL. 624].

x 789. Māyēm dar īn gumbad-i pur afsānah'. BNd.242, CR.1130.

Hh.

x 790. Hargah' ki ba jouri tō dilē man khastah'. LN.399. K.I. [1010 H.].

x 791. Hastēm ba har madhhab u mashrab āgāh'. Hs.181.

x 792. Haftād u dō millatē ki hastēm hamah'. Hs.171.

Hy.

x 793. Yā Rab zi chirāgh-i ma'arifat nūram dih'. Hs.165.

Y.

Ya.

x 794. Az ātash-i ishaq-i tō shudam shaidāyī. RPb.94. Anwār [HSL. 1295].

x 795. Az ghāyat-i jangjōyī ō fitna'garī. LN.370.

x 796. Az guft-u-shanōd-i 'ām khāṣam kardī. RPc.144.

x 797. Ai ātash-i soudā-i tu dar har jānē. HGa.318.

x 798. Ai ān ki ṭilism-i kīmiyāyī shikanī. Hr.453.

x 799. Ayyām-i gul ast u har ṭaraf dastānē. BNj.26.

x 800. Ai bād zi rū-i mihrbānī nafasē. RPb.77.

x 801. Ai bulbul-i khush sakhun chi shīrīn nafasī. A.821. Sa'adī [O. U. S. J. 8].

x 802. Ai pākiyi tō munazza' az har pāki. BNc.1, CR.1139.
(1) Attār [M.N.] (2) Rūmī [Hv.].

x 803. Ai partaw-i sham'i dūdmān-ē azalī. Hs.169.

x 804. Ai tīra' shab ākhir ba saḥar mē nāyī. Hx.31.

x 805. Ai ḥusn-i turā ba har muqāmē nāmē. BMa..262.
Vag. Sayyid Sharīf Jarjān'ī. [N.A.], [Hv.].

Ya.

x 806. Ai Khaliq-i bē mithāl u wai ma'abud-i ghanī. Hs.182.
x 807. Ai khwāja' agar kō-i fanā dar yābī. Hr.445.
x 808. Ai khush pisar-ē malīḥ agar tarsāyī. BNf.52. Mahasti [Hv.].
x 809. Ai dil ba 'Alī agar tawallā na kunī. Hs.168.
x 810. Ai dil zi nifāq dar gudhar tā ba rahī. BNj.48.
x 811. Ai dil ṭālabē wiṣal-i khubān na kunī. HGa.397.
x 812. Ai dōst chu āb-i ḥusn dar jō dārī. Hj.361.
x 813. Ai rāḥ dawāyē dil-i majruḥ-i manī. Sb.25.
x 814. Ai ruḥ dar īn 'ālam-i ghurbat chūnī. Sc.455. 'Attār [M.N.].
x 815. Ai rū-i tu roushan ō du zulfat yārē. BNc.42.
x 816. Ai 'ishq ba sōzishē jigar mē mānī. Ht.12.
x 817. Ai māyai darmān nafasē binishīnī. A.820. Sa'di [Hv.]
x 818. Ai nafs ki dar band-i hawā ō hawasī. Sb.293.
Vag:—Avicena: [Rempis: 216.].

Yb.

x 819. Bā khalq nishista'yī khudā mē ṭalabī. Hs.1.
x 820. Bā dil guftam ki ai dilē shaidāyī. Se.331.
x 821. Bā dil guftam ki ai dilē 'arbada jōy. Se.330. Afḍal [436].
x 822. Bār ast dilē ki nīst khālī nafasē. LN.398.
x 823. Bā shāhid-i shūkh-shang u bā barbat u nai. BNc.74, CR.1147. Hafiz [816 H.].
x 824. Bā fāqa' u fagr ham fazinam kardī. Sc.434.
Vag: 1. Ibn Nusuḥ [A.K.]. 2. Najmud Dīn Dāyā [Hv.]. 3. Najmud Dīn Kubrā [Hx.].
x 825. Bāqī nashawī magar ki fānī gardī. Hj.337.
x 826. Bardār zi pēsh parda'ē khud bīnī. HGa.373. Afḍal [438].
x 827. Bar qāmat-i khud qabā-i 'ishqash dōzī. Hj.348 v 349.
x 828. Bar lāla' chu pā nihādam az bēkhabarī. Hr.444.
x 829. Bar nih ba kafam jām-i sharāb ai sāqī. Wb.175.
x 830. Bisiyar makhur ghum ar chi andak dārī. Kb.5.
x 831. Bē ānki ba āmad qadamē ranjānī. LN.397. Vag. K. I. [Hv.].
x 832. Bē nēsh-i magas ba nōsh-i shahadē narasī. BDb.395.

Yp.

x 833. Paidā shuda'ī zi qatra'-ē āb-i manī. LN.113.
x 834. Pai ō sar-i ān dast-i khūn āshāmī. HGa.396. Abu Sa'īd [431].

Yt.

x 835. Tā chand mai ō sāghar u sāqī ṭalabī. LN.372. K.I. [Hv.].
x 836. Tā rah na barī ba hēch manzil na rasī. RPa.347. Afḍal [447].
x 837. Tā yāft dilam ba zulf-i tō nazdīkī. LN.313. K. I. [1010 H.].
x 838. Tā yāft zamana' az ghamē man khabarē. HGa.351.

Yj.

x 839. Jānā khabarat nīst ki kardī mastī. LN.321. K.I. [1010 H.].
x 840. Juz mai na barad nishaṭ rā dar rag u pai. BMf.399.

Ych.

x 841. Chandān bi-rou īn rah' ki ba mardē birasī. Hj.352.
x 842. Chūn bar tu na-bāshad i'atimādē sakhunē. LN.373.
x 843. Chūn nīst zamana' rā madār ai sāqī. Sb.66.

Ych.

x 844. Chūn nīst shakar labē ki ba laḥad bōsī. LN.311.
x 845. Chūn nīst marā ba hijr-i tō ghamkhārē. BNa.71.

Ykh.

x 846. Khwāhī ki jihān zēr u zabar gardānī. LN.421. K.I. [1010 H.].

Yd.

x 847. Dar Ādam agar sirr-i Khudā mē dīdē. Hj.346.
x 848. Dar āina'-ē jamāli haqq kun naẓarē. RPa.322. Afḍal [454].
x 849. Dar bāgh chu gul jamāl dād ai sāqī. Sb.157.
x 850. Dar rāh-i ṭalab agar tu nēkū bāshī. BNb.440. Majdud-Din Bughdādī [Hv.].
x 851. Dar ālam-i ma'arifat chu ḳardam naẓarē. BNa.22. Abu Sa'īd Barghash [Hx.].
x 852. Dar ghurbat agar kasē bimānad māhē. Wbcd.510.
x 853. Dar maikada' bā dil-ē kabāb ai sāqī. HGa.354.
x 854. Dōsh az sar-i ishtiyāq u shōr ō mastī. Sc.442.
x 855. Dōsh az sar-i ishtiyāq guftam yā ḥai. RPb.70.
x 856. Dīdam murghē nishista' dar wairānē. BNc.10. Par. of 645.
x 857. Dī-rōz chunān wiṣāl-i jānafrōzē. HGa.372.
x 858. Di-shab shab-i waṣl-i mā chunān nōsh kunī. HGa.376.

Yr.

x 859. Raftam ba sar-ē turbat-i Maḥmūd-i Ghanī. RPa.325. Afḍal [Hx.].

Yz.

x 860. Zāmad shudnē tu garchi bāsham dar wāy. LN.336.
x 862. Zinhār tu rōz-i nēk rā bad na kunī. RPb.115.

Ys.

x 863. Sāqī tu magar chashm-i karam bāz kunī. HGa.331.
x 864. Sāqī chi khush ān nafas ki zāram bikushī. A.812.
x 865. Sāqī naẓarē ba bē nawāē bārē. A.816.
x 866. Sāqī qadaḥē ki bē-kasān rā tu kasī. A.817.

Ysh.

x 867. Shādī maṭalab zi 'ālam ō shād bizī. BNj.54. (1) K.I. [Hv.]. (2) Afḍal [Rempis 223].
x 868. Shāhā ba jihān darē nabūwat bastī. Hs.149.

Y'a.

x 869. 'Aish ō ṭarab ō nishaṭ u chang ō daf u nai. BMf.397.

Yf.

x 870. Fardā ki ba nāma'i siyāh-i khud dar nigarī. A.822.
x 871. Farmān-dih-i mulki ambiyā kīst? tu-ī. BNc.66. Attār [Hj.].

Yg.

x 872. Gar bāz āyī dilam ba man bāz ārī. LN.394. K.I. [Hv.].
x 873. Gar bad mīrī wagar nikū mē mīrī. Wa.5.
x 874. Gar doulat u bakht bāshad ō rōz-i bihī. A.818. Sa'adī [S.J. 8.].
x 875. Gar dōsh nayam nāla'i man bishanūdē. LN.400.
x 876. Gar 'ilm-i hama' jihāniyān bar khwānī. BNj.44.
x 877. Gar kām-i dil az zamāna' taṣwīr kunī. A.819.

Yg.

x 878. Gar kas na kunad gunāh raḥmat chi kunī. Hs.158.
x 879. Gīram ki sulaimān-nabī rā pisarī. RPa.324. Afḍal [R.S.].
x 880. Gīram ki ba taqwa' ō khiradmandi u rāy. A.823. Sa'adi [OUSJ. 8.].

Ym.

x 881. Maqsūm shud ān chi shud samājat chi kunī. RPc.145.
x 882. Man bā tu chanānam ai nigār-ē khutanī. HGa.357.
(1) Jām [Hv.]. (2) Abū Sa'īd [T.H.].
x 883. Man dōsh ki kāsa'-ē rubāb-ē saḥarī. BMa.266, CR.1180.
x 884. Mē pindārī ki mar falak rā khwīshī. BMc.26, CR.1181.

Yh.

x 885. Har chand ki pēsh u pas dawīdēm basē. Hj.343.
x 886. Har dam zadanī ba jour āhang kunī. LN.410.

STATEMENT I. (Referred to in Section XIX).

ANALYSIS OF STOCK OF QUATRAINS.

D=Dīwān, Single Alph. F=Fihrist, Double Alph. S=Selections.

Serial No.	Year H.	Year A.D.	Text	Qns. told	Known: Repeated	Known: Earlier texts	Known: Later texts	Known: Unknown	Remarks
1	2	3	4	5	6	7	8	9	10
1	731	1331	Si.	31	2	..	21	8	S. Anthology. Recorded in Index 3 "unknowns."
2	741	1341	Rc.	13	..	1	12	..	S. Anthology by Badr-i Jājarmi.
3	750	1350	TK.	11	..	1	10	..	S. Anthology related to Ka.
4	786	1384	Hy.	737	3	25	709	..	D. Has a lacuna.
5(a)	826	1423	Ka.	126	?	126	..	..	S. Bayāḍ related to TK. and Sb.
5(b)	,,	,,	Kb.	80	?	38	7	35	Do on margin of Ka. 6 "unknowns" recorded in Index.
6	852	1448	BNf.	56	..	49	6	1	S. Anthology.
7	855	1451	Wa.	42	..	35	6	1	S. Anthology.
8	861	1457	Sa.	139	1	123	11	4	S.
9	865	1460	BDa.	158	..	126	32	..	F.
10	865	1460	Sb.	314	4	213	59	38	S. Related to TK. and Ka.
11	867	1462	Ha.	373	7	350	16	..	S. Tabrīzī compilation of 867 H. Related to Sd., BNh., Se.
12	,,	,,	Sd.	372	7	365	..	..	,,
13	,,	,,	BNh.	349	..	349	..	..	,,
14	876	1472	Se.	336	..	317	14	5	D.
15	878	1474	U.	256	..	246	8	2	S.
16	879	1475	BNd.	298	1	283	7	7	Partly F. follows BDa. partly S. follows MA.
17	890	1485	Sc.	496	18	415	16	47	S. Tabrīzī type partly related to Ha.
18	892	1487	BERf.	383	10	359	14	..	S. Anthology related to Hj.
19	*	1495	Ra.	330	..	328	2	..	S. originally as published F.
20	902	1497	BNa.	206	4	169	18	15	S.
21	911	1505	Pa.	205	..	202	3	..	D. Fragment related to Se.
22	*	1500	MA.	290	..	268	22	..	D. Abridged Fragment.
23	913	1507	BNi.	28	..	26	1	1	S.
24	918	1512	Sf.	123	2	118	3	..	S.
25	930	1524	Rb.	63	..	57	6	..	D. Abridged Fragment related to Hy. on Margin of Ḥafiẓ.
26(i)	934	1528	BNb.	349	6	342	1	..	S.
26(ii)	,,	,,	BNbii.	154	..	45	103	6	S. Rubā'iyat-i Tayyi .
27	942	1535	Hz.	369	9	305	54	1	S. Ḥafiẓ Type.
28	,,	,,	BMa.	269	2	242	4	21	D. Fragment related to Se.
29	947	1541	BNc.	75	1	42	..	32	S. Anthology.
30	*	1550	BMd.	462	16	439	7	..	S. Ḥafiẓ Type.
31	*	,,	HGa.	410	1	316	2	91	S. ,,
32	*	,,	LN.	423	18	295	1	109	S. ,,

STATEMENT I. (Referred to in Section XIX).—contd.

ANALYSIS OF STOCK OF QUATRAINS.

D=Dīwān, Single Alph. F=Fihrist, Double Alph. S=Selections.

Serial No.	Year H.	Year A.D.	Text	Qns. told	Known: Repeated	Known: Earlier texts	Known: Later texts	Known: Unknown	Remarks
1	2	3	4	5	6	7	8	9	10
33	*	1550	Hj.	362	13	318	3	28	S. Anthology related to BERf.
34	957	1550	Wbcd.	526	20	488	10	8	D. Wbc. related to Se., Wd., S. (The unknown are in Wd.)
35	*	1400	Hb.						F. Compilation is in about 1400 A.D. According to writing the MSS. may be placed about 950 H.
36	..	to 1550	Pb.	726	5	680	39	2	
37	..	..	Ba.						
38	*	,,	Sg.	121	..	121	..	..	S.
39	*	..	BNe.	34	..	32	..	2	S.
40	*	..	BDb.	406	8	391	1	6	D. Fragment related to Se.
41	*	..	BNj.	60	..	25	3	32	S. Anthology.
42	992	1584	RPb.	127	..	62	6	59	S. Anthology.
43	994	1586	BNk.	87	..	87	..	..	S.
44	1011	1602	BNl.	480	..	480	..	..	D. Related to BDb. and Se.
45	*	1600	Hg.	434	..	434	..	..	F.
46	1017	1608	Hk.	300	5	283	12	..	D. Fragment related to MA.
47	1028	1618	Ht.	38	..	30	2	6	S. Jung-i 'Ārif (d. 1618).
48	*	,,	Hu.	35	..	29	2	4	S. Bayād.
49	1033	1624	BMb.	546	6	521	14	5	D.
50	1048	1639	RPa.	349	3	341	..	5	S. Anthology.
51	1058	1648	Hx.	67	..	55	..	12	S. Bayāḍ.
52	1058	1648	BERa.	238	1	184	..	53	D. Fragment in Anthology.
53	1070	1659	Hl.	96	..	94	..	2	D. Abridgment.
54	1079	1668	BMc.	400	2	398	..	..	D.
55	1081	1670	Hm	433	2	426	1	4	D. Abridged.
56	*	1600	He..	224	3	221	..	..	D. Fragment.
57	1099	1687	Hf.	445	..	431	14	..	F. Prototype of N.
58	*	1688	Hh.	412	31	362	19	..	D. Fragment t. to d.
59	*	1688	Hi.	140	..	127	..	13	D. Fragment in a Bayāḍ.
60	*	1688	HGb.	389	2	387	..	..	D. Fragment.
61	*	1688	BN745	6	..	5	..	1	S.
62	1116	1704	Hn.	460	2	457	1	..	D.
63	1140	1727	Hr.	482	3	458	9	12	D.
64	1140	1727	HS.	207	4	138	..	67	S. Suppl. to Hr.
65	1143	1730	BMf.	423	1	399	..	23	D.
66	1145	1732	LE.	91	..	86	3	2	D. Abridgment.
67	1171	1757	Hv.	81	..	80	..	1	D. Abridgment in Anthology.
68	*	1750	Hc.	413	5	398	6	4	D. Fragment.
69	*	1750	Pc.	594	5	564	..	25	S. Alph. by the first letters of first line.

STATEMENT I. (Referred to in Section XIX.)—concld.
ANALYSIS OF STOCK OF QUATRAINS.

D=*Dīwān, Single Alph.* F=*Fihrist, Double Alph.* S=*Selections.*

Serial No.	Year H.	Year A.D.	Text	Qns. told	Repeated	Known Earlier texts	Known Later texts	Unknown	Remarks
1	2	3	4	5	6	7	8	9	10
70	*	1750	Bb.	693	4	689	..	..	D. Related to L.
71	*	1785	RPc.	325	2	278	..	45	D. Fragment.
72	1210	1795	Cb.	801	17	771	13	..	D.
73	1211	1796	BERb.	196	..	196	..	2	D. in Anthology. Abridgement.
74	..	1811	Ia.	512	21	490	1	..	D. Abridgement.
75	..	,,	Ib.	362	..	362	..	..	D. ,,
75(a)	1268	1851	BNn.	95	..	95	..	..	D. ,,
76	,,	1857	CALc.	513	..	507	6	..	D.
77	*	..	ALI.	722	4	718	..	..	D. Related to L.
78	1286	1869	Hp.	620	14	596	..	10	D.
79	1297	1880	Ho.	444	..	444	..	..	F. Related to N.
80	1317	1898	Hd.	575	3	565	6	1	S. Subjectional.
81	1297	1880	Bc.	454	..	454	..	..	F. Related to N.
82	*	1880	HZa.	743	..	743	..	..	D. Related to L.
83	..	1867	N.	460	..	456	4	..	F.
84	..	1883	W.	500	..	500	..	..	F.
85	1311	1893	Hw.	1030	15	1012	3	..	D.
86	..	1907	A.	913	18	872	..	23	D.
87	..	1924	L.	770	7	763	..	..	D.
88	..	1926	J.	576	..	569	5	2	F.
89	..	1930	KH. 'Ir.	..	..	..	1	1	S. in Anthology Khiyābar 'Irfān
90	..	1932	M. Kh.	368	3	362	..	3	F. Mūsā Khāwar.

Added in this Edition	1358 +2	887	Qn. No. 669 from Firdows ut Tawarīkh, and 1046a from Kashkōl Bahāī.
"Unknown" Qns. the first lines of which could not be obtained 5 in Si and 29 in Kb.		−34	
Total Indexed Known	1360		
,, Unknown		853.	

STATEMENT II.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet ;W=Vagrant in more than one poet ; †=Spurious

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
1	1331	Si.	21	W 119, W 125, W 126, W 379, 400, 424, 457, V 663, 748-b, 757, 786, 813, 851-a, W 852, 863, 878, 929, 941-a, 960, V 1008 ; †V 796-a.
2	1341	Rc.	12	87-a, 134, 181, V 477, V 561, 611, 636, 687, 748, V 877, V 949, 977.
3	1350	Tk.	10	13, 296, W 326, 335-a, W 370, V 499, V 688, 763, W 933, 1044.
4	1384	Hy.	709	V 1, 2, 3, V 4, V 6, 7, 9, 10, W 12, 14, V 16, 17, W 18, W 19, V 20, 23, 26, V 27, V 30, 31, 33, 34, 35, W 36, 37, 38, 39, 40, V 41, 43, V 44, 45, V 46, W 49, W 53, 57, 58, V 60, V 63, W 64, 65, 66, 67, W 68, V 69, 70, 73, V 75, V 76, 78, 80, 81, 83, 86, 87, 88, V 89, V 90, 91, 93-a, 94, 95, 96, 97, 98, V 99, 100, 101, 102, V 103, 106, 107, 109, 111, 112, V 113, 114, V 115, 116, 118, 120, 121, 122, V 123, V 124, 128, W 130, V 131, 133, 135, 138, 139, 142, V 143, V 147, W 150, 151, 152, V 153, 154, 155, V 158, 159, 161, 162, 163, 164, 165, 166, V 167, V 168, 169, V 170, 171, V 172, 173, V 174, 175, V 176, W 178, V 179, V 180, V 182, V 183, W 185, 186, 188, 189, 190, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216,

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet ; W=Vagrant in more than one poet; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
4	1384	Hy.	709	217, V 220, 221, V 223, 224, 226, 228, 229, 232, 233, 234, 235, 236, 237, W 238, W 239, V 241, W 242, W 243, W 244, 245, 246, 247, 248, 249, 250, 251, W 255, 256, 257, V 258, W 259, V 260, V 261, 263, 264, 266, V 267, 269, 270, 271, V 274, V 277, 278, 280, W 282, V 283, V 284, 285, 286, 287, 288, V 289, W 292, 293, V 294, V 295, V 303, V 305, 306, V 307, 309, 311, 312, W 313, 314, 316, 317, 319, V 320, V 321, V 322, V 324, 325, V 327, 328, 329, 331, 333, V 334, V 337, V 338, 339, 340, V 342, V 343, 345, 346, V 347, 355, V 357, 358, V 359, 360, 361, 365, W 366, V 367, V 368, 371, 372, 374, W 375, V 377, 378, 382, 383, V 386, 389, 390, 391, V 393, V 395, 398, V 399, W 401, 402, 404, 405, V 406, 407, 409, W 410, W 411, 412, 413, V 414, 415, 416, V 420, 422, V 425, W 426, W 428, 429, 431, 432, 436, V 438, 439, 440, 441, V 445, V 448, W 450, 453, 454, V 455, 456, 460, 461, W 462, V 463, 464, V 465, 466, 468, V 469, 473, 474, 476, 479, W 480, 482, 484, 485, 486, W 487, V 488, V 489, W 492, V 493, 495, 497, V 502, V 504, V 505, W 506, W 507,

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet; W=Vagrant in more than one poet ;†=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
4	1384	Hy.	709	508, V 509, 510, V 511, 514, 518, 520, 521, 522, 523, W 525, 526, 528, 529, W 530, 531, 532, V 533, 534, 536, 537, W 538, V 539, 544, 545, 547, V 548, V 552, 554, 555, V 557, 558, 559, W 560, V 562, V 563, 565, 566, 568, 569, 571, 572, W 574, W 575, 576, V 577, 578, V 579, W 580, V 583, 584, 585, 586, 587, 591, 593, 595, W 596, 597, V 598, V 599, 602, 605, 606, 607, 608, 610, 612, 613, W 614, 615, V 617, V 618, 622, 624, 625, W 628, V 629, 630, 631, 632, 633, V 634, V 635, 638, 639, W 640, V 641, W 642, 645, 646, 647, 648, V 649, 650, W 651, W 652, 654, 655, V 656, 657, 658, 659, 661, 668, V 671, W 676, 678, 679, 680, 682, 683, 684, V 685, V 686, W 689, 691, 693, W 695, 696, 697, 698, 699, 700, 702, 703, 704, 705, V 706, 707, V 708, 709, 710, V 714, 715, W 717, V 718, 719, 720, 722, 723, V 724, 725, 728, V 729, 731, V 732, 733, 734, 735, V 736, 738, 739, V 740, V 741, W 743, 744, 746, 747, V 749, W 750, 751, 752, 753, 754, 755, 756, 760, 761, 762, 764, 765, 766, 767, 768, 769, 770, 773, V 774, W 775, 776, V 779, 781, 782, V 783, 784, 787, 788, 790, W 791, 792, 793, 794, 795,

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet ;W=Vagrant in more than one poet ; †=Spurious

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
4	1384	Hy.	709	796, 797, 799, 801, V 802, 804, V 806, 808, W 809, V 811, V 812, W 814, 815, W 816, 817, W 818, 819, 820, 822, 823, 827, V 828, 829, 830, 831, 833, 834, V 836, 837, W 838, 839, W 840, 841, V 842, 844, W 849, V 851, W 853, 854, 855, 856, W 857, 858, 859, 860, V 861, 862, 864, 865, 866, V 869, W 870, V 871, 872, W 873, V 874, W 875, W 876, 879, V 880, V 881, V 882, 885, 886, V 887, V 888, W 889, 890, 891, 892, 893, 894, V 896, 898, 899, 900, 902, 903, V 904. 905, 907, 908, 909, 910, V 911, 912, 913, 914, 915, V 916, 917, W 918, 919, V 920, 922, 923, 924, 925, W 925-a, 926 927, V 928, 929, 932, 935, 937, 939, 940, 941, V 942, V 943, V 944, 945, V 946, 950, 951, V 952, 953, 954, W 958, 961, 964, 966, 973, V 974, 975, 978, 979, 980, 981, 983, V 984, 987, V 988, 989, 992, 994, V 996, V 998, V 999, V 1000, 1001, 1002, 1003, 1004, 1005, 1007, W 1010, 1011, 1015, V 1016, 1017, 1019, 1021, 1024, 1026, 1027, W 1028, V 1029, 1030, 1032, V 1033, 1035, V 1036, 1037, W 1039, 1042, W 1043, 1045, 1048, 1049, 1052, 1053, 1056, 1057, W 1059, 1060, 1062, 1064, 1065, V 1066 : † V 867.

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet; W=Vagrant in more than one poet ;†=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
5	1423	Kb.	7	V 627, V 903-b, W 1018-a : †V 97-a, †126-b, †382-b, †604-a.
6	1448	BNf.	6	71, V 472, 604, 1038 : †401-a, †967-a.
7	1451	Wa.	6	V 146, 187-a, V 344, 675, V 800 : †809-a.
8	1457	Sa.	11	74, 145, 315, 350, 380, 564, V 763-b, W 780 : †V 284-a, †V 432-a, †V 568-a.
9	1460	BDa.	32	15, V 15-a, 72, V 93, V 105, W 177, 218, V 265, W 335, V 352, 376, 396, 503, 517, 556, V 581, V 594, 601, 603, 626, 666, 726, V 758, 771, V 848, 884, 955, 995, 1022, V 1023 : †V 444-a, †V 467.
10	1461	Sb.	59	V 77-a, 101-a, V 118-a, 177-a, V 403, V 570, V 644-a, 768-a, W 835, 963, 971, 976, 982, 986, 1018, 1047-a : †V 10-a, †15-b, †V 34-a, †36-a, †V 41-a, †65-a, †V 70-a, †115-a, †126-a, †143-a, †V 146-a, †153-a, †168-a, †V 222-a, †227-a, †238-a, †270-a, †311-b, †315-a, †344-a, †357-a, †372-a, †460-a, †481-a, †563-a, †V 598-a, †V 599-a, †608-a, †V 650-a, †V 673-a, †675-a, †711-a, †761-a, †793-a, †V 815-a, †W 819-a, †V 822-c, †871-a, †903-c, †942-b, †960-a, †V 984-a, †V 1048-a.
11	1462	Ha.	16	V 28, 48, V 79, 272, 275, V 291, 308, 356, V 362, 600, V 619, 967, W 968, 1006, W 1046 : †78-a.

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet; W=Vagrant in more than one poet; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
12	1472	Se.	14	32, 42, W 127, 140, V 588, 609, 621, 653-a, 674, W 1041 : †91-a, †393-b, †687-b, †V 963-a.
13	1473	U.	8	496, 544-a, 549, 934, W 947, W 1004-a : †333-a, †516-a.
14	1475	BNd.	7	108, V 144, 572, 721, V 1013 : †V 513-a, †1055.
15	1485	Se.	16	V 58-a, W 281, 318, 433, V 475, W 484-a, 516, 547-a, 586-a, 603-a, 868, W 899-a: †587-a, †748-a, †842-a, †1025-a.
16	1487	BERf.	14	313-a, V 332, 384, 394, 478, 543, V 578-a, 582, 667, 673: †79-b, †408-a, †496-b, †1030-a.
17	*1495	Ra.	2	W 471, 728-a.
18	1497	BNa.	18	77, V 132, 336, V 387, 421, V 494, W 573, 704-a, W 798, V 938, W 957, 972: †V 94-a, †482-a, †853-a, †W 854-h, †924-a, †V 1040-b.
19	1505	Pa.	3	191, 262 : †588-a.
20	*1500	MA.	22	8, W 136, W 154-a, 184, V 300, 301, 348, 349, 363, 392, 417, 419, 434, W 435, W 447, 449, V 490, 491, 500, 592, 1025: †612-a.
21	1507	BNi.	1	590.
22	1512	Sf.	3	846 : †W 685-a, †899-b.
23	1524	Rb.	6	54, 55, 59, 149, 227, 273.

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet ;W=Vagrant in more than one poet ; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
24	1528	BNb-*i.*	1	V 240.
		BNb-*ii.*	103	W 29-a, V 51, V 56, W 61, V 78-b, V 79-a, V 82, V 85, V 141, V 148, V 219, W 222, W 231, V 252, V 254, V 279, W 323, V 330, W 335-b, V 351, V 353, W 370-a, V 373, V 381, V 385, V 397, V 408, V 427, V 442, V 444, V 470, V 481, V 519, V 538-a, W 541, V 551, V 553, V 620, W 623, V 637, V 643, W 662, W 672, V 692, W 694, V 711, V 730, V 737, 759, V 772, V 789, 805, 807, W 810, W 821, V 843, V 845, V 847-a, V 895, V 897, V 924-b, V 936, V 943-a, V 948, V 959, W 962, V 969, W 970, W 985, V 990, V 991, V 1040, V 1050, W 1061, V 1067, 1068 : †V 96-a, †V 122-a, †182-a, †V 322-a, †V 371-a, †382-c, †W 383-a, †591-a, †V 603-b, †V 642-a, †684-a, †V 713-a, †V 783-a, †V 836-a, †V 848-a, †W 871-b, †873-a †V 885-a, †889-b, †W 896-a, †916-b, †928-a, †V 969-b, †W 1007-a, †W 1018-b, †1018-c, †V 1023-a.
25	1535	Hz.	54	22, 24, 25 : †292-a, †460-b, †460-c, †460-g, †460-h, †460-i, †460-j, †460-k, †460-l, †460-m, †460-n, †460-o, †460-p, †460-q, †460-r, †460-s, †460-t, †460-u, †470-a, †V 514-a, †700-a, †700-b,

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet ;W=Vagrant in more than one poet ; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
25	1535	Hz.	54	†764-a, †764-b, †764-c, †764-d, †764-e, †764-f, †764-g, †764-h, †764-i, †764-j, †764-k, †764-l, †764-m, †764-n, †764-o, †764-p, †764-q, †764-r, †854-a, †854-b, †854-c, †854-d, †854-e, †854-f, †854-g, †883-a, †909-a, †918-a, †V 1040-c.
26	1535	BMa.	4	21, 364: †20-a, †207-a.
27	*1550	BMd.	7	V 298, V 354, 586-b : †W 339-a, †382-a, †523-a, †V 969-a.
28	,,	HGa.	2	V 244-a: †W 708-a.
29	,,	LN.	1	†V 505-a.
30	,,	Hj.	3	†791-a, †889-a, †929-a.
31	1550	Wbcd.	10	V 117, W 253, 501, V 505, 540, 1020-a : †46-a, †311-a, †V 641-a, †V 1040-a.
32	1400 to 1550	Hb. Pb. Ba. Pooled :	39	5, V 92, 241-a, 393-a, V 498, 727, W 803, 850, 876-a, W 901, 942-a, V 965, 997, 1012, 1034, V 1047. †107-a, †V 125-a, †128-a, †159-a, †162-a, †242-b, †V 423-a, †441-a, †490-a, †496-a, †513-b, †V 583-a, †583-b, †687-a, †705-a, †750-a, †753-a, †761-b, †V 923-a, †923-b, †W 928-b, †W 986-a †1001-a.
33	*1583	BDb.	1	884.
34	,,	BNj.	3	878-a : †V 70-b, †667-a.
35	1584	RPb.	6	V 304, 847 : †370-b, †V 439-a, †V 916-a, †V 923-c.

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet ;W=Vagrant in more than one poet ; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
36	1608	Hk.	12	V 11, V 47, V 224-a, 242-a, 247-a, 278-a, 437, 550 : †114-a, †124-a, †236-a, †294-a.
37	*1628	Ht.	2	V 230 : †W 35-a.
38	,,	Hu.	2	430 : †V 164-a.
39	1624	BMb.	14	589, 664, 822-a, 902-a, V 912-a: †W444-b †628-a, †645-a, †763-a, †822-b, †833-a, †890-a, †W 890-b, †903-a.
40	1670	Hm.	1	443.
41	1687	Hf.	14	156, 157, V 341, V 423, 452, 512, V 546, 567, W 701, 906, 931, 1020, 1058, 1069.
42	*1688	Hh.	19	50, 84, 104, 110, 129, 137, W 160, V 187, 225, 290, V 297, 299, V 310, 369, W 388, V 446, 459, 524, 527.
43	1727	Hr.	9	V 458, 653, 677, V 742, V 883, 930, V 993, V 1063 : †1063-a.
44	1732	LE.	3	451, V 513, 681.
45	*1750	Hc.	6	644, 660, 665, W 690, 745, V 825.
46	1795	Cb.	13	†460-d, †460-e, †460-f, †592-a, †592-b, †592-c, †626-a, †644-b, †644-c, †644-d, †667-b, †676-a, †700-c.
47	1811	Ia.	1	†334-a.
48	1857	CALc.	6	535, V 616, V 777, V 778, V 832, V 1009.
49	1898	Hd.	6	670, W 1031, V 1054 : †964-a, †1033-a, †1033-b.

STATEMENT II.—concld.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet ;W=Vagrant in more than one poet ; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
				Editions.
50	1867	N.	4	1014; †712, †713, †921.
51	1893	Hw.	3	826, 1051 : †52.
52	1926	J.	5	V 276, W 302, V 785 : †268, †418.
53	1930	KH.'I.	1	W 716. Khiyābāni 'Irfān.
54	1940	..	2	669, V 1046-a. (Present Edition).

	Total	Texted	Spurious
1360		1,114	246
	Simple Vagrants V.	315	55
	Complex Vagrants W.	135	16
	Total V+W. ..	450	71

STATEMENT III.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
1	1331	Si.	3	x 225, x 280, x 450.
2	1423	Kb.	6	x 134, x 480, x 749, x 769, x 772, x 830.
3	1448	BNf.	1	V x 808.
4	1451	Wa.	1	x 873.
5	1457	Sa.	4	x 150, x 296, V x 446, x 526.
6	1460	Sb.	38	V x 47, x 49, x 58, V x 91, x 102, x 123, x 140, x 144, x 177, x 188, x 226, W x 246, x 252, x 275, x 293, x 295, x 348, x 419, V x 445, x 448, x 463, x 505, x 529, x 537, V x 587, x 590, x 595, x 686, x 698, V x 707, x 716, x 753, V x 764, x 776, x 813, V x 818, x 843, x 849.
7	1472	Se.	5	V x 78, x 113, x 184, x 820, V x 821.
8	1474	U.	2	x 255, x 555.
9	1475	BNd.	7	V x 165, x 172, V x 206, x 286, V x 303, V x 330, x 789.
10	1485	Sc.	47	W x 23, V x 51, V x 73, x 75, V x 82, V x 101, V x 125, V x 154, V x 175, V x 193, V x 205, V x 219, x 232, x 242, W x 298, V x 308, x 311, V x 316, V x 317, x 319, x 321, x 322, V x 329, Vx 342, x 384, x 397, V x 406, V x 425, W x 430, x 447-a, V x 474, x 503, V x 506, V x 511, V x 547 V x 556, V x 566, V x 577, x 579, x 603, V x 623, x 658, x 738, V x 759, V x 814, W x 824, x 854.

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
11	1497	BNa.	15	x 12, x 76, x 96, x 167, x 171, x 178, x 180, x 187, x 325, W x 428, V x 544, x 621, x 730, x 845, V x 851.
12	1507	BNi.	1	x 87.
13	1528	BNbii	6	x 32, x 128, x 214, x 668, x 704, V x 850.
14	1535	Hz.	1	x 223-a.
15	1535	BMa.	21	x 17, x 45, x 94, x 109, x 130, x 159, x 163, x 164, x 403, x 404, x 420, x 471, x 484, x 499, x 509, x 582, x 660, x 737, x 774, V x 805, x 883.
16	1538	BNc.	32	V x 57, x 104, x 107, x 182, x 234, x 257, x 284, x 297, x 339, V x 349, x 377, V x 382, x 401, W x 488, x 490, x 494, x 500, x 504, V x 556-a, x 564, x 585, x 596, x 715, x 722, x 733, W x 757, x 778, W x 802, x 815, V x 823, x 856, V x 871.
17	1550	HGa.	91	x 8-b, x 8-d. x 16, x 21-a, x 22, x 24-a, x 28, x 34, x 52, x 66, x 80, V x 83, W x 92, x 99, x 111, x 115, x 117, x 135, V x 174, V x 185, W x 192, W x 201, x 208, x 221, x 230, x 243, x 254, x 258, W x 259, x 281, x 283, x 302, x 315, V x 320, x 332, x 333, x 340, x 344, x 345, x 352, x 355, x 356, x 376-a, x 381, x 394, x 400, x 414, x 451, V x 462, x 465, x 475, x 486, x 510, V x 518, V x 525, x 528, V x 530, x 559

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
17	1550	HGa.	91	x 561, x 567, x 568, x 575, x 580, x 594, x 599, x 609, x 616, x 617, V x 643, x 647, V x 670, V x 674, x 712, x 713, x 720, x 727, V x 728, x 729, x 741, x 775, V x 788, x 797, x 811, V x 826, V x 834, x 838, x 853, x 857, x 858, x 863, W x 882.
18	1550	LN.	109	V x 14-a, x 25-a, V x 26-a, V x 27-a, x 34-a, V x 43, V x 44, V x 48, V x 61-a, x 68-a, x 69-a, V x 84, V x 93, V x 103, x 122, V x 133, V x 145, x 147, x 156, x 160, x 166, x 207, V x 211, V x 218, x 220, x 223, x 229, x 231, x 234-a, V x 248, x 253, x 267, V x 270, V x 277, x 324, V x 327, x 336, V x 338, x 353, V x 380, V x 389, V x 391, V x 408, V x 412, V x 417, x 421, x 422, V x 433 V x 439, V x 444, x 452, x 470, V x 473, V x 481, V x 482, x 483, V x 489, V x 502, x 515, V x 516, x 539, V x 540, V x 543, V x 558, V x 576, x 578, x 581, V x 598, V x 610, V x 612, x 648, x 649, V x 651, x 654, x 659, x 675, V x 681, V x 682, x 687, V x 689, V x 694, x 696, V x 714, x 718, V x 723, x 724, x 726, V x 732, x 739, V x 743, V x 746, V x 755, V x 761, V x 768, V x 790, x 795, x 822, V x 831, x 833,

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
18	1550	LN.	109	V x 835, V x 837, V x 839, x 842, x 844, V x 846, x 860, V x 872, x 875, x 886,
19	1550	Hj.	28	x 74, x 120, x 161, x 162, x 236, x 244, x 256, x 273, x 313, x 435, x 541, x 584, x 600, x 656, x 661, x 705, x 719, x 735, x 760, V x 763, x 767, x 781, x 812, x 825, x 827, x 841, x 847, x 885.
20	1550	Wbcd.	8	x 63, W x 131, x 200, W x 514, V x 565, V x 667, x 829, x 852.
21	..	Ba.	1	x 255.
22	..	Pb.	1	x 129.
23	...	BNe.	2	x 485, x 884.
24	..	BDb.	6	x 238, x 291, x 387, x 508, V x 734, x 832.
25	..	BNj.	32	x 2, x 8, x 18, x 36, x 68, x 146, x 149, x 191, x 212, x 216, x 227, x 261, x 266, x 268, V x 314, V x 331, x 447, x 461, V x 469, x 493, V x 501, x 542, x 597, x 645, x 685, x 717, x 731, x 752, x 799, x 810, W x 867, x 876.
26	1584	RPb.	59	x 14, V x 54, x 56, V x 89, V x 100, x 121, V x 127, W x 158, V x 173, V x 179, x 181, V x 195, V x 197, x 215, V x 228, V x 250, x 262, x 264, x 276, x 294, V x 301, V x 326, x 337, x 385, V x 410, V x 411, x 449, V x 455, V x 468, x 472, x 491, x 507, V x 517, x 521, V x 536

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
26	1584	RPb.	59	x 553, V x 569, x 571, x 591, V x 593, x 602, x 604, V x 605, V x 608, V x 652, x 665, V x 669, V x 671, x 683, x 692, V x 702, x 706, x 744, x 782, x 786, V x 794, x 800, x 855, x 862.
27	1618	Ht.	6	x 217, x 237, x 300, x 335, x 691, x 816.
28	1618	Hu.	4	x 136, x 176, x 189, x 551.
29	1624	BMb.	5	x 546, x 592, x 606, x 655, x 773.
30	1639	RPa.	5	V x 740, V x 836, V x 848, V x 859, V x 879.
31	1648	Hx.	12	x 46, V x 169, x 190, x 198, x 436, x 453, x 523, x 570, x 673, x 695, V x 758, x 804.
32	1648	BERa.	53	x 6, x 7, x 9, x 33, V x 38, x 42, x 55, x 62, x 64, x 70, x 71, x 72, x 79, V x 85, x 90, x 95, x 98, x 108, x 114, x 116, V x 126, x 138, x 142, x 151, x 155, V x 157, x 194, x 196, x 222, x 235, x 241, x 260, x 263, x 265, x 287, x 309, x 343, x 350, x 379, x 383, x 386, x 392, x 400, x 402, x 415, x 423, x 437, x 443, x 458, x 460, x 467, x 732-a, x 750.
33	1659	Hl.	2	x 299, x 703.
34	1670	Hm.	4	V x 69, x 347, x 405, V x 700.
35	..	Hi.	13	x 1, x 2, x 4, x 8-a, x 10, x 13, x 19, V x 20, V x 21, x 24, x 26, x 27, x 30.
35a	1688	BN. 745	1	x 588
36	1727	Hr.	12	x 110, x 251, x 328, x 346, W x 434, x 664, x 693, x 699, x 798, x 807, x 828, x 887.

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
37	..	Hs.	67	x 41, x 50, V x 59, V x 60, x 77, x 86, x 137, x 139, x 141, x 152, x 168, x 170, x 202, V x 203, x 209, x 239, x 245, x 249, x 285, x 289, x 304, x 323, x 334, x 341, x 398, x 399, x 407, x 424, x 426, x 431, x 456, V x 464, x 478, x 479, x 487, x 492, x 512, x 519, x 524, x 534, x 562, W x 611, x 613, x 614, x 618, x 620, x 622, V x 650, x 653, x 666, x 672, V x 676, x 680, x 709, x 721, x 756, x 762, x 777, x 791, x 792, x 793, x 803, x 806, x 809, x 819, x 868, x 878.
38	1730	BMf.	23	x 65, x 81, x 118, V x 183, x 240, x 282, x 292, x 312, x 318, x 454, x 466, x 554, x 557, x 560, x 563, x 624, x 690, x 707-a, x 708, V x 710, V x 736, x 840, x 869.
39	1732	LE.	2	V x 677, x 742.
40	1757	Hv.	1	x 459.
41	1750	Hc.	4	x 37, x 224, V x 583, x 745.
42	..	Pc.	25	V x 67, x 97, V x 105, W x 106, x 119, V x 124, x 143, V x 153, x 186, x 199, x 233, V x 247, x 418, W x 427, V x 429, V x 538, x 589, x 601, x 615, x 688, x 701, V x 725, x 747, V x 748, x 765.
43	1785	RPc.	45	x 3, x 11, x 15, x 25, x 35, x 39, x 112, x 148, x 204, x 210, x 213, x 269, x 271

STATEMENT III.—concld.

(Referred to in Section XIX).

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
43	1785	RPc.	45	x 272, x 274, x 278, x 288, x 290, x 306, x 307, x 351, x 354, x 388, x 390, x 393, x 413, x 432, V x 438, x 440, x 441, x 442, x 535, x 545, x 607, x 619, x 644, x 646, x 678, x 679, x 770, x 771, x 779, x 785, x 796, x 881.
44	1796	BERb.	2	x 495, x 766.
45	1869	Hp.	10	x 8-c, x 31, x 40, x 132, W x 477, x 520, x 527, x 548, x 711, x 751.
46	1898	Hd. Editions.	1	x 522.
47	1907	A.	23	V x 29, V x 310, x 476, V x 513, V x 550, x 588, V x 657, x 662, V x 663, x 684, x 697, x 754, V x 783, x 787, V x 801, V x 817, x 864, x 865, x 866, x 870, V x 874, x 877, V x 880.
48	1926	J.	2	V x 396, W x 780.
49	1930	Kh'I.	1	x 61. Khiyābān 'Irfān.
50	1933	TMK.	3	x 305, x 671-a, x 784. Tehrān Mūsā Khāwar.
			853	Vagrants : Simple 211; +Complex 24 : Total 235.

STATEMENT No. IV.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
1	2	Āmulī Ṭālib : d. 1035 H. (1626) :—76, (525).
2	10	Ibn-i Sīnā : d. 448 H. (1037) :— 240, W 292, 362, 494, (676), 688, W 838, W 925-a : † 969-a : x 818.
3	1	Ibn-i Nuṣuḥ : d. 736 H. (1336) :—(x 824).
4	1	Ibn-i Yamīn : d. 743 H. (1342) :—W 840.
5	67	Abū Sa'īd : d. 440 H. (1048) :—(64), 77-a, W 126, W 150, (154-a), W 231, W 242, (243), 260, 304, (323), (335-b), W 370-a, (388), 469, 488, (506), 579, (623), W 694, (775), (798), (807), (816), 896, *W 901, (915-a), (947), (962), (985), (1010), (1038-a), (1031), (1043), (1046) : †284-a, (†444-b), (†708-a), †822-c, (†854-h) : x 21, (x 23), (x 92), W x 106, (x 131), x 157, W x 158, (x 192), (x 201), W x 259, x 301, (x 434), x 469, (x 477), x 501, (x 514), W x 611, x 643, x 650, x 667, x 674, x 676, x 700, x 725, x 758, x 834, W x 882.
6	1	Abu'l Wafā Khwārazmī : d. 835 H. (1432) :—(716).
7	1	Athīr-i Akhiskatī : d. 572 H. (1177) :—(717).
8	1	Athīr-i Aumānī : d. 656 H. (1258) :—W 717.
9	259	Afḍal Kāshī : d. 666 H. (1268) : 11, (12), 15-a, (19), W 29-a, W 49, 51, 56, (61), (64), (68), 78-b, 79, 79-a, 82, 85, 89, 93, 115, (119), 123, 124, (125), (126), (127), (130), 131, 141, 148, (150), 153, 172, 174, (177), (178), 182, 183, 219, W 222, (231), 241, (242), W 243, (244), *244-a, 252, 254, 279, W 281, (282), 283, 289, (302), 303, 305, 307, (313), 320, 322, W 323, (326), 330, 334, W 335, (335-b), 341, 342, 351, 353, 354, 359, 368, (370), (370-a), 373, (375), 377, W 379, 381, 385, 386, 395, 397, (401), 408, (411), 414, (426), 427, (428), (435), 442, 444, W 447, (450), W 462, 470, (471), 472, 477, (480), 481, W 492, 493, 519, 538-a, (541), 551, 553, W 573, 588, 599, (614), 618, 620, W 623, 637, (640), 641, 643, (651), 656, (662),

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
		663, 671, (672), (690), 692, (694), 711, 730, 736, 737, W 750, 772, 774, (780), W 789, 806, W 809, (810), (821), (835), (838), 843, 845, 847-a, (852), (857), W 870, 871, (873), 874, (875), (876), 895, 897, (899-a), (901), 916, 920, 936, 942, 943, 943-a, 946, W 947, 948, (957), (958), 959, W 962, 965, 969, (970), 974, W 985, 990, 991, 1000, W 1004-a, 1013, 1029, W 1031, (1039), 1040, W 1041, W 1046, *1046-a, 1047, 1050, 1054, W 1061, 1067, : W†35-a, †96-a, †97-a, †122-a, †125-a, †146-a, †322-a, †371-a, W†383-a, †439-a, †513-a, †603-b, †641-a, †642-a, †650-a, (†685-a), W †708-a, †713-a, †783-a, †815-a, (†819-a,) †836-a, †848-a, †867, W†871-a, (†871-b), †885-a, (†896-a), †899-b, †916-a, †923-a, W†928-b, †963-a, †969-b, †984-a, †986-a, (†1007-a), (†1018-b), †1023-a, †1040-a, x 105, (x 106), x 124, x 153, (x 246), (x 298), x 303, x 331, W x 427, W x 428, x 429, x 525, x 710, x 740, x 748, W x 757, x 759, (x 780), x 821, x 826, x 836, x 848, x 859, (x 867), x 879.
10	1	Alqās Mirzā Ibn Shāh Isma'īl : d. 984 H. :—W x 780.
11	2	Amīr Hussainī, Sādāt : d. ? :—(160) : x 60.
12	13	Anṣārī, 'Abd Allāh : d. 481 H. :—(29-a), (231), (239), W 255 W 471, (487), (538), (614), (628), (642), W 690, (968) : (x 611).
13	16	Anwār, Sayyid Shāh Qāsim : d. 837 H. :—†599-a : x 100, (x 158), x 195, x 197, x 228, x 250, x 326, x 411, x 593, x 605, x 608, x 652, x 669, x 702, x 794.
14	8	Anwarī : d. 547 H. :—132, 420, (426), 490, 644-a, *758, (775), *W 791.
15	21	Auḥad Kirmānī : d. 537 H. [1143] ? :—92, (178), W 244, 274, W 282, 332, (370), 438, (662), W 689, (789), 812, (853), (876) : (†871-a) : W x 23, (x 106), W x 201, x 314, x 396, W x 430.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
16	4	Auḥadī Murāghī : d. 553 H. [1158] ? :— (573), 685, (689), W 695.
17	1	Ahlī Khurāsānī, Kamal ud Dīn : d. 934 H. (1527) :— x 670.
18	1	Bākharzī, Tāj ud Dīn : :—*996.
19	7	Bākharzī, Saif ud Dīn : d. 658 H. (1260) :—147, 167, 352, W 411, (506), W 775, W 868.
20	1	Bādīhī Sajāwandī : d. ? :—(958).
21	1	Budēlī Sabzāwārī : d. ? :— *W 958.
22	1	Bargash, Abū Sa'īd : d. ? :—x 851.
23	1	Bazzāz, Kamāl ud Dīn : d. ? :— (36).
24	1	Bashar, Abu'l Qāsim : :— (x 434).
25	2	Baghdādī, Majd ud Dīn : d. 807 H. (1405) : (335-b), x 850.
26	1	Balakhī, Shaikh Aḥmad : d. ? :— (958).
27	1	Balakhī, Himmatī : d. ? : (426).
28	2	Bēlqānī, Mujīr ud Dīn : d. 577 H. (1181):— *298, 327.
29	1	Bairam Khān. d. 968 H. (1561) :— W 642.
30	1	Turkū Sanjarī, Badī' ud Dīn :— W401.
31	1	Tughrānī, 'Azīz ud Dīn :— W 426.
32	2	Tīrgar, Maqṣūd :— (64), (694).
33	1	Jarjānī, Sayyīd Sharīf : :— x 805.
34	13	Jām Zinda' Pīl, Aḥmad : d. 536 H. (1142) :— (49), (388), (428), W 484-a, 562, (957), 1066 : †423-a, †444-a, W†444-b, W†685-a : (x 757), (x 882).
35	5	Jāmī. d. 898 H. (1493) :— x 59, W x 131, x 174, x 464, W x 477.
36	1	Jāhī, Ibrāhīm Mirza : :—513.
37	2	Jarfādqānī, Najīb'd Dīn : :—W 239, 548.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
38	1	Jalāl, Jalāl'd Dīn : :— 509.
39	1	Charkhī, Yāqūb : :— W 957.
40	49	Ḥāfiẓ : d. 782 H. (1380) :—W 53, 60, (64), (136), 176, 220, 267, (335), (366), 367, 393, *403, (507), 511, 563, 570, (580), *594, (596), 629, (651), (652), 706, 749, (791), 869, (870), W 873, (889), *938, 944: W †339-a, (†819-a), †923-c, †1048-a. x 89, x 173, x 179, x 247, x 445, W x 488, x 517, x 536, x 569, x 671, x 707, (x 757) x 763, x 823.
41	1	Ḥasanī, Ashraf'd Dīn : :—W 259.
42	6	Khāqānī : d. 582 H. (1186) :— (53), 90, 224-a, (292), (426), 557.
43	3	Khurqānī, Abu'l Ḥasan : d. 425 H. (1034) :—(255), W 780, (818).
44	2	Khujandī, Ṣadr'd Dīn : d. 592 H. (1196) :—*291, * W 628.
45	1	Khujandī, Kamāl'd Dīn : d. 782 H. (1380) :— *W 716.
46	6	Khusrau, Dehlavī, Amir : d. 725 H. (1325) :— W 19, 113 : x 203, x 462, x 677, x 764.
47	1	Khalīl, Jamāl : d. ? :—168.
48	1	Dārā, Shikōh : d. ? :—(185).
49	19	Dāyā, Najm ud Dīn Rāzī : d. 654 H. (1256) :—28, (231), 277, W 335-b, W 375, 475, W 487, W 614, W 835, 851, W 853, (918), W 968, W 970 : (†70-a) : x 85, x 468, x 556, (x 824).
50	1	Rāzī, Bundār : d. ? :—(36).
51	5	Rāzī, Fakhr ud Dīn : d. 606 H. (1209) :—(238), (379), *W 798, (958), 1023.
52	4	Rubā'ī, Shaikh Mashhadī :— d. ? : (64), 158, (1010) : W†1018-b.
53	1	Riḍā ud Dīn 'Ali Lalā : d. 643 H. (1245) :— 261.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
54	3	Rōz behān Nafṭi : d. 606 H. (1209) :—W 821, W 1010 ; x 446.
55	38	Rūmī : d. 672 H. (1273) :—4, 27, W 36, (61), W 68, 146, (150), W 185, (231), W 238, (239), W 253, 321, 387, (426), W 435, (447), (462), 463, (538), (560), 598, W 640, W 701, 811, W 903-b, (957), (1028), W †871-b : W†1007-a, †1040-c : x 54, W x 92, x 185, W x 246, W x 514, x 577, (x 802).
56	6	Zākānī, 'Ubaid : d. 772 H. (1370):— *47, (119), 179, 180, 498, 949.
57	1	Zaki, Abū Ṣa'īd :—(†890-b).
58	6	Sāwajī, Salmān : d. 779 H. (1377) :—1, 399, *848, 888 : †94-a, W †890-b.
59	1	Sarmad : d. 1070 H. (1659) :—887.
60	4	Saḥābī : d. 1010 H. (1601) :—230, 297, *310, 825.
61	18	Sa'dī : d. 691 H. (1292) :—58-a, (177), *337, 357 ; †598-a : x 29, x 165, x 183, x 310, x 513, x 515, x 657, x 663, x 783, x 801, x 817, x 874, x 880.
62	1	Saljūq Shāh Salghar Shāh :—499.
63	1	Sultan Bābar : d. 861 H. (1457) :—338.
64	1	Sulṭān Ibn Quds Allah : d. ? :—W 662.
65	1	Simnānī, 'Alā ud Dīn : d. 736 H. (1336) :—W 1043.
66	13	Sanāī : d. 546 H. (1151) :—276, *W 302, W 326, *W 370: 502, 578-a, 800, 836, 998, 1008, W 1039 : †673-a, x 565.
67	3	Suharwardī, Shahāb ud Dīn : d. 633 H. (1236) :—W†70-a, (†928-b), (x 259).
68	1	Sayyid Naṣr :—46.
69	2	Shahāb Sayyid Ḥussain : d. 718 H. (1318) :—W 160, W 875.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
70	7	Shāh Sanjān : d. 597 H. (1200) :—W 388, (411), W 428, (484-a), W 857 : (†35-a) : (x 430).
71	5	Shāh Shujā' Muẓaffarī : d. 786 H. (1384) :—*170, W 313, (530), (803), (816).
72	1	Shāh-i 'Ālam :—W 933.
73	10	Shāhī, Sabza'warī : d. 857 H. (1453) :—(253), 574, (575), (849) : †164-a : x 83, x 320, x 518, x 530, x 778.
74	1	Shatranjī, 'Alī : d. ? :—(410).
75	2	Shafroh, Sharf ud Dīn : d. (1204) :—294, 1033.
76	2	Shahāb ud Dīn Maqtūl : d. 587 H. (1191) :—344, (1061).
77	1	Ṣabir, Adīb-i : d. 546 H. (1151) :—406.
78	1	Ṣadr ud Dīn 'Umar bin Muhammad : 881.
79	8	Ṭūsī, Naṣīr ud Dīn : d. 670 H. (1274) :—W 125, (130), (222), 284, (347), W 450, (901), 988.
80	1	'Ākifī Gīlānī : d. ? :—W 575.
81	1	'Āmīlī, Bahā ud Dīn : d. 1030 H. (1621) :—446.
82	8	Irāqī Hamdānī, Fakhr ud Dīn : d. 688 H. (1289) :—(130), (573), 724, (876), (947), (1004-a), (1046) : x 69.
83	1	'Urfī : d. 999 H. (1091) :—W 154-a.
84	1	'Azīz Farīd, Fakhr ud Dīn :—*W 876.
85	3	'Asjadī : d. 432 H. (1041) :—(814), 842, W 852.
86	82	'Aṭṭar : d. 627 H. (1230) :—6, 16, 103, 118, 143, W 178, 258, 423, 445, 455, 489, 539, W 541, 561, 577, (614), *616, *617, 635, W 652, W 672, 686, 708, 714, 729, 741, 742, 777, 778, 779, *785, W 810, W 818, 832, (876), 877, 880, 882, W 899-a, 904, 911, W 918, 928, *993, 999, 1009, 1036, 1063 : †222-a, †583-a, W †896-a : x 51, x 67, x 73, x 82, x 91, x 101, x 125, x 154, x 175, x 193, x 205, x 219, W x 298, x 316, x 317, x 329, x 342, x 349, x 382, x 406, x 474, x 506, x 511, x 544, x 547, x 556-a, x 566, x 623, W x 802, x 814, x 871.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
87	5	'Imād Faqīh Kirmānī : d. 773 H. (1372) :—99, W 366 : †514-a, †1040-b : x 169.
88	3	'Imādī Shahryārī : d. ? :—515, (840) : x 734.
89	1	'Am'aq Bukhārī : d. ? :—W 410.
90	2	'Unṣurī : (1040-50 A.D.) :— 295, 912-a.
91	1	Ghajdawānī, 'Abdul Khāliq :—x 410.
92	2	Ghazzālī, Aḥmad : d. 527 H. (1133) :— (701), 732.
93	3	Ghazzālī Muḥammad : d. 505 H. (1112) :—(492), 783, (899-a).
94	2	Ghaznawī, Ashraf ud Dīn Ḥasan : d. 525 H. (1131) :— (259) : (†986-a).
95	1	Fārābī, Abū Naṣr : d. :— (†339-a).
96	1	Fārsī, Īmān-i : d. 632 H. (1235) :—324.
97	5	Fāryābī, Ẓahīr ud Dīn : d. 598 H. (1202) :—505, 583, (676), *1016 : W†819-a.
98	1	Futtūhī : :— x 38.
99	1	Fakhr ud Dīn Mubārak Shāh : W 64.
100	2	Fidāī, Shaikh : :—W x 192, x 728.
101	1	Firdausī: d. 441 H. (1049) :—546.
102	1	Faḍl, Khwājā Mohammad : :— (957).
103	1	Qattālī, Pahlwān Mahmūd : d. 722 H. (1322) :— (1041).
104	1	Qazwīnī Bahā' ud Dīn : :—W 814.
105	1	Qazwīnī, Jamāl ud Dīn : :— 718
106	1	Qulij Arsalān Khāqān : :—W 743.
107	4	Qumrī, Sirāj ud Dīn : :—30, 63, 75, *W 525.
108	1	Kārkiyān Khān Aḥmad : :— 649.
109	3	Kāshānī, 'Izz ud Dīn : W 177, W 506, 952.
110	1	Kāshī, Muḥammad Amīn : :— 552.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
111	1	Kashī, Muẓaffar Ḥussain : :— x 458.
112	5	Najm ud Dīn Kubrā : d. 618 H. (1221) :—504, (933) : (x 428), x 736, W x 824.
113	1	Kirmānī, Abū Ḥāmid : :—(835).
114	93	Kamāl Isma'īl : d. 735 H. (1335) :—20, 44, W 61, W 127, W 136, 223, *265, 300, 343, W 560, 581, W 596, 627, (628), W 651, (695), 740, 763-b, 828, 861, W 889, 984, W 1018-a : †432-a, †505-a, †796-a, W†854-h: x 14-a, x 20, x 26-a, x 27-a, x 43, x 44, x 48, x 61-a, x 84, x 93, x 103, x 126, x 133, x 145, x 211, x 218, x 248, x 270, x 277, x 327, x 338, x 380, x 389, x 391, x 408, x 412, x 417, x 433, x 439, x 444, x 473, x 481, x 482, (x 488), x 489, x 502, x 516, x 540, x 543, x 558, x 576, x 587, x 598, x 610, x 612, x 651, x 681, x 682, x 689, x 694, x 714, x 723, x 732, x 743, x 746, x 755, x 761, x 768, x 790, x 831, x 835, x 837, x 839, x 846, W x 867, x 872,
115	1	Kamāl ud Dīn 'Abdur Razzāq : :—(281).
116	2	Kuhistānī (Quhistānī) Nizārī : d. 710 H. (1310) :—(253): x 583.
117	1	Gurjī, 'Izz ud Dīn : :— *W 347.
118	1	Ganjawī, Abu'l 'Alā : :— 802.
119	3	Ganjawī, Nizāmī : d. 576 H. (1180) :—144, W 580: †568-a.
120	1	Luṭf 'Allah Nīshāpūrī : d. 810 H. (1407) :— W 849.
121	1	Muḥammad Ḥussain Khān : :— (614).
122	1	Maḥmud Amīr : d. 745 H. (1344) :—(840).
123	2	Mukhtārī, 'Uthmān :—69, W 130.
124	1	Makhtum, Amīr : d. 833 H. (1430) :—x 206.
125	2	Murtuḍā Qalandar :—425 : †34-a.
126	1	Mu'ammā, Mīr Hydar : :— *883.

STATEMENT No. IV.—concld.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
127	2	Mu'izzī, Amīr : d. 542 H. (1147) :—448, *W 1028.
128	2	Maghrabī. Tabrīzī : d. 709 H. (1309) :—W 12, W 538.
129	2	Malik Shams ud Dīn Kurt :—W 530, W 803.
130	1	Munīrī, Sharf ud Dīn : d. 743 H. (1342) :—(x 611).
131	6	Mahastī : :—†70-b, †467 : x 57, x 127, x 455, x 808.
132	1	Nāṣir Khusraw 'Ulawī : d. 481 H. (1088) :—W 924-b.
133	1	Nasawī, Zain ud Dīn : d. :—(750).
134	1	Nahafī : :—187.
135	1	Wāsi' al Jabalī, 'Abd'l : d. 555 H. (1160) :—41.
136	1	Watwāt, Rashīd : d. 578 H. (1182) :—465.
137	12	Walī Kirmānī, Ni'mat 'Allah : d. 827 H. (1424) :—(68) (487) 619, (672), (835) : †10-a, †41-a, (†383-a) : x 308 x 425, W x 434, x 438.
138	1	Herawī, Abu'l Falah : :—*634.
139	1	Hamdānī, Sayyid Alī : :—(x 427).
140	1	Hamdānī, 'Ain'l Qaḍāt : :—x 538.
141	8	Hamgar, Majd ud Dīn : :—18, 105, W 119, W 480, W 507, 533, W 676 : x 47.
142	5	Hamawī, Sa'd ud Dīn : d. 650 H. (1252) :—*117, (743), (838) : (†871-a) : x 78.
143	1	Yaḥyā, Muḥī ud Dīn : :—x 330.
	1001	

Vagrants excluding those within the bracket in the Text 450, among Spurious 71 marked (†), among unknown 235 marked (x).

V.—List of vagrants in the texted quatrains.—(Ref. Sec. XXI.)

	Source and Quatrain.				*Where and when Vagrant.*
1.	Hy. (1384)	:	1 : IX. 1 :	: Amad	.. Salmān Sāwajī : [RS.] (1747).
2.	,,	:	4 : IX. 4	: Az bāda'	.. Rūmī : [Hv.] (1757).
3.	,,	:	6 : I. 42	: Im Shab	.. 'Aṭṭār : [MN.] (1872).
4.	Hk. (1608)	:	11 : IX. 2	: Bāz ā	.. Afḍal : [AK.] (1781).
5.	Hy. (1384)	:W	12 : IX. 150	: But guft	.. Maghrabī : [Hv.] (1757).
6.	BDa. (1460)	:	15-a : Var. of31	: Tā bitwvani	.. Afḍal : [12] (1933).
7.	Hy. (1384)	:	16 : IX. 93	: Chūn	.. 'Aṭṭār : [MN.] (1200) (1872).
8.	,,	:W	18 : I. 26	: Khurram	.. Hamgar's wife : [HI.] (1594).
9.	,,	:W	19 : I. 29	: Khwāhī	.. Amīr-i Khusraw : [Hv.] (1757).
10.	,,	:	20 : I. 23	: Dānī	.. KI.: (1601).
11.	,,	:	27 : IX. 46	: 'Āshiq	.. Rūmī : [Hv.] (1757).
12.	Ha. (1462)	:	28 : IV. 34	: 'Āqil	.. Najm ud Dīn Rāzī : [Hv.] (1757).
13.	BNb. (1528)	:W	29-a : XII. 1	: 'Aib ast	.. Afḍal : [Hx.] (1648).
14.	Hy. (1384)	:	30 : IX. 12	: Quraān	.. Qumrī : [Rempis 5] : [Si.] (1331).
15.	,,	:W	:36 IV. 50	: Bābaṭ	.. Rūmī : [Hx.] (1648).
16.	,,	:	41 : IX. 60	: Rōzē	.. Wāsi' : [Rempis 9] : (1578).
17.	,,	:	44 : IX. 7	: Māyēm	.. KI.: [Rempis 11] (Si.] (1331).
18.	,,	:	46 : VIII. 9	: Ābād	.. Sayyid Naṣr : [Rempis 12] (1840).
19.*	Hk. (1608)	:	47 : X. 117	: Āmad	.. 'Obaid Zakānī : [Hj.] (1544).*
20.	Hy. (1384)	:W	49 : VII. 28	: Ān bih	.. Afḍal : [RS.] (1747).
21.	BNb. (1528)	:	51 : VII. 59	: Ān dil	.. Afḍal : [23] (1933).
22.	Hy. (1384)	: W	53 : IV. 25	: Ān qaṣr	.. Ḥāfiẓ : (19 C.).
23.	BNb. (1528)	:	56 : VII 160	: Ān kas	.. Afḍal : [Hj.] (1550).
24.	Sc. (1485)	:	58-a : XII. 2	: Ān māh	.. Sanāī : [Hv.] (1757).
25.	Hy. (1384)	:	60 : III. 34	: Ābr āmad	.. Ḥāfiẓ : (19C.).
26.	BNb. (1528)	:W	61 : X. 1	: Ahdāth	.. KI. : [Hv.] : (1757).
27.	Hy. (1384)	:	63 : X. 5	: Az ātash	.. Qumrī : [Hx.] (1648).
28.	,,	:W	64 : I. 41	: Az bād	.. Fakhr ud Dīn Mubārak Shah [HI.] (1594).
29.	,,	:W	68 : VII. 161	: Az manzil	.. Rūmī : [Hv.] (1757).
30.	,,	:	69 : VI. 1	: Az har zih	.. Mukhtārī : [Hx.] (1648).
31.	Hy. (1384)	:	75 : IX. 96	: Imrōz	.. Qumrī : [AK.] (1781).
32.	,,	:	76 : III. 63 :	: Imrōz	.. Ṭālib Āmulī : [AK.] (1781).
33.	Sb. (1460)	:	77-a : XII. 3	: Andar	.. Abū Sa'īd : [AK.] (1781).
34.	BNb. (1528)	:	78-b : XII. 4	: Ai jumla'	Afḍal : [AK.] (1781).
35.	Ha. (1462)	:	79 II. 37	: Ai charkh	.. Afḍal : [42] (1933).
36.	BNb. (1528)	:	79 -a : XII. 5	: Ai dar	.. Afḍal : [Hj.] (1550).
37.	,,	:	82 : I. 51	: Ai dhāt	.. Afḍal : [HI.] (1594).
38.	,,	:	85 : I. 55	: Ai qubba'	.. Afḍal : [47] (1933).
39.	Hy. (1384)	:	89 : V. 19	: In Kūza'	.. Afḍal : [50] (1933).
40.	,,	:	90 : IV. 33	: In kuhna'	.. Khāqānī : [Rempis 24] [Lucknow] (1876).
41.	Hb. (1400-1550	:	92 : VII. 145	: In hasti	.. Awḥad Kirmānī : [RS.] (1747).
42.	BDa. (1460)	:	93 : II. 57 :	: In yak du	.. Afḍal : [33] (1933).
43.	Hy. (1384)	:	99 : II. 39 :	: Bā mā	.. 'Imād Faqīh : [Rempis 27] (1378).
44.	,,	:	103 : III. 28	: Bar chahra'	.. 'Aṭṭār : [MN.] (1200) (1872).

	Source and Quatrain	*Where and when Vagrant*
45.	BDa. (1460) : 105 : VIII. 20 : Bar khēz	.. Hamgar : [Rempis 29] (16C.).
46.	Hy. (1384) : 113 : II. 20 : Bas khūn	.. Amīr Khusraw : [Hv.] (1757).
47.	,, : 115 : VII. 17 : : Bēgāna'	.. Afḍal : [Hj.] (1544)
48.*	Wbcd.(1550) : 117 : VIII. 7 : Pīrē	.. Hamawī Sa'dud Dīn : [Rempis 30] (1451).*
49.	Sb. (1460) : 118-a : XII. 6 : Pēsh aztu	.. 'Aṭṭār : [MN.] (1872).
50.	Si. (1331) : W 119 : II. 48 : Pēshaz man	.. Hamgar : [HI.] (1594).
51.	Hy. (1384): : 123 : IX. 14 : Tā hurshiyaram	.. Afḍal : [RS.] (1747).
52.	,, : 124 : IV. 53 : Tarsē	.. Afḍal : [69] (10C. H. 1550).
53.	JG. (1260), Si. (1331) W 125 : V. 16 : Tarkīb	.. Ṭūsī Nāṣir : [AK.] (1781).
54.	Si. (1331) : W 126 : VII. 19 : Tarkīb	.. Abū Sa'īd : [83] (1922).
55.	Se. (1472) : W 127 : VII.2 : Tīrēki	.. KI. (1601).
56.	Hy. (1384) : W130 : VII.169 : Juz Haqq	.. Mukhtārī : [Hx.] (1648).
57.	:, : 131 : VII. 53 : Chandīn	.. Afḍal : [Hx.] (1648).
58.	BNa. (1497) : 132 : I. 28 : Chūn ātish	.. Anwarī : (1897).
59.	MA. (1500) : W 136 : III. 8 : Chūn bul bul	.. KI. (1601).
60.	BNb. (1528) : 141 : VII. 147 : Chūn gowhar	.. Afḍal : [Hv.] (1757).
61.	Hy. (1384) : 143 : IV. 59 : Chūn murdan	.. 'Aṭṭār. [MN.] (1872).
62.	BNd. (1475) : 144 : VII. 103 : Chūn nīst	.. Ganjawī, Nizāmī : [RS.] (1747).
63.	Wa. (1451) : 146 : IV. 52 : Chūn nīst zi	.. Rūmī : [Hv.] (1757).
64.	Hy. (1384) : 147 : V. 23 : Khāre ki	.. Bākharzi, Saif ud Dīn : [Rempis 37] (1500).
65.	BNb. (1528) : 148 : IX. 164 : Khaṭṭe ki	.. Afḍal [79] (1933).
66.	Hy. (1384) : W 150 : IV. 60 : Khayyām	.. Abū Sa'īd : [Ha.] (1462).
67.	,, : 153 : V. 15 : Dārinda	.. Afḍal [81] (1933).
68.	MA. (1500) : W 154-a : XII.7 Dar pāyi	.. 'Urfī : [Hx.] (1648).
69.	Hy. (1384) : 158 : VII. 36 : Dar chashm	.. Shaikh Rubā'ī : [Hv.] (1757).
70.	Hh. (1688) : W 160 : IX. 179 : Dardō alam	.. Shahāb : [RS.] (1747).
71.	Hy. (1384) : 167 : XI. 15 : Dar 'Ālam	.. Bākharzī, Saif': [Rempis 40] (1500).
72.	,, : 168 : IX. 33 : Dar 'ishq	.. Khalīl, Jamāl : [Rempis 41] [Si.] (1331).
73.	,,* : 170 : X. 110 : Dar majlis	.. Shāh Shuja': [Rempis 42] (T.G.] (1330).
74.	,, : 172 : VII. 18 : Dar wādi	.. Afḍal [82] (1933).
75.	,, : 174 : IX. 139 : Dar hēch	.. Afḍal [88] (1933).
76.	,, : 176 : VII. 153 : Dil Sair	.. Ḥāfiẓ : [Z.] (1843).
77.	BDa. (1460) : W 177 : VII.151 : Dil guft	.. Kāshānī 'Izz ud Dīn : [N.U. Jāmi] (1492).
78.	Hy. (1384) : W 178 : IV. 42 : Dunīyā dīdī	.. 'Aṭṭār : [MN.] (1872).
79.	,, : 179 : IV. 31 : Duniyā na	.. Zākānī 'Ubaid : [Rempis 45] [BN. 824] (1430).
80.	,, 180 : VIII. 15 : Dowrān	.. ,, [Rempis 46] [BN. 824 (1430).
81.	Hy. (1384) : 182 : I. 52 : Dah 'aql	.. Afḍal : [RS.] (1747).
82.	,, : 183 : VIII. 2 : Raftam	.. Afḍal [92] (1933).
83.	,, : W 185 : I. 38 : Rōzē ki	.. Rūmī [Rempis 48] (1650).
84.	Hh. (1688) : 187 : X. 83 : Zāhid	.. Nahfī [Rs.] (1747).
85.	BNb. (1528) : 219 : VII. 173 : Sar tā sar	.. Afḍal [99] (16C.).
86.	Hy. (1384) : 220 : IX. 38 : Sardaftar	.. Ḥāfiẓ : [Rempis 63] (1515).
87.	BNb. (1528) : W 222 : VII.162 : Sar māya	.. Afḍal : [Hx.] (1648).
88.	Hy. (1384) : 223 : VII. 101 : Sīm archi	.. KI.. [Rempis 50] [Si.] (1331).
89.	Hk. (1608) : 224-a : XII. 10. Shashpanj	.. Khāqānī : [Rempis 51] (?).
90.	Ht. (1618) : 230 : VII. 136 : 'Āqil	.. Sahābī : [AK.] (1765).
91.	BNb. (1528) : W 231 : IX. 54 : 'Isq āmad	.. Abū Sa'īd : [Hx.] (1648).

	Source and Quatrain.	*Where and when Vagrant.*
92.	Hy. (1384) : W 238 : I. 3 : Kunha'-i khiradam.	Rūmī : [Hv.] (1757).
93.	,, : W 239: VII. 76: Gar az pai	.. Jarfādqānī : [Hv.] (1757).
94.	BNb. (1528) : 240 : X. 38 : Gar bāda'	.. Avicenna [Hv.] (1757).
95.	Hy. (1384) : 241 : X. 11 : Gar bar	.. Afḍal [Hv.] (1757).
96.	,, :W 242: VII. 171: Gardūn	.. Abū Sa'īd [97] (1922).
97.	,, : W 243 : VI. 14: Gar kar	.. Afḍal : [RS.] (1747).
98.	,, : W 244 : X. 54 : Gar gul	.. Auḥad : [Rempis 55] [Si.] (1331).
99.	HGa. (1550) : 244-a : XII. 13: Guftam ki	.. Afḍal : [Hj.] (1550).*
100.	BNb. (1528) : 252 : VII. 175 : Mā 'aql	.. Afḍal : [RS.] (1747).
101.	Wbcd.1550) : W 253 : X. 37 : Mā kāfir	.. Rūmī : [Hj.] (1550).
102.	BNb. (1528) : 254 : VII. 146 : Ma'lūm	.. Afḍal : [RS.] (1747).
103.	Hy. (1384) : W 255 : XI. 38: Man banda'	.. Anṣārī : [RS.] (1747).
104.	,, : 258 : VIII. 12 : Mahtāb	.. 'Aṭṭār : [MN.] (1872).
105.	,, : W 259 : VIII.23 Mai bar kaf	.. Ḥasanī : [Rempis 60] [HI.] (1593).
106.	,, : 260 : IX. 57 : Mai khāna'	.. Abū Sa'īd : [Hv.] (1757).
107.	,, : 261 : IX. 64 : Mai khurdan	.. Riḍa ud Dīn Lālā : [HI.] (1593).
108.	BDa. (1460) : 265 : VIII. 24 : Mai dah ki	.. KI. : [Rempis 61] [Si.] (1331).*
109.	Hy. (1384) : 267 : III. 65 : Mai nōsh	.. Ḥāfiẓ : [Rempis 62] new edition.
110.	,, : 274 : VII. 54 : Har dil	.. Awḥad : [Rempis 64] (15C.).
111.	TG. (1330) and FT. (1405) : 276 : V. 22 : Har dharra	.. Sanāī : [HI.] (1593).
112.	Hy. (1384) : 277 : V. 20 : Har Sabza'	.. Najm ud Dīn Rāzī : [AK.] (1781).
113.	BNb. (1528) : 279 : I. 22 : Hargiz	.. Afḍal [Hj.] (1550).
114.	Sc. (1485) : W 281 : VII. 137 : Har nāqsh	.. Afḍal [124] (16C.).
115.	Hy. (1384) : W 282 : II. 47 : Har nēk	.. Awḥad Kirmānī : [Hx.] (1648).
116.	,, : 283 : II. 54 : Hushdar	.. Afḍal [RS.] (1747).
117.	,, : 284 : IV. 46 : Haihāt	.. Naṣīr Ṭūsī : [Hx.] (1648).
118.	,, : 289 : III. 55 : Tā butuwānī	.. Afḍal [126] (16C.).
119.	Ha. (1462) : 291 : VII. 108 : Az faḍl	.. Sadr ud Dīn Khujandī [Awfī] (1222).*
120.	Hy. (1382) : W 292: IV. 45: Bingar	.. Ibn Sīnā : [Hx.] (1648).
121.	Hy. (1384) : 294 : VIII. 25 : Kū mutrib	.. Shafroh : [Rempis 71] [Si.] (1331).
122.	,, : 295 : VII. 55 : Chūn mē gudhard	'Unsurī : [Rempis 72] (19C.).
123.	Hh. (1688) : : 297 : X. 34 : Ānān ki ba husn.	Sahābi : [Hv.] (1757).
124.	BNd. (1550) : 298* : IX. 155 : Ānān ki ba madhhab.	Bēlqānī Mujīr [Rempis 73] [Si.] (1331).
125.	Hy. (1384) : 300 : IX. 15 : Ān bāda'	.. KI. : [RS.] (1747).
126.	KD. (1145) J. (1926) : W 302: VII.135 Ān rā	.. Sanāī : [HI.] (1593).*
127.	Hy. (1384) : 303 : IX. 35 : Ān rōz	.. Afḍal [135] (16C.).
128.	RPb.(1584) : 304 : IX. 34 : Ān rōz	.. Abū Sa'īd [169] (1922).
129.	Hy. (1384) : 305 : III. 43 : Ān 'aql	.. Afḍal [136] (1933).
130.	,, : 307 : X. 32 : Ān qoum	.. Afḍal : [Hj.] (1550).
131.	Hh. (1688) : 310 : VII. 165 : Ān kas	.. Saḥabī : [Mir'ātul Khiyāl] (1691).*
132.	Hy. (1384) : W 313 : X. 146: Ān mard	.. Shāh Shuja' [Rempis 99] [T.G.] (1330).
133.	,, : 320 : X. 25 : Ānhā ki	.. Afḍal [143] (16C.).
134.	,, : 321 : X. 24 : Ānhā ki	.. Rūmī : [Rempis 76] (1865).
135.	,, : 322 : X. 23 : Ānhā ki	.. Afḍal : [141] (1933).
136.	BNb. (1528) : W 323 : X. 22 : Ānhā ki	.. Afḍal : [Hj.] (1544).

		Source and Quatrain.		*Where and when Vagrant.*
137.	Hy. (1384)	: 4 : X. 21	: Ānhā ki	.. Fārsī, Imān-i : [Rempis 74] [MF.] (1878).
138.	TK. (1350)	: W 326 : X. 19	: Ānhā ki	.. Sanāī : [Si.] (1331).
139.	Hy. (1384)	: 327 : X. 18	: Ānhā ki	.. Bēlqānī, Mujīr : [Hv.] (1757).
140.	BNb. (1528)	: 330 : XI. 35	: Arbāb	.. Afḍal : [Hj.] (1544).
141.	BERf. (1487)	: 332 : VII. 56	: Az ākhir	.. Awḥad : [Hj.] (1544).
142.	Hy. (1384)	: 334 : VIII. 73	: Az daftar	.. Afḍal [215] (1933).
143.	BDa. (1460)	: W 335: VI. 12	: Az rafta'	.. Afḍal : [Hv.] (1757).
144.	BNb. (1528)	: W335-b : XII. 18 :	Az shabnam	.. Rāzī Dāyā [MI.] (1224).
145.	Hy. (1384)	: 337 : IX. 65	: Az mai	.. Sa'dī : [Rempis 101] (1366).*
146.	,,	: 338 : I. 30	: Az wāga'atē	.. Sulṭān Bābar : [Hv.] (1757).
147.	Hf. (1687)	: 341 : X. 125	: Afsōs	.. Afḍal [157] (1933).
148.	Hy. (1384)	: 342 : IV. 3	: Afsōs	.. Afḍal : [Hj.] (1544).
149.	,,	: 343 : X. 40	: Aknūn	.. KI. [Rempis 80] (1573).
150.	Wa. (1451)	: 344 : X. 155	: Im rōz	.. Shahāb'ud Dīn Maqtul : [Hv.] (1757).
151.	Hy. (1384)*	: W 347 : X. 113	: Ai ān ki	.. Gurjī 'Izz ud Dīn : [Rempis 98] [TG.] (1330).
152.	BNb. (1528)	: 351 : VII. 125	: Ai khwāja'	.. Afḍal [167] (1933).
153.	BDa. (1460)	: 352 : VII. 187	: Ai dil	.. Ibn'i Sīnā : [Hx.] (1648).
154.	BNb. (1528)	: 353 : I. 54	: Ai dhāt	.. Afḍal [Hv.] (1757).
155.	BMd. (1550)	: 354 : I. 2	: Ai dhāt	.. Afḍal [170] (16C.).
156.	Hy. (1384)	: 357 : II. 22	: In charkh	.. Sa'dī : [Rempis 102] [Dowlat] (1487).
157.	,,	: 359 : VIII. 99	: In qāfila'	.. Afḍal [173] (1933).
158.	Ha. (1462)	: 362 : X. 3	: Bā īn	.. Ibn-i Sīnā : [Hx.] (1648).
159.	Hy. (1384)	: W 366 : VII. 93	: Bā mardum	.. 'Imād Faqīh : [Rempis 103] (1378 ?).
160.	,,	: 367 : VIII. 128	: Bā mai	.. Ḥāfiẓ (1424) : [Rempis 104].
161.	,,	: 368 : VII. 97	: Bad khwāh	.. Afḍal [175] (16C.).
162.	TK. (1350)	: W 370 : VII. 133. Var. 477 :	Bar chashm	.. Sanāī [JG.] (1260).
163.	BNb. (1528)	: W 370-a : XII. 19 :	Bar khēz	.. Abū Sa'īd : [Hx.] (1648).
164.	,,	: 373 : XI. 38	: Bē luṭf	.. Afḍal [179] (1933).
165.	Hy. (1384)	: W 375 : X. 15	: Pōshīda'	.. Rāzī Dāyā : [MI.] (1224).
166.	,,	: 377 : IV. 6	: Pīrī Sar	.. Afḍal [181] (1933).
167.	Si. (1331)	: W 379 : IX. 184	: Tā bud	.. Afḍal : [Hj.] (1550).
168.	BNb. (1528)	: 381 : I. 57	: Tāj-ē dawal	.. Afḍal [184] (1933).
169.	,,	: 385 : VII. 18	: Tā rūi	.. Afḍal [189] (1933).
170.	Hy. (1384)	: 386 : IX. 67	: Tā zuhra'	.. Afḍal [190] (1933).
171.	BNa. (1497)	: 387 : VIII. 4	: Tā madrasa'	.. Rūmī : [Hv.] (1757).
172.	Hh. (1688)	: W 388 : IX. 43	: Tā mard	.. Shāh Sanjān : [Hv.] (1757).
173.	Hy. (1384)	: 393 : III. 61	: Jānam	.. Ḥāfiẓ : [Rempis 107].
174.	,,	: 395 : IX. 35	: Chandān	.. Afḍal [196] (16C.).
175.	BNb. (1528)	: 397 : I. 10	: Chūn būd	.. Afḍal : [RS.] (1747).
176.	Hy. (1384)	: 399 : VII. 37	: Chūn rizq	.. Salmān Sawajī. [Rempis 110]. (1400).
177.	,,	: W 401 : VII. 31	: Chūn shāhid	.. Turkū Sanjarī : [Awfī] (1222).
178.	Sb. (1460)	: 403 : III. 19	: Chūn ghuncha'	. Ḥāfiẓ : (1415).*
179.	Hy. (1384)	: 406 : VIII. 100	: Chūn nīst	.. Ṣābir, Adībi : [Hv.] (1757).
180.	BNb. (1528)	: 408 : XI. 57	: Ḥayyē	.. Afdal : [Hv.] (1757).
181.	Hy. (1384)	: W 410 ; IX. 163	: Khaṭṭē	.. 'Am'aq Bukhārī : [AK.] (1765).

		Source and Quatrain.	*Where and when Vagrant.*
182.	Hy. (1384)	:W 411: VII. 94 : Khwāhī	.. Bākharzī, Saif ud Dīn : [Hx.] (1668).
183.	,,	: 414 V. 7 : Khush bāsh	.. Afḍal [207] (1933).
184.	,,	: 420 : IV. 37 : Dādam	.. Anwarī. [Z.] [Rempis 113] (1586).
185.	Hf. (1687)	: 423 : IX. 183 : Dardā	.. 'Aṭṭar : [MN.].
186.	Hy. (1384)	: 425 : IX. 177 : Dar dahr	.. Sayyid Murtuḍā : [Rempis 114] [Si.] (1331).
187.	,,	: W 426 : VII.57: Dar dahar	.. Tughrānī : [Rempis 115] [Si.] (1331).
188.	BNb. (1528)	: 427 : VII. 166 : Dar dīda'	.. Afḍal : [Hj.] (1550).
189.	Hy. (1384)	:W428: VII. 119: Dar rāh	.. Shāh Sanjān [HI.] (1593).
190.	MA. (1500)	:W 435 : IV. 43 : Dar muṣṭaba'	.. Rūmī : [Hv.] (1757).
191.	Hy. (1384)	: 438 : IX. 109 : Dar maikada'	.. Awḥad : [Hv.] (1757).
192.	BNb. (1528)	: 442 : VII. 39 : Dil tang	.. Afḍal [222] (16C.).
193.	,,	: 444 : IV. 24 : Dil na'ra'	.. Afḍal : [Hx.] (1648).
194.	Hy. (1384)	: 445 : X. 151 :Raftem	.. 'Aṭṭār : [MN.].
195.	Hh. (1688)	: 446 : X. 42 :Rindān	.. 'Amilī Baha ud Dīn : [Hv.] (1757).
196.	MA. (1500)	:W 447: VII.167: Raudīda'	.. Afḍal [228] (16C.).
197.	Hy. (1384)	: 448 : III. 38 : Rōzēst	.. Mu'izzī : [Hv.] (1757).
198.	,,	:W450 : VII. 14 : Rōzēki	.. Ṭūsī, Naṣir ud Dīn : [Hv.] (1757).
199.	,,	: 455 : IX. 102 : Zānpēsh	.. 'Aṭṭār : [MN.].
200.	Hr. (1727)	: 458 : XI. 30 : Zāhid	.. Kāshī Muzaffar Ḥusain : [Hv.] (1757).*
201.	Hy. (1384)	:W 462: VII.110: Sirrē	.. Afḍal [226] (16C.).
202.	,,	: 463 : I. 21 : Soudāyi turā	.. Rūmī : [Hv.] (1757).
203.	,,	: 465 : VII. 23 : Sūdē	.. Wat wāt, Rashīd : [Hv.] (1757).
204.	,,	: 469 : IX. 175 : Shab nīst	.. Abū Sa'īd : [Rempis 118] (?).
205.	BNb. (1528)	: 470 : VII. 164 : Ṣāhib naẓarān	.. Afḍal : [Hx.] (1648).
206.	Ra. (1495)	:W 471 : VII. 24: Ṣad Sāl	.. 'Abdullah Anṣārī : [RS.] (1747).
207.	BNf. (1448)	: 472 : VI. 5 : Ṣayyād	.. Afḍal [238] (1933).
208.	Sc. (1485)	: 475 : VII. 129 : 'Āqil	.. Rāzī Dāyā [MI.] (1224).
209.	Rc. (1341)	: 477 : Var. VII. 133 : 'Alam	.. Awḥad : [Rempis 90] (15C.).
210.	Hy. (1384)	:W 480: IX. 104: 'Umrat	.. Hamgar, Mujid ud Dīn : [AK.] (1781).
211.	BNb. (1528)	: 481 : VII 99 : 'Umrē	.. Afḍal [243] (16C.).
212.	Sc. (1485)	: W 484-a : XII. 21 'Ghawwaṣī	.. Jām : [Hv.] (1757).
213.	Hy. (1384)	: W 487 : IX. 10: Qadrē	.. Rāzī Dāyā : [M'I.] (1224).
214.	,,	: 488 : X. 13 : Qoumē	.. Abū Sa'īd : [Rempis 91] (1653).
215.	,,	: 489 : X. 12 : Qoumē ki	.. 'Aṭṭār [MN.].
216.	MA. (1500)	: 490 : X. 11 : Qoumē ki darīn	. Anwarī (1897).
217.	Hy. (1384)	: W 492 : X. 10 : Kas rā	.. Afḍal : [RS.] (1747).
218.	,,	: 493 : X. 9 : Kas mushkil	.. Afḍal [152] (1933).
219.	BNa. (1497)	: 494 : X. 67 : Kufr az	.. Ibn-i Sīnā : [HI.] (1593).
220.	Hb. (1400-1550)	498 : IX. 86 :Gar bāda'	.. 'Ubaid Zākānī : [Rempis 116] (1430).
221.	TK. (1350)	: 499 : II. 16 : Gar chē gham	.. Saljūq Shāh : [RS.] (1747).
222.	Hy. (1384)	: 502 : II. 19 : Gardūn	.. Sanāī : [HI.] (1593).
223.	,,	: 504 : X. 157 : Gar Yār	.. Najm ud Dīn Kubrā : [Rempis 124] (1465).
224.	,,	: 505 : VII. 42 : Gar Yak	.. Fāryābī : [Rempis 125] (1473).
225.		: W 506 : X. 76 : Gōyand	.. Kāshī 'Izz ud Dīn : [Rempis 126] (1411).
226.	,,	: W 507 : X. 85 : Gōyand	.. Hamgar, Mujid [Rempis 127] (1776).

	Source and Quatrain.		*Where and when Vagrant.*
227.	Hy. (1384)	: 509 : X. 116 : Gōyand ki	.. Jalāl ud Dīn Jalāl : [RS.] (1747).
228.	,,	: 511 : X. 96 : Gōyand har	.. Ḥāfiẓ : [Hv.] (1757).
229.	LE. (1732)	: 513 : III. 44 : Gīram ki	.. Jāhī, Ibrāhīm Mirza : [Hv.] (1757).
230.	Wb. (1550)	: 515 : X. 138 : Mārā chi	.. 'Imādī : [RS.] (1747).
231.	BNb. (1528)	: 519 : VII. 115 : Mard ān	.. Afḍal : [Hv.] (1757).
232.	Hy. (1384)	: W 525 : X. 112: Man mai	.. Qumrī : [TG.] (1330).*
233.	,,	: W530 : VIII.107 Mai khwāra'	.. Malik Shamsud Dīn : [Dowlat] (1487).
234.	,,	: 533 : IX. 108 : Mai khur	.. Hamgar Mujid [Z.] [Rempis 131] (1765).
235.	,,	: W 538 : X. 8 : Nā burda'	.. Maghrabī [Z.] [Rempis 93] (1479).
236.	BNb. (1528)	: 538-a : XII. 22: Nā karda'	.. Afḍal : [Hj.] (1550).
237.	Hy. (1384)	: 539 : IX. 111 : Nai Jama'	.. 'Aṭṭār : [MN.].
238.	BNb. (1528)	: W 541 : I. 4 : Nai 'aql	.. 'Aṭṭār : [MN.].
239.	Hf. (1687)	: 546 : VII. 59 : Hān ta	.. Firdousi : [Z. Rempis 95] (1776).
240.	Hy. (1384)	: 548 : VII. 25 : Har Subḥa	.. Jarfādqānī, Najīb : [Rempis 135] (1647).
241.	BNb. (1528)	: 551 : I. 33 : Har gah	.. Afḍal : [RS.] (1747).
242.	Hy. (1384)	: 552 : VII. 39 : Har ladhdhat	.. Kāshī, Amīn : [Hv.] (1757).
243.	BNb. (1528)	: 553 : I. 50 : Haftād	.. Afḍal : [Hv.] (1757).
244.	Hy. (1384)	: 557 : IV. 18 : Yārān	.. Khāqānī : [Hv.] (1757).
245.	,,	: W 560 : II. 26 : Yak rōz	.. KI.: [Rempis 136] (1443).
246.	Rc. (1341)	: 561 : VII. 138 : Yak qaṭra'	.. 'Aṭṭār [MN.].
247.	Hy. (1384)	: 562 : VII. 40 : Yak nār	.. Jām : [Hv.] (1757).
248.	,,	: 563 : VIII. 26 : Ān la'l	.. Ḥāfiẓ [Z. Rempis 137] (1521).
249.	Sb. (1460)	: 570 : III. 5 : Ayyām	.. Ḥāfiẓ (1645).
250.	BNa. (1497)	: W 573 : I. 12 : Ai dar	.. Afḍal [Hj.] (1550).
251.	Hy. (1384)	: W 574 : VII.61: Ai dil	.. 'Âkifī : [HI.] (1593).
252.	,,	:W 575 : VII. 62: Ai dil	.. ,,
253.	,,	: 577 : X. 7 : În ahl	.. 'Aṭṭār : [MN.].
254.	BERf. (1487)	: 578-a : XII. 25 Bā sifla'	.. Sanāī : [Hv.] (1757).
255.	Hy. (1384)	: 579 : IX. 113 : Bā yār chu	.. Abū Sa'īd : [203] (1922).
256.	Hy. (1384)	: W 580 : IX. 114 : Bā yār-i	.. Niẓām ud Dīn Ganjawī : [Hv.] (1757).
257.	BDa. (1460)	: 581 : VIII. 126: Bar khēz	.. KI. (1583).
258.	Hy. (1384)	: 583 : X. 153 : Tā chand	.. Fāryābī : [Rempis 142] (1443).
259.	Se. (1472)	: 588 : IX. 116 : Dar dāyara	.. Afḍal : [Hv.] (1757).
260.	BDa. (1460)	: 594 : IV. 4 : Sailāb	.. Ḥāfiẓ : [Rempis 143] (1424).*
261.	Hy. (1384)	:W 596 : VII. 65: Kārē	.. KI. (1583).
262.	,,	: 598 : I. 17 : Gar but	.. Rūmī : [Hv.] (1757).
263.	,,	: 599 : VII. 75 : Mardāna'	.. Afḍal : [Hj.] (1550).
264.	,,	:W 614 : X. 142 : Bāzē	.. Rāzī Dāyā [M'I.] (1224).
265.	CALc.(1857)	: 616 : VIII. 117: Bar āb	.. 'Aṭṭār : [MN.].*
266.	Hy. (1384)	: 617 : III. 31 : Bar rui	.. 'Aṭṭār : [MN.].*
267.	,,	: 618 : VII. 141 : Būdī	.. Afḍal [265] (16C.).
268.	Ha. (1462)	: 619 : XI. 7 : Ḥukmē	.. Ni'amatullah Kirmānī [Z. Rempis 146] (19C.).
269.	BNb. (1528)	: 620 : VII. 168 : Dānī	.. Afḍal [267] (16C.).
270.	,,	: W 623 : XI. 29: Dar har	.. Afḍal [Hv.] (1757).
271.	Kb. (1423)	: 627 : III. 30 : Farrāsh	.. KI. (1583).
272.	Hy. (1384)	:W 628 : IX. 89 : Kardēm	.. Khujandī, Ṣadr ud Dīn : [Awfī] (1222).*
273.	,,	:629 : XI. 28 :Gar gouhar	.. Ḥāfiẓ [Z. Rempis 148] (19C.).

		Source and Quatrain		*Where and when Vagrant*
274.	Hy. (1384)	W 634 : I. 39	: Ma 'shūq	.. Herawī, 'Uthmān : [Awfī] (1222).*
275.	,,	: 635 : VII. 163	: Mē pursīdī	.. 'Aṭṭār : [MN.].
276.	BNb. (1528)	: 637 : XI. 56	: Harchand	.. Afḍal : [Hv.] (1757).
277.	Hy. (1384)	:W 640 : VII. 35	: Az ḥaditha	.. Rūmī : [Hv.] (1757).
278.	,,	: 641 : II. 33	: Ai charkh	.. Afḍal [277] (1933).
279.	,,	:W 642 : XI. 42	: Ai wāqif	.. Khān Byram Khān (d. 1560) [HI.] (1593).
280.	BNb. (1528)	: 643 : VII. 116	: Dar Khirqa	.. Afḍal [278] (1933).
281.	Sb. (1460)	: 644-a : XII. 29	: Māyēm	.. Anwarī . [Hx.] (1648).
282.	Hy. (1384)	: 649 : IV . 5	. Ayyām	.. Kārkiyān Khān Aḥmad : [Hv.] (1757).
283.	,,	:W 651 : VII. 26	: Ai dil	.. KI. (1601).
284.	,,	:W 652 : III. 50	: Ai dōst	.. 'Aṭṭār [MN.].
285.	,,	: 656 : VII. 66	: Pandē	.. Afḍal [286] (1933).
286.	Hb' (1400-1550)	W 662 : VII. 11	: Dar pas	.. Sulṭān Ibn Qudsullāh [NU. Jāmī] (1478).
287.	Si. (1331)	. 663 : V. 33	: Dar kārgah	.. Afḍal [289] (1933).
288.	Hy. (1384)	: 671 : VI. 10	: Gham chand	.. Afḍal [290] (1933).
289.	BNb. (1528)	: W 672 : I. 11	: Kū dil	.. 'Aṭṭār [MN.].
290.	Hy. (1384)	:W 676 : XI. 55	: Yak yak	.. Hamgar Majd ud Dīn : [Rempis 157] (16C.),
291.	,,	: 685 II. 40	: Gar ṣulḥa	.. Awḥadī Murāghī . [Hx.] (1648).
292.	,,	: 686: III. 16	: Hīn Ṣubḥa	.. 'Aṭṭār [MN.].
293.	TK. (1350)	: 688 : IV. 41	: Az jirm	.. Ibn-i Sīnā : [RS,] (1747).
294.	Hy. (1384)	:W 689 : VII. 13	: Asrār	.. Awḥad Kirmānī : [RS.] (1747).
295.	Hc. (1600)	:W 690 : VII.192	Andar	.. 'Abdullah Anṣāri (1890).
296.	BNb. (1528)	: 692 : VII. 68	: Ai 'Umr	.. Afḍal [298] (1933).
297.	,,	:W 694 : IX. 40	: Bārē gham	.. Abū Sa'īd : [Hx.] (1648).
298.	Hy. (1384)	:W 695 : IX.119	: Bā sarwaqadē	.. Awḥadī Murāghī [Hx.] (1648).
299.	Hf. (1687)	: W 701 : IX.52	: 'Ishqē	.. Rūmī : [Hv.] (1757).
300.	Hy. (1384)	: 706 : IX. 27	: Ān bih	.. Ḥāfiẓ [Z. Rempis 161] (1521).
301.	Hy. (1384)	: 708 : IX. 28	: Ān laḥza'	.. 'Aṭṭār [MN.].
302.	BNb. (1528)	: 711 : I. 45	: Az rui	.. Afḍal : [Hj.] (1550).
303.	Hy. (1384)	: 714 : II. 13	: Afsōs	.. 'Aṭṭār [MN.].
304.	Kh. I. (1930)	: W 716 : I. 48	: Ai ān ki	.. Kamāl Khujandī [NU. Jāmī] (1478).*
305.	Hy. (1384)	: W 717 : II. 29	: Ai charkh	.. Athīr Aumānī [AK.] (16C.).
306.	,,	: 718 : III. 54	: Ai dōst	.. Qazwīnī, Jamāl [Rempis 161] (1521).
307.	,,	: 724 : XI. 14	: Bā nafs	.. 'Irāqī, Fakhr : [Rempis 164] (?).
308.	,,	: 729 : V. 5	: Bar mafrash	.. 'Aṭṭār [MN.].
309.	BNb. (1528)	: 730 : X. 152	: Bih zān	.. Afḍal : [Hv.] (1757).
310.	Hy. (1384)	: 732 : VII. 177	: Pāk az	.. Ghazzālī, Aḥmad : [Hv.] (1757).
311.	,,	: W 736 : XI. 18	: Tā ẓan	.. Rāzī Dāyā. [M'I.] (1223).
312.	BNb. (1528)	: 737 : I. 44	: Tā ẓan	.. Afḍal : [RS.] (1747).
313.	Hy. (1384)	: 740 : VIII. 102	: Tā kai	.. KI. (1583).
314.	,,	:741 : VIII. 103	: Tarsam	.. 'Aṭṭār [MN.].
315.	Hr. (1727)	: 742 : VIII. 106	: Jānā mai	.. 'Aṭṭār [MN.].
316.	Hy. (1384)	: W 743 : I. 46	: Jānā man	.. Qilij Arsalān : [Awfī] (1227).
317.	,,	: 749 : X. 158	: Dar pāyi	.. Ḥāfiẓ [Z. Rempis 166] (1521).
318.	,,	:W 750 : VII.180	: Dar justan	.. Afḍal [RS.] (1747).
319.	BDa. (1460)	: 758 : X. 55	: Dil farq	.. Anwarī [Rempis 167] (1350).*
320.	Sa. (1457)	:763-b : Var.715	: Zaharast	.. KI.: [Rempis 49] (1541).

	Source and Quatrain.		Where and when Vagrant.
321.	BNb. (1528) : 772 : X. 137	: Gar sakht	.. Afḍal [111] (1933).
322.	Hy. (1384) : 774 : X. 136	: Gar man	.. Afḍal [328] (1933).
323.	,, : W775 : XI. 24	: Gar man	.. Bākharzī, Saif': [HI.] (1593).
324.	CALc. (1857): 777 : III. 39	: Gul guft chunīn	. 'Aṭṭār [MN.].
325.	,, : 778 : VII. 102	: Gul guft ki dast	.. 'Aṭṭār [MN.].
326.	Hy. (1384) : 779 : III. 40	: Gul guft ki man	. 'Aṭṭār [MN.].
327.	Sa. (1457) :W 780 : X. 135	: Gōyand	.. Khurqānī, Abu'l Ḥasan : [MF.] (1867).
328.	Hy. (1384) : 783 : X. 62	: Mā khirqa'	.. Ghazzālī, Muḥammad : [RS.] (1747).
329.	J. (1926) : 785 : VI. 6	: Māyēm	.. 'Aṭṭār [HI.] (1593).*
330.	BNb. (1528) : W 789 : I. 40	: Ma'shūqa'	.. Afḍal : [Hj.] (1550).
331.	Hy. (1384) :W 791 : X. 101	: Man bāda'	.. Anwarī [Z. Rempis 173] (1350).*
332.	BNa. (1497) :W 798 : XI. 19	: Nai az	.. Rāzī, Fakhrud Dīn : [Rempis 175] [Si.] (1331)*
333.	Wa. (1451) : 800 : X. 102	: Harchand	.. Sanāī : [Rempis 176] (16C.).
334.	Hy. (1384) : 802 : IV. 2	: Hargiz	.. Ganjawī Abu'l 'Alā : [Rempis 177] (16C.).
335.	Hb. (1400-1550) : W 803 : III. 36	: Hargah	.. Malik Shams ud Dīn : [Dowlat] (1487).
336.	Hy. (1384) : 806 : XI. 22	: Ya rab	.. Afḍal [304] (16C.).
337.	,, : W 809 : X. 50	: Yak jou	.. Afḍal : [Hv.] (1757).
338.	BNb. (1528) : W 810 : X. 56	: Yak chand ba	.. 'Aṭṭār : [HI.] (1660).
339.	Hy. (1384) : 811 : VII. 155	: Yak chand zi	.. Rūmī : [Hv.] (1757).
340.	,, : 812 : X 131.	: Yak dast	.. Awḥad Kirmānī : [Hv.] (1757).
341.	,, :W 814 : IX. 80	: Ān jism	.. Qazwīnī, Bahā ud Dīn [Rempis 183] (1411).*
342.	,, :W 816 : XI. 53	: Aḥwāl	.. Bākharzi Saif': [Rempis 180] (1500).
343.	,, :W 818: VII.144	: Asrār	.. 'Aṭṭār [MN.].
344.	BNb. (1528) :W 821 : VII. 20	: Ai tāza'	.. Rōz behān Nafṭī [Hx.] (1648).
345.	He. (1750) : 825 : IX. 49	: Bā 'ishq	.. Sahābī : [AK.] (1765).
346.	Hy. (1384) : 828 : IV. 15	: Bar khīz	.. KI. (1601).
347.	CALc.(1857): 832 : IX. 147	: Tā chand	.. 'Aṭṭār [MN.].
348.	Sb. (1460) :W 835: VII.176	: Jān maghz	.. Rāzī Dāyā [M'I.] (1224).
349.	Hy. (1384) : 836 : I. 7	: Jānhā	.. Sanāī : [Rempis 176] (16C.).
350.	,, :W 838 :VII.170	: Ḥaq jān	.. Ibn-i Sīnā : [Hx.] (1648).
351.	,, :W 840 : II. 27	: Dāram	.. Ibn-i Yamīn : [Dowlat] (1487).
352.	,, : 842 : IX. 81	: Dar jism	.. 'Asjadī : [MF.] (1867).
353.	BNb. (1528) : 843 : XI. 10	: Dar dām	.. Afḍal [Hv.] (1757).
354.	,, : 845 : VII. 88	: Dar ẓulm	.. Afḍal [354] (1933).
355.	,, : 847-a : XII. 34	: Dar mulk	.. Afḍal [Hv.] (1757).
356.*	BDa. (1460) : 848 : VII. 120	: Durwīsh	.. Salmān Sāwajī [Rempis 190] (1400).
357.	Hy. (1384) : W 849 : IX. 92	: Dōsh	.. Luṭfullah : [Dowlat] (1487).
358.	,, : 851 : IX. 126	: Rindē	.. Rāzī Dāyā : [Rempis 193] (1411).
359.	Si. (1331) :W 852 : VII. 46	: Rōzē ki	.. 'Asjadi : [Rempis 192] (1923).
360.	Hy. (1384) : W853 : I. 32	: Rōzē ki	.. Rāzī Dāyā : [M'I.] (1224).
361.	Hy. (1384) : W 857 : X. 6	: Qoumē	.. Shāh Sanjān : [MF.] (1867).
362.	,, : 861 : X. 103	: Gōyand	.. KI. (1601) [Rempis 195] (1573).
363.	,, : 869 : IV. 27	: Ān qaṣr	.. Ḥāfiẓ [Z. Rempis 197] (19C.).
364.	,, : W 870 : II. 9	: Az āmadan	.. Afḍal [363] (16C.).
365.	,, : 871 : V. 6	.. Az tan	.. Afḍal : [Hv.] (1757).
366.	,, : W 873 : XI. 12	: Ai ān ki	.. Ḥāfiẓ [Z. Rempis 201] (1521).
367.	,, : 874 : IV. 56	: Ai dil	.. Afḍal : [Hj.] (1550).

		Source and Quatrain.		*Where and when Vagrant.*
368.	Hy. (1384)	: W 875 : VI. 19:	Ai rafta'	.. Shahāb, Sayyid Hussain [Hv.] (1757).
369.	,,	: *W 876 : I. 9 :	Ai zindagi	.. 'Aziz Farīd : [Awfī] (1222).
370.	Rc. (1341)	: 877 : II. 53 :	In charkh	.. 'Aṭṭār [MN.].
371.	Hy. (1384)	: 880 : V. 3 :	Chūn raft	.. 'Aṭṭār [MN.].
372.	,,	: 881 : I. 8 :	Dar dīda'	.. Ṣadr ud Dīn 'Umar : [Awfī] (1222).
373.	,,	: 882 : IV. 49 :	Rōzē ki	.. 'Aṭṭār [MN.].
374.	Hr. (1727)*	: 883 : XI. 31 :	Zāhid	.. Mu'ammā, Mīr Hydar [Hx..] (1648).
375.	Hy. (1384)	: 887 : XI. 37 :	Nā karda'	.. Sarmad [Rempis 204] (1901).
376.	,,	: 888 : VIII. 105:	Yaqūt	.. Salmān Sāwajī [Rempis 200] (1400).
377.	,,	: W 889: VIII.29:	Ān bāda'	.. KI. [Rempis 205] [Si.] (1331).
378.	BNb. (1528)	: 895 : I. 56 :	Ai pāyi	.. Afḍal [383] (1933).
379.	Hy. (1384)	: 896 : XI. 50 :	Ai dar	.. Abū Sa'īd : [Hf.] (1687).
380.	BNb* (1528)	: 897 : IV. 58 :	Ai dil	.. Afḍal : [Hj.] (1550).
381.	,,	: W 899-a : XII. 37 :	Ai bāqi	.. 'Aṭṭār [MN.].
382.	Hb. (1400-1550)	: W 901 : X. 140:	Ai nēk	.. Abū Sa'īd [Z. Rempis 207] (16C.).*
383.	Kb. (1423)	: 903-b : XII. 39:	Bāzīcha'	.. Rūmī : [Hv.] (1757).
384.	Hy. (1384)	904 : III. 17 :	Bingar	.. 'Aṭṭār [MN.].
385.	,,	: 911 : V. 4 :	Jānēst	.. ,,
386.	BMb. (1624)	: 912-a : XII. 40:	Chūn mohra'	.. 'Unsurī : [Hx.] (1648)*
387.	Hy. (1384)	: 916 : VII. 45 :	Duniyā	.. Afḍal : [Hx.] (1648).
388.	,,	: W 918: VIII.71 :	Sāqī	.. 'Aṭṭār [MN.].
389.	,,	: 920 : XI. 17 :	Faryād	.. Afḍal [399] (16C.).
390.	BNb. (1528)	: W 924-b : XII. 41 :	Mā dhāt	.. Nāṣir Khusraw [Tehrān 1307 H.].
391.	Hy. (1384)	: W 925-a : X. 139 :	Māyēm	.. Ibn-i Sīnā : [HI.] (1593).
392.	,,	: 928 : VIII. 121:	Har rōz	.. 'Aṭṭār [MN.].
393*	TK. (1350)	: W 933 VII.70 :	Ān māya	.. Shāh 'Ālam [Rempis 210] (1613).
394.	BNb. (1528)	: 936 : XI. 49 :	Ānī ki	.. Afḍal : [Hx.] (1648).
395.	BNa. (1497)	: 938 : VIII. 32 :	Ar mardumi	.. Ḥāfiẓ (1450).*
396.	Hy. (1384)	: 942 : VII. 3 :	Āz kibr	.. Afḍal : [RS.] (1747).
397.	,,	: 943 : VII. 72 :	Az maṭbakh	.. Afḍal [459] (1933).
398.	Hb. (1400)	: 943-a : XII. 44 :	Az ma'dan	.. Afḍal [406] (16C.).
399.	Hy. (1384)	: 944 : X. 59 :	Uftāda	.. Ḥāfiẓ [Rempis 233] (1843).
400.	,,	: 946 : VII. 184 :	Ai ānki	.. Afḍal [409] (16C.).
401.	U. (1474)	: W 947 : I. 49 :	Ai ān ki dawā	.. Afḍal : [Hj.] (1550).
402.	BNb. (1528)	: 948 : VII. 179 :	Ai ān ki shabo	.. Afḍal : [Hv.] (1757).
403.	Rc. (1341)	: 949 : VII. 143 :	Ai ān ki natīja	.. 'Obaid Zākānī : [Hv.] (1757).
404.	Hy. (1384)	: 952 : IX. 31 :	Ai bāda'	.. Kāsh'ī, 'Izz ud Dīn [Rempis 212] (1411).
405.	BNa. (1497)	: W 957: VII.183:	Ai dar ṭalab	.. Charkhī, Yaqūb : [HI.] (1593).
406.	Hy. (1384)*	: W 958: VII.149:	Ai dil agar	.. Budēlī, Aḥmad : [Rempis 213] [JG.] (1260).
407.	BNb. (1528)	: 959 : VII. 150 :	Ai dil ba	.. Afḍal [149] (1933).
408.	,,	: W 962: VII.109:	Ai dil zi	.. Afḍal [Hj.] (1550).
409.	Hb. (1400)	: 965 : VII. 178 :	Ai Sūfī	.. Afḍal [Hj.] (1550).
410.	,,	: W 968 : III. 41 :	Ai gul	.. Rāzī Dāya' [MI.].
411.	BNb. (1528)	: 969 : XI. 44 :	Ai luṭf	.. Afḍal : [RS.] (1747).

	Source and Quatrain.	*Where and when Vagrant.*
412.	BNb. (1528) : W 970: VII.182: Ai nuskha'	.. Afḍal : [Hj.] (1550).
413.	Hy. (1384) : 974 : VII. 48 : Bā dard	.. Afḍal :[Hv.] (1747).
414.	,, : 984 : VII. 78 : Paiwasta'	.. KI. (1601).
415.	BNb. (1528) :W 985 : VII. 74: Tā tark	.. Afḍal : [Hj.] (1550).
416.	Hy. (1384) : 988 : VII. 123 : Tā dar tan	.. Ṭūsī Naṣīr : [Hx.] (1648).
417.	BNb. (1528) : 990 : VII. 6 : Tā dīda'	.. Afḍal : [Hv.] (1757).
418.	,, : 991 : VII. 77 : Tā kai pai	.. Afḍal : [Hv.] (1757).
419.	*Hr. (1727) : 993 : VIII. 81 : Ta kai gōyī	.. 'Aṭṭār : [MN.].
420.	Hy. (1384) : 996 : IX. 140 : Tō āmadī	.. Bākharji, Tāj ud Dīn : [Awfī] (1222).*
421.	Hy. (1384) : 998 : VIII. 11 : Juz rāh	.. Sanāī [Hv.] (1757).
422.	, : 999 : X. 90 : Chandān	.. 'Aṭṭār [MN.].
423.	,, : 1000 : VII. 41 : Chandīn	.. Afḍal : [Hj.] (1550).
424.	U. (1472) : W 1004-a : Var. 947 : Ḥalē man	.. Afḍal : [Hj.] (1550).
425.	Si. (1331) : 1008 : VII. 50 : Khush bāsh	.. Sanāī : [Hv.] (1757).
426.	CALc. (1857): 1009 : VIII. 86: Khūn shud	.. 'Aṭṭār [MN.].(1872).
427.	Hy. (1384) :W 1010: VII.57: Dānī	.. Rōz Behān [Rempis 231] (1411).
428.	BNd. (1475) : 1073 : VII. 185: Dar justun	.. Afḍal [Hj.] (1550).
429.	*Hy. (1384) : 1016 : VIII. 89: Dar dih	.. Faryābī : [Rempis 218] [Si.] (1331).
430.	Kb. (1423) : W 1018-a : XII. 45 : Dar dīda'	.. KI. 1601).
431.	BDa. (1460) : 1023 : XI. 9 : Dar har ṭarafē	.. Rāzī, Fakhr ud Dīn [Hv.] (1757).
432.*	Hy. (1384) : W 1028 : VIII. 93 : Ẓāhid	.. Mu'izzī : [Rempis 218] [Si.] (1331).
433.	,, : 1029 : IV. 44 : Ẓān pēsh	.. Afḍal [462] (1933).
434.	Hd. (1898) : W 1031 : Var. 1059 : Zinhār	.. Afḍal [Hj.] (1550).
435.	Hy. (1384) : 1033 : XI. 32 : Sāzinda'	.. Shafrōh [Rempis 222] (17C.).
436.	,, : 1036 : VIII. 94: Shama' ast	.. 'Aṭṭār [MN.] (1872).
437.	,, :W 1039: II. 25 : Gar āmadanam	.. Sanāī : [MF.] (1867).
438.	BNb. (1528) : 1040 : VII. 90 : Gar bā tu	.. Afḍal [466] (1933).
439.	Se. (1472) :W 1041 : VII.86 Gar dar	.. Afḍal : [Hj.] (1550).
440.	Hy. (1384) : W 1043 : VII. 104 : Gar rui	.. Simnānī 'Alā ud Dīn [AK.] (1765).
441.	Ha. (1462) : W 1046 : VII. 118 : Gar shohra'	.. Afḍal : [Hj.] (1550).
442.	Kashkol Bahaī (1620): 47 1046-a : XII. Gar 'ilm	.. Afḍal [476] (1933).
443.	Hb. (1400) : 1047 : VII. 107: Gar gabr	.. Afḍal [Hj.] (1550).
444.	BNb. (1528) : 1050 : XI. 45 : Gah takht	.. Afḍal [477] (1933).
445.	Hd. (1898) : 1054 : VII. 124: Marde bāyad	.. Afḍal [Hj.] (1550).
446.	Hy. (1384) : W 1059 : VIII. 6 : Hān tā ba	.. Afḍal [Hj.] (1550).
447.	BNb. (1528) : W 1061 : VII. 186 : Hān tā sar	.. Afḍal [Hj.] (1550).
448.	Hr. (1727) : 1063 : VIII. 97: Hām sabza'	.. 'Aṭṭār [MN.].
449.	Hy. (1384) : 1066 : X. 148 : Yā Rab	.. Jām [Hv.] (1757).
450.	BNb. (1528) : 1067 : XI. 47 : Yā Rab	.. Afḍal : [Hj.] (1550).

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